The New Year.

The New Year 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. 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 know 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.

One of the most important lessons that time teaches is the value of the time 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 sordid 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 negligent 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. “Towards this higher and better look the Recorder is anxious to turn the eyes of all its readers this week.

PREPARE, of the Louisville Jour-
Self-Examina-
nal, 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 balls’ deep tones are swelling, It is the knoll 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 attain the past by wise 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 size of my head has been small
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 soul’s 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 New Year is placarded. 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 is 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 moping, as the New Year comes in, beside the ashes of the burned-out fires that unhy 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 dreamt, 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 the close, and change them into hope. Such are the teachings the New Year brings. Will you learn them?"

An Historical

We are glad to present on an-
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.

The Sabbath Record.

Historic LEAK the invasion of history, the part of the majority of men may be for- given 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 rehearing 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, 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 the last period in the downhill, the question touching the extent 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, holy ness of the Bible as the supreme rule of faith, etc., etc. If our work along these lines is done, it will 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 witness 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 light of the light of the light.

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.

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 through all the records 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 Juden." 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 Rev. 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 places. Who can not 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 Wings successfully established wireless telegraphic connection across the Atlantic. The connecting stations were 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. Mr. Marconi also sent a message to the Pope in 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, short distance, and the present attainments in wireless telegraphy are put together, they indicate advance steps in the attenuation of time and space, within a brief period, greater than all similar inventions in the history of the world. 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 we 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.

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 Conductor of Pennsylvania, whose church in Washington Mrs. Grant formerly attended. The Sons of New England celebrated Forefathers' Day in the city of New York. The 23rd 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 North-west 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 United States, and a storm of like severity in Canada, and there were many marked instances of liberal provisions for the poor and suffering.

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 lad, 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.
Dec. 29, 1902.]

The Sabbath Recorder.

Prayer-Meeting Column.

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

(Lesson—John 6:28-40.)

Great perplexities perplex 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 the principles of our obligations as illustrated 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 unwillingly to conform our lives to the 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 know what is 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 tonight. What God asks of us, our hearts are loyal and loving obedience. This is more than great attachments, 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 and my affairs 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.


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

Article One of the Constitution says: The 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 the 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 engage 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 periodicals and preparatory 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 and Church Manual, and an American Sabbath School and Holiness Publication.

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 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 life and influence in the home is largely dependent upon the present day is 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 Catechisms 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.

The 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 make up to the strength and well-being 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 in these families in this 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 other churches. A paper which is owned and controlled by the people should be used by the representatives of the denomination.

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 there is of very 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 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 number are secured, at the close of the 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, portraying the true and higher life and work which are taught in 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 restrict a work of Sabbath Truth. 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 flow of money into the treasury of the Publishing House for such purposes.

**HOW SHALL FUNDS BE RAISED?**

On this point the Tract Society has stood firm. Each preacher has, for many years, and the churches most interested in the permanent success of our denominational work have illustrated the superiority 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 years 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 Council,

**CORRESPONDING SECRETARY.**

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

*Text, John 4: 38.*

A sermon preached at Fiskaway, N. J., on Sabbath December 23d, and granted for publication, to an instructive editor.

There are among Seventh-day Baptists those who believe that it is wrong to celebrate Christmas. This feeling 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. There is a 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 protest, as your patron and most careful students of their own published literature.

In a still larger degree it is 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 restrict a work of Sabbath Truth. 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 flow of money into the treasury of the Publishing House for such purposes.

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**CORRESPONDING SECRETARY.**
way of Bristol and Petersburg to attend a “yearly meeting.” At Brookfield we find the Clarcks, Burdicks, Utters, Bowns, Whitfords. Later came DeRuyter, with DeRuyter Institute and the Protestant Sentinel. With the Maxsons, the Campbells and the Babcocks, Sabbath observance and home missions were all advanced... At Scott, in 1820, were Hubbard 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, Cran­ dall, 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 Colorado to 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 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, and all forms of reform, and to the Christian union of the generation of our fathers, and the remarkable order and discipline that have marked the great movements of this century: the antislavery, and the abolition of pauperism, and other causes; and the influence of the church on these in the name of liberty.

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 at Salem, Mass., was going to attend the church on 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 and Pennsylvania ordination have their ordinations 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 Picataway church is the church at New Market, N. J. It has never been larger than what it held its own well. In 1737 members were dismissed to form a church at Cohunese, 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 Salem, N. J., consisted of fifty-six members who were the charter members of the Plainsfield 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 Picataway church: Edmon Dunham, Jonas-
Missions.
By O. J. Whitford, Cor. Secretary, Western, 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 do so at the fall meeting, but the fall meeting was not to be held. But he went to visit in the Central Association in the interest of our missions, and also to look after our pledge-card and envelope system of securing funds for our mission work. The kindness of his friends enabled 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 O. J. has been away, and is gradually improving. 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 somewhat better, and we hope that the improvement is permanent. As a family we are greatly depressed with 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 loves so well, and to the Lord who has given her 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 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. CROFT.

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 pleasant to write, for I feel that I am better qualified for that part of my duties than the others.

The wedding of Koeay Yue Tsung, a young man who left our school about two years ago, and who has been teaching at Lien-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 Lien-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, was in our school acting as our teacher, having been here to administer the communion twice, and this wedding was the second one among our young people at which he officiated. He, with five theological students who were with him on an itinerating trip, arrived at Lien-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, and rather, from the railway station, which is three miles from the Mission. I took the train at 8 30, and arriving at Woo-sung at 9, rode the twenty miles of footpath in three hours, reaching Lien-oo just at noon, though this was not being employed at all, as the weather was so cool, 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 much enjoyed by those who are present. After a sort of chief in tiding the bride to lift up her long 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 sitting in the banjo and the singing in a sort of falsetto voice sounded well enough, but one wondered whether it was in praise of some idol, for it was as difficult to understand as the efforts of some church choir. After this last, which seemed to be as elaborate as any weddings 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 missions employers other than the church and the bride 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, lan-
ter-carriers, etc. Mr. Dzau says the bride-
groom was ridiculed because he went to visit
the bride's family after the wedding by wheel-
barrow instead of by sedan-chair. The mon-
opoly is worse 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 through last night, and was sur-
prised to see the excellent cannon, apparently
of modern foreign make, and in good condi-
tion, and certainly of great size, that are
mounted along the shore behind earthworks,
if that is the proper name to call them. A
seer, 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 was the way they rolled the body about and
shaking 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 doctors say that
the disease was easter 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 the body buried, the body
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, lot in our
cemetery, and we were away that
next 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 her-
self. 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 pres-
ence of his school-fellows, and they carried
him away. Mrs. Davis and Mrs. Crofoot
were both away at the time of the funeral of
the little daughter of one of our missionary
neighbors. She had died suddenly of dip-
theria.

Of course, the relatives of the dead boy will
perform all the necessary rites and 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 on furlough. I must not doubt
that Ah Mau has received his Saviour's wel-
come. Ah Mau was his little name by which
his mother knew him, 'Ong Nyoone being his
school name.

I want to learn just what lessons there are
for me in the occurrence, but I am not alto-
gether 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, that I was responsible, for I had
Don't make a show in the market, to get him 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 if he sent for the doctor. I thought
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

Sincerely,

J. W. Crofoot.

LETTER FROM D. H. DAVIS.

HONG KONG, Jan. 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 with the journeying by sea as 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,
and I feel very uncommon for meals.

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 triple com-
pound expansion, with 7,500 horse-power,
and run at a speed of 17 knots a hour,
consuming 150 tons of coal a day. Her crew
comprises 184 men. She only has passenger
accommodations for 104 1st class passen-
gers, and 20, 2d class, and 500 steerage.

We took on this trip, 74 1st class, and 55
2d class passengers, and 600 steerage,
about 60. There are several hundred steerage.

The officers are most polite and obliging—
thus far I have not heard a single word of
proflanity, a very unusual thing. The gentle-
man 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
frequent conversations with Woo-Tsing 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 him-
self negotiated the matter of granting to the
Americal 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 open-
ing of the sea-coast trade, and the dissemina-
tion of knowledge by means of the presses
of the vernacular. 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

Rec. 29, 1902.]

THE SABBATH RECORDER. 823

 WEST GATE, SHANGHAI, Nov. 21, 1902.
treatment came to our mission and was treated by Dr. King for dinner. He spoke of the terms of the doctor and the treatment given.

And this brings me to thinking, "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, one of the best and most beloved of our own people, was left with a husband alone 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 cable 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 in the 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 some changes 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 condition of the houses.

I recall that it was when we were passing Honolulu ten years ago that the palace and government buildings were 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 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 lost our passenger, a Mr. H. L. Vagts, who took mail back to his cabin and never came again.

SABBATH-DAY DINNERS.

There are so many valuable suggestions in the following letter that we print it in its entirety 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 the menu to the reader.

Another former 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 suc-

Sabbath-day dinners. cessful success. First, there must be 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:

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. Finders Pete 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 "letters 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 men and great movements have attained a certain perfection while those who practiced them were still unable to write down and, therefore, educate themselves by reading. Without observation, reading comes to little. Charlot, who rebuilt, the late Empire, could not have written a book such as "the secrets of his knowledge for his books.

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

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

A GIRL.

CoGHT.'S IDEA OF EDUCATION.

"A propos 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 wise observer of his time, Goethe, says is well worth consider-

Goethe's Ideal of Education.

"The work of the next generation is to return to the sources of knowledge and to achieve a synthesis of all previous learning. To this end, the individual must be prepared to give himself to the study of the classics, to read and to analyze, to think and to reason. He must be able to read ancient languages and to understand the philosophy of the ancients, to master the science of the Greeks, and to comprehend the art of the Romans. Thus equipped, he can go on to the study of modern sciences and to the practice of modern arts."
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. Hall, Lewis A. Platts. The Council next considered the following recommendations 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 sessions, 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 no Society or Board should report directly to the Conference without special permission. We believe, however, that there should be addresses and discussions relating directly to the work of all these Societies and 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 of the denomination, the Secretary of the Pre-Conference Conference, Societies and Boards of the denomination be placed under the direction of the Pre-Conference Executive Committee to be used as will in their judgment best promote the good of our denomination 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 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. Titusworth 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 these causes for the Missionary, Tract and Education Societies with a view of enlarging the efficiency of these Societies and redefining them to 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 then called for 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, that we urge seeking to secure something from everyone and as much as possible from each frequently and regularly; and we would further recommend that no agent be employed 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, Mr. 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 Past. Winter, 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 such helpful action.

Dr. Lewis, Corresponding Secretary of the American Sabbath Tract Society, presented a carefully prepared paper setting forth the work and aims, plans and needs of that Society. This was by vote made the special order for Wednesday morning at 11 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, about the 9th of November. I left to attend General Conference, by holding meetings at Glen, Wis., in the Congregational church, making our 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 indifferent, but a fair audience was present, and the subject was well received. I also spoke on the work done by the Sabbath School 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 meetings closed the most gratifying and immediate result was among the young people, who, although belonging to the church, and very conscious, 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 view 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 Elyrn Babcock's. I preached at the Ogenville 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 conveinences for getting among the homes in the neighborhood. Mrs. Babcock was 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 have secured, one copy of Paganism Surviving in Christianity was sold, and an aggregate of 2,196 pages of literature distributed. More recordings will be taken, we hope, in the near future, and some would now be, if people were able, to such ones I gave the extra copies I had with me. If each of our pastoral 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 led people 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, mental, moral, and spiritual, don't you wonder that those who read ask for more. In the work of Sabbath Reform I have found "Why I Am a Seventh-day Baptist," "40 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 concern for our young people, and leaving the hearth-stones and sweet fellowship was like leaving one's own. In the great struggle to advance truth, carried to God among the family circle, impressions have been made that no sow-drifts were so high, and no storm so hard as the sun of the family could not take me where I needed to go. Such associations and services give help which holds one up in the fight for truth and for God's blessed day for men.

I begin meetings in this place to-night. The weather is so inclemcnt that I can make no calls for a day or two.
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 feel satisfied from the possession and distribution of such a fund that it is a great pleasure. Whether it is that or something else at the bottom of it, it's certainly true that the past two years have been the broadest, biggest, and best of my life—so be it 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 a question I have thought and pondered over for years. As it is said, 'It is a question of the members' will,' I think the answer is—No matter how despondent I feel, when I have done more for God, and have had more ourselves than ever before. It is one of those paradoxes which an infidel cannot explain.

The point of the story is to tell what a nice wife he has. Of course he has—he deserves one. Some of you older boys cherish the memory of what you would like to treat—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 name of your own devising until 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 which are tenderly offered, and from the fact that a writer often says, as does our correspondent below, "I have long been wanting to write..." Do not 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 Arkansan.

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. I'm afraid you love the SABBATH RECORDER, especially the page on 'Missions; the Young People's Page,' and the 'Reading Room.' I greatly enjoy also, and, well—It's 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 Harrisburg. If I wish Alfred University could have a Research Professorship of Assyriology or Egyptology.

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

A. W.

Our Question Box.—Quick Music on the Sabbath.

It is a question I have thought and pondered over for many years. I do not know what to do. A. 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 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.

L. D.

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.
“You won’t go to town to-day, I guess. Will you, mamma?” said Mr. Oswald.

“Now; 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 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 answered.

“Just because it’s cold,” Mrs. Oswald answered.

“The idiot!” growled Gus. He jumped off on the trunk. He was furred and ready, Frank argued.

“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 blast of the blizzard blinded them. Frank urged Kit and Brownie forward. The mares started 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 horses 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 eased 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! Kit—kit—kit. 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 the darkness, the wind was in the night. Gus and Kit 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

"I'm perfect in original."
thing she feared had just begun. Nat Osw ald sat down beside the table and put her head down on her arms. She was rising screaming from the floor as Frank Osw ald entered, and almost exhausted, put the boy down. Nestled rosy and smiling, glad to get home, and called:

"Hello, mamma! Hello, pop!"

Nat Osw ald stood with his bill of firewood raised to the stove. Nat Stahl was snoring heavily through 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 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 afterward. He's real good to me, any ways when he isn'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 me what happened, Frank. "When I came in saw you crying for Freddy 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 wish I had some milk for you to put into your mug, she said, "but our cow, she'd eat. She got into the alfalfa last summer and over—"!

It was nearly noon that day, when 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. Osw ald from the hearth, 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 again.

"Well, I'm glad you had sense enough to stay all night in Laramie when you saw what that storm coming, if it was Christmas Eve!" was Mrs. Osw ald'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 spilt beside the road on his way home, and of course we had to take him home to his mother for a Christmas present!"

"Of course!" said Mrs. Osw ald. "Mr. Osw ald came in then with Gus, who was tellin' me all he knew."

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

"Well, I will, too," said Mr. Osw ald, 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 opening in 1867, Milton College has stood for the notable manhood and womanhood of its students; not elaborately equipped with buildings and apparatus, possessing meager endowments, it has been richly blessed 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 expect the credit 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 those should feel that the life of Milton College was a blessed memory rather than a future possibility. But happily, the thought persisted 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 see so necessary to the work in which we are engaged, 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 appointment of 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, Pres. Osw ald of Ripon College, preaching on the Need 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. The presence of these 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. H. L. Ingham, on behalf of the Trustees of the College, Prof. Edwin Shaw, on behalf of the Faculty, and Rev. A. L. McClellan, in the name of the people of Milton, welcomed the delegates and visitors; and President Theodore L. Gardiner, of Salem College, President Charles 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 H. 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 the beginning to the final cadence, the long address was so clear in thought and simple in diction that the humble 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 William 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. Pratt offered the President of the College, informative presentation of the College, and in the course of the 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. W. P. Clarke, on behalf of the Students; by Dean Ernestus G. Smith, of Beloit College; President Samuel Plantz, of Lawrence University; and Bootee C. Davis, of Alfred University, on behalf of Sister Institutions, and by congratulations 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
The College Glee Club (men) sang, with characterastic enthusiasm and acceptance, the second Hallelujah Chorus from the "Messiah" of Handel; and the great work which filled the enlarged Seventh-day Baptist church to its utmost capacity, sung 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.
But, true life,
We have opportunity, let us be work­
ing for the world for all time. The climate of this valley and its environment 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. Re-jecting 5,000 acres as unworkable, the remainder of this saline veneering of the mineral district is estimated to contain over 23,000,000 tons of a common variety. These strata are 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 beds, 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 for the past ten years, they have been yielding enormous revenues.

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The saline deposits of the California deserts promise, however, to be the most valuable of their varied mines. The 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 to 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 wealth. Contributing 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 productivity 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 environment has undergone no change, but its terrors have almost wholly disappeared through the discovery that nature has made it a great mineral storehouse.

Our Reading Room.

"Beneath the same mountains..."-Cal. 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 convention, 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 day, but our pleasure in having been had it here; and the opinion that, as a sign of growing unity and enlarg­ing vision, and a promise of immediate and of more distant but probable great and good results, it was a success.


Chief of the Council, but to express our appreciation of the three churches of the Union, and especially of their in­troduction of the recent National我会 of the Council, but to express our appreciation of the three churches of the Union, and especially of their introduction of the recent National conference.-San Francisco Chronicle.

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 importance, which have since added materially to the mineral productivity 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.

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THE SABBATH RECORDER.

[Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by
REV. WILLIAM C. WILKINS,
Professor of Biblical Languages and Literature at Alfred University.

INTERNATIONAL LESSONS, 1903

Jan. 3. Paul and Silas at Philippi... Page 12: 22-34
Jan. 10. The Resurrection of Jesus... Page 13: 4-19
Jan. 17. Paul at Thessalonica and Berea... Page 17: 1-12
Jan. 24. Wherein the Thessalonians... Page 18: 7-12
Feb. 1. The Church at Corinth Founded... Page 21: 7-15
Feb. 8. Peter's First Sermon... Page 24: 4-8
Feb. 15. Paul and Apollos... Page 26: 1-19
Mar. 1. The First Epistle to the Ephesians... Page 30: 1-20
Mar. 8. Review.

CHRISTIAN LIVING

LESSON 1.-Phil. 1: 1-28.

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-offerings of loving hearts. He has little to criticise in writing to this church, and at a considerable distance in time from the end of the Book of Acts. This was probably from the spring of the year 61 to the year 63. 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 principles which lie white 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.

NOTES.

1. WHEREFORE. This word refers back to the argument of the preceding chapter. In view of the apostle's present temptations 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 with avoiding care the pernicious errors of those who make earthly pleasures chief of all things. In all things let them be beloved and longed for. This verse is sufficient evidence of the tender affection that Paul bore for the Philippian Christians, and this fact does not resume that exhortation. We are to notice a distinct reference to the preceding part of our lesson. The Philippians are urged to consider to what things most worthy of consideration, and this exhortation is addressed to the particular thoughts and objects upon which their faculties should be engaged. True, not only theoretically but morally. The reference is to those things which are attractive and competent. True and competent means would be good translation if it did not suggest age. How much better is 'is' rather than 'be,' for this is no doubtful supposition. If there is any real moral earnestness and among men any recognition of God, it is highly fitting that Christians should give attention to it.

2. To know how to be 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 which he taught. Would that other churches might be imitators of him. This is not egotism, but whole-souled earnestness.

3. Ye have revived my thought for me. Before closing his letter Paul takes occasion to return grateful thanks for the filial kindnesses which his friends had shown to him. He sent money more than once before and that their last gift, sent by Epaphroditus. He had a love and esteem for this man, which is a much more literal rendering of the Authorized Version.

4. In nothing be anxious. This is much better than the Authorized Version. While the latter verse and reads it is that 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 form. is not to have the sense of "will not." If so interpreted, it is almost as a command.

5. In whatsoever state, etc. As a Christian duty, as a Christian profession, and as a Christian defense. The position of this verse requires it to be inserted parenthetically. This is an exhortation to those who are of good report. Depending upon the translation, it means either "as a man in whose estimation I am," or as one who is good at heart. The former is the more literal rendering. It is impossible for people to think better of me, etc. As a Christian duty, as a Christian profession, and as a Christian defense.

6. In nothing be anxious. This is much better than the Authorized Version. While the latter verse and reads it is that 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 form. is not to have the sense of "will not." If so interpreted, it is almost as a command.

7. And the peace of God, etc. As a result of the course of life just recommended. The peace of God is not the peace of the world. It is the peace of soul, the peace of conscience. The peace of the world is a peace that is of the flesh and of the world and cannot be made a subject of prayer.

8. Finally, brethren. Our author comes now to a concluding exhortation, based in part upon what precedes. Compromising with the world, the flesh, and the devil, does not resume that exhortation. We are to notice a distinct reference to the preceding part of our lesson. The Philippians are urged to consider to what things most worthy of consideration, and this exhortation is addressed to the particular thoughts and objects upon which their faculties should be engaged. True, not only theoretically but morally. The reference is to those things which are attractive and competent. True and competent means would be good translation if it did not suggest age. How much better is 'is' rather than 'be,' for this is no doubtful supposition. If there is any real moral earnestness and among men any recognition of God, it is highly fitting that Christians should give attention to it.


THE SABBATH RECORDER.

[Vol. LVIII. No 52.

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 actually represent minerals. These 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 coal, and I have studied this phase of mineralogy. There is, for instance, the 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 hydriochloric acid kept at a moderate heat. As a result the wine deep red carnelians are produced by skillfully burning the pale or dull carnelian. Black agate, popular or mourning jewelry, is made by similar methods—New York Times.
THE SABBATH RECORDER.
The Sabbath Recorder.

A. R. Lewis, D. D., LL. D., Editor.

The Sabbath Recorder, published weekly, under the auspices of the Sabbath-School Board, by the American Sabbath School Tract Society, at

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Alfred University will celebrate its Centennial in 1903. The Board of Trustees has decided that its Endowment and Property will reach a million dollars by this time. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started. It is a popular subscription, as it i a self-sacrificing gift. The fund is to be kept in trust, and only the interest used by the University. The Trustees issue certificates for $1 or any dollar or more, certifying that the Treasurer of the University, certifying that the Treasurer and the President of the University, certifying that the Treasurer and the President of the University. The names of subscribers are published in this column from week to week. The fund subscriptions are received by W. H. Crandall, Texas, Alfred, N. Y.

Every friend of Higher Education and of Alfred University should have his name appear as a contributor to this fund.

Proposed Centennial Fund..................$100,000.00

Amount needed, June 1, 1892. $77,271.60

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A. Shepherd, Harper Co., Utica, N. Y.

L. C. Libby, Franklin, N. Y.

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J. H. R. White, Pennsylvania.

Amount needed to complete fund...........$28,728.40

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