

# THE SABBATH RECORDER.

A SEVENTH-DAY BAPTIST WEEKLY, PUBLISHED BY THE AMERICAN SABBATH TRACT SOCIETY, PLAINFIELD, N. J.

VOLUME 58. No. 6.

FEBRUARY 10, 1902.

WHOLE No. 2972.

## THE REFORMER.

Before the monstrous wrong he sets him down—  
One man against a stone-walled city of sin.  
For centuries those walls have been a-building;  
Smooth porphyry, they slope and coldly glass  
The flying storm and wheeling sun. No chink,  
No crevice lets the thinnest arrow in.  
He fights alone, and from the cloudy ramparts  
A thousand evil faces gibe and jeer him.  
Let him lie down and die: what is the right,  
And where is justice, in a world like this?

But by and by, earth shakes herself, impatient;  
And down, in one great roar of ruin, crash  
Watch-tower and citadel and battlements.  
When the red dust has cleared, the lonely soldier  
Stands with strange thoughts beneath the friendly stars.

—Unknown.



**Parables.** THE word parable, as it appears in the New Testament, carries two thoughts. It signifies "something by the way," a proverb.

The second meaning denotes a figurative discourse or saying in which more is meant than appears upon the surface; this hidden meaning being important and worth seeking for. The term parable, Greek *παραβολη*, comes from a verb which signifies the placing of one thing by the side of another for the sake of comparison. In the wider sense this term covers a large field of thought. A pertinent definition of parable as it appears in the New Testament is "an earthly story with a heavenly meaning." The New Testament parables are stories and illustrations true to nature and human experience, used to convey spiritual truth to the mind of the hearer. Christ's parables are drawn from natural objects, the Providence of God in his care for men, and from human experience as related to things in nature and in Divine Providence. What we call nature is a department of Divine activity, and what we call Providence is God's care touching us and our experiences. Parables are more than beautiful illustrations of truth. They are outward symbols of actual inward realities. Parables reveal to us relations and realities always existing, but which may seem new revelations, because unknown before.



**Parables Are Not Fables.** FABLES may teach important truths in the lower department of human experience and along worldly lines; but the fable usually puts into nature something which is not real, in order that it may draw out a lesson it desires to teach. But the parable, as already suggested, is true to nature and seeks to unfold a high spiritual truth which is actually involved in nature. The fable transfers human motives and actions to senseless things or animals. The parable draws spiritual lessons from nature without

thrusting into nature merely human conceptions. With this preview of the parable and its purposes, the reader will better appreciate any one or all of the parables of the New Testament.



**Agricultural Parables.** THE thirteenth chapter of Matthew contains instructive lessons, seen from the standpoint of agriculturalists. These, like all other

parables, were intended to throw light upon the Kingdom of Heaven, which is the central subject of discussion in the Gospel. The Kingdom of Heaven was a familiar theme to those with whom Christ had to deal, and the beginning and end of his teaching was to correct their misapprehensions concerning that kingdom, and to teach them the true value of the kingdom, and of the laws which govern its growth and development. It was spring-time, and the crowd pressed around Christ on the shores of the Lake of Galilee. To escape the enthusiastic multitude, he stepped into a boat, and, pushing out a few yards, preached to them in parables. They were familiar with the illustrations used. The work of the sower and the various kinds of soil described were every-day objects and household words. It was easy for them to transfer the thought to themselves, and thus to correct their mistaken notions concerning the kingdom, about which they were asking, and into which they desired to come. The central thought in this Parable of the Sower is: *the growth of the seed depends upon the quality of the soil.* The quality of the seed and the character of the sower are also important features, but the harvest must be determined by the nature of the ground. The importance of this thought to them, and to the readers of the RECORDER as well, must not be overlooked. Some practical lessons from this parable are these: Truth is the seed. Human hearts are the soil. The final results of hearing, that is, of the sowing of the Divine seed, depends upon the state of human hearts. In other words, the character and the choices of the hearer determine the final harvest. We of these days have not learned this lesson any too well, neither do we appreciate fully Christ's warnings: "he that hath ears to hear, let him hear"; or "take heed how ye hear."



**The Same is True To-Day.** THE effects of preaching in 1902 are determined by the same law which Christ announced that spring-day in Galilee. A recognition of this truth will deepen the sense of personal obligation and awaken new concep-

tions of duty on your part. We are in danger of failing by thinking that, because the seed is divine, it must take root. Truth cannot be destroyed, though we refuse to accept it, but unfitness and unreceptiveness on our part do prevent the growth and development of truth in our lives. This fact is pertinent and important whenever you read the Word or attend the public services of the house of God. The freedom with which men criticize the pulpit is a prominent characteristic of these years. Sermons are dissected, too often with no purpose except to discover weak points and faults as they appear to the critic. A just appreciation of the case will turn the light of criticism upon the pew as well as the pulpit. It is for the preacher to seek the best methods of presenting truth. He fails who does not do this. But it is quite as important that the hearers present their hearts as receptive and well-fitted soil. If this is not done, the methods, the earnestness and the consecration of the preacher, as well as the divine nature of the seed, go for little or nothing. The presenting and imparting of truth is no more important than the receiving and nourishing of truth by the hearer. If these two points can be compared, the position of the hearer is the more important one. If the RECORDER can deepen in your hearts the sense of personal obligation, whether as preacher or hearer, one purpose of this editorial will be attained. Of the two, we think the hearer needs to be awakened to the importance of his part in building up the Kingdom of Christ as much, or more, than the preacher needs such awakening. Probably the majority of our readers are agriculturalists, and few, if any of them, are not familiar with the laws of seed-sowing and of growth. To the preacher we say, take heed how thou sowest; and to the hearer, take heed how thou hearest, lest thou kill that which is sown.



**Comparative Ethics.** FEW subjects are more interesting and profitable than the study of great ethical questions as they appear in the history of the world. Ethics, simply defined, is the science of human duty. This includes the duty of men to each other and the duty of men to God, although this last is more usually considered under the head of religion. If religion be the larger term, it still involves all ethical questions. It is a matter of interest not only to the student of history, but to the student of ethics, that outside the Hebrew and Christian Scriptures much is found touching ethical questions that corresponds with the

teachings of the Bible. While the Bible marks the mountain ridge of human thought, touching matters ethical and religious, the surrounding plains and lower lands reveal much in common with that which the Bible contains. This appears in many instances where no knowledge of the Bible exists. Many things touching the duties men owe to each other in ordinary social relations are found in the Scandinavian Eddas. For example, this adage:

"An ill-conditioned man sneers at everything; one thing he ought to know, and knows not—his own faults."

And this:

"Happy is he whom others love; for all that mortals undertake requires the helping hand."

The extent to which our lives supplement and aid each other is told in this same Edda of Sæmund, where it is said:

"Little are the sand grains (that make the earth); little are human wits; men are everywhere by halves."

The combination of good and evil in human life, and a charitable view concerning men who are bad is brought out in the following words:

"Vices and virtues the sons of mortals bear in their breasts, mingled; no one is so good that no failing attends him, nor so bad as to be good for nothing."

The value of home life, and a keen appreciation of it, comes out in this adage from Sæmund:

"Home is still home, however homely, and sweet the crust shared with our kindred; but he who feasts at others' boards shall often bite a writhing lip."

Happiness.

We are indebted to Max Muller's scholarship and labors for much of the riches that have been unearthed from Buddhist writings.

A discussion of happiness, written as early as 246 B. C., gives valuable instructions for an age so restless as ours. From the Pali, Dhammapada we have this:

"Men driven by fear go to many a refuge, to mountains and forests, to groves and sacred trees." "But that is not a safe refuge that is not the best refuge; a man is not delivered from all pains after having gone to that refuge."

"Let us live happily, then, not hating those who hate us."

"Let us live happily, then, though we call nothing our own."

"Health is the greatest of gifts; contentedness the best riches; trust is the best of relatives; perfect repose (Nirva'na) the highest happiness."

"He who possesses virtue and intelligence, who is just, speaks the truth, and does what is his own business, him the world will hold dear."

Not many of us rise higher than the above paragraphs lead, even in our best moments. We know too well that there is no refuge from unhappiness if we ourselves are not right. We also know that happiness does not consist in what we possess. *Nirva'na*, that is, perfect repose, is to the Buddhist the counterpart of an absolutely trustful faith which the Christian holds touching the future life. Most people will commend that thought in the last quotation which suggests that the world holds those people in high esteem who mind their own business.

Give With Rejoicing. THE Treasurer of the Tract Society has placed on our desk a letter which enclosed a remittance for the Society. The spirit of that letter is in keeping with what all our readers will agree is the true theory of Christian service. The writer, although poor in this world's goods, recognizes his duty to contribute something to the cause of Christ as represented in the local church to which he belongs, and an equal duty to contribute to the work of the Tract Society. He recognizes the fact that God blesses men "in basket and in store," and that the cause of truth is entitled to a share of the material things which God gives to men. He speaks of the struggle which such an one has with himself, but says: "I am determined not to let selfishness overcome me in my duty toward God. I am under obligations to him to help build up and strengthen his church. He has blessed me in my poverty, and I owe him a just return." Another statement made by this correspondent is more nearly true than it ought to be. He says: "Professed Christians, generally, it seems to me, have put an iron-clasp on their pocket-books." The higher idea which runs through the letter of this correspondent is that however little one may possess of worldly goods, a proportionate share of what he possesses belongs to the cause of Christ; and that it is both a pleasure and a duty to fulfill the obligations which every Seventh-day Baptist—this correspondent is a lone Sabbath-keeper—owes to the truth we represent. There are, no doubt, hundreds who entertain the same feelings toward the Tract Society and the cause of Christ; but too much cannot be said in favor of that recognition of each man's duty to support and spread the truth which forbids even the poorest of God's children to "put an iron-clasp on his pocket-book."

UNDER this head an article from *The State and the Sabbath* appears in this connection. That article is a clear and correct statement of the general principle which must govern the civil power if it would be in accord with the demands of religious liberty. The application of that principle in a Republic like ours is doubly important, for when the civil power fails to recognize this principle injustice is sure to be done. Read what the *Maccabæan* says.

In the *Maccabæan* for January, *The Jews and Rabbi Samuel Schulman* writes concerning "The Jewish Sabbath in America." A prominent feature of the article raises the question whether Jews should seek the abrogation of Sunday laws so far as their own legitimate business is concerned. Mr. Schulman's thought is that Jews should be permitted to pursue ordinary business, and that "the state should, therefore, make no laws which compel a man to sacrifice his conscience to his necessity." We do not see how any man not a bigot can deny this truth. Friends of Sunday legislation are wont to say that the law does not compel men to be religious on Sunday. They evade or ignore the fact that the law does compel every Jew and every Christian Sabbath-keeper to violate his conscience concerning the Sabbath, or lose one-seventh part of his time

for legitimate business. It is therefore plain that our Sunday laws compel many thousands of conscientious people to choose between a violated conscience and a pressing necessity touching business and livelihood every week. This is rank injustice for which no good excuse can be made. The plea that "all must be compelled to rest in order that those who desire to do so may not be disturbed" is false. Ever since the settlement of America, Jews and Seventh-day Baptists have observed the Sabbath with devotion and conscientiousness. They have done this in both city and country in the midst of the overwhelming confusion produced by the great majority. To claim, therefore, that Jews and Sabbath-keeping Christians, who are in the minority, must be compelled to rest on Sunday lest the great majority be disturbed by them is out of accord with fact. It is also a much-to-be-condemned proof of the illiberality of majorities. Not only as a matter of justice to themselves, but as an aid to the development of the true doctrine of religious liberty, Jews ought to demand freedom from Sunday laws so far as legitimate business is concerned. Some years ago the writer was asking justice for Seventh-day Baptists at the door of the Legislature of Pennsylvania, and he sought the co-operation of Jews in the city of Philadelphia. A leading Jewish editor, speaking with painful sadness, replied: "We do not care to enter into the struggle, we have suffered so much injustice from Christians that we are weary of renewing a hopeless effort." It is sufficient to add in this place that centuries of unjust treatment on the part of so-called Christian governments have widened and deepened the chasm between Jews and Christians in a most un-Christian way; Sunday laws have not been least among these elements of injustice.

THE *Standard*—Baptist—has secured opinions from representative teachers concerning the remedy for the decrease in the number of students for the ministry, which seems to be universal among Protestants at this time. We quote some opinions: "There is no complete and radical remedy but in a new gift of the Holy Spirit to churches and to ministers. If we ring the alarm-bell and sound the trumpet-call, Christ will raise up a multitude of leaders for his people." "A great deal can be done at once by pastors, if they will speak of the ministry publicly, cause their people to pray for consecrated young men, and speak privately to men who have gifts and character." "Let the appeal be made to the heroic, and our young men will respond under the guidance of the Spirit of Christ." "Matt. 10: 37, 38, is one of the most neglected texts in the Bible; churches and pastors, on account of the mob of untrained and unemployed candidates for each vacant pulpit, are skeptical about Christ's command to pray for 'laborers.' The cry for able preachers of the Gospel was never greater than to-day." "Probably more men would now enter the ministry if other and new callings were not so attractive. There is serious objection to advising our best young men to enter any profession in which their active usefulness is likely to stop at the age of fifty." "The best ministers of to-day require Christian heroism of the highest type. It is peculiarly a time when we must have

carefully-trained men for the ministry." "Induce the churches to give more generously and to sympathize more thoroughly with their ministers. Induce the ablest and most consecrated young men to volunteer for the ministry by arousing their ambition to make the most of living." "Parents must begin this work. The talk of the home must be changed, so that service and consecration to the welfare of others and to the advancement of the Kingdom of God shall be looked upon as the noblest aim of life." "There is need of true prophetic spirit in the pulpit, which shall once more lift the voice of warning against the loss of the best qualities of public and private life."

All that is suggested in the foregoing quotations is pertinent to the theme as related to Seventh-day Baptists and their work. What is quoted, together with much that we have not room for quoting, increases the conviction the RECORDER has expressed on former occasions, that an important lack among Seventh-day Baptists springs from too low an estimate of their work and mission. Such an estimate does not awaken the heroic in men touching moral and spiritual things, neither does it lead them to undertake the work of the ministry because it is surpassingly great and makes high demands upon them. The more our work is exalted, in the true sense of its importance to ourselves and to the church of Christ, the more will that work appeal to whatever is noblest and best in young men. We shall draw strong men to the ministry in proportion to the importance we place upon our mission as Seventh-day Baptists and to the work of Sabbath Reform as related to the Kingdom of Christ. The noblest and ablest men love to give their lives to things of highest importance, and they cannot be induced to undertake any form of work which they and their fellows deem second in importance and which does not demand the fullest exercise of their best powers.

\*\*\*

Spiritual Resistance.

ALL physicians agree that the power of resistance on the part of a given patient determines recovery or failure to recover. That unexplainable something men call vitality is the determining factor as to health, life and death. Remedies are of value in proportion as they aid vitality. Similar laws govern in spiritual matters. The moral and religious health of soul determines its power to throw off evil, to stand against temptation, and to rise in spiritual things. Spiritual healthfulness and spiritual weakness determine almost entirely the results of good counsel and of the efforts made to uplift and develop men in spiritual life. For example: The best preaching may be, to all appearances, of no avail, because those to whom it comes are spiritually weak and unresponsive. Souls thus diseased, spiritually, listen to preaching, or to the reading of the Word of God, without awakening any definite impulses toward good, much less any determination to do that which is good. A patient, weakened by disease, listens languidly to all invitations and urging that he go forth to walk in the sunshine, or to take part in the activities of life. Too weak in body to respond, he does no more than listen, and faintly desires to do what is asked. In a similar way weak souls hear what God says, and

learn what he requires, without any responsive action. Physicians are often condemned because their remedies do not secure health, when the trouble is not with the remedy, but with the low grade of vitality which makes no response. Preachers and teachers are sometimes criticised and condemned because what they say seems to bear no fruit in better living, on the part of those to whom they appeal, when the trouble is not with the message given, but with the unresponsive soul of him who hears.

\*\*\*

Churches Falling Behind.

THE *Mail and Express*, of New York, in the issue of Feb. 1, comments on the fact that at the late meeting of the Federation of Churches in that city it was reported that the mass of the people in the cities of New York and Brooklyn do not attend church, and that the proportion of Protestant churches to the population is considerably less than it was a few years ago. That report also indicates that many people report themselves to census-takers as Christians in name who have no definite connection with organized churches. The *Mail and Express* says of such:

But when they are questioned as to their present direct affiliation, a vast proportion are unable to establish any. In one ward of Brooklyn four hundred families of one denomination were found to be affiliated with no church whatever. That is to say, plenty of people are found ready to call themselves Methodists, or Episcopalians, or Catholics, or what not, who do not go to church and who have no connection with any church.

Whatever may be the facts concerning church-going and the slight hold the churches have upon the majority of the population, no one who studies the relation that exists between the Sabbath question and public worship can doubt but that the increase of holidayism in connection with Sunday is at once a fruitful cause and a result of this decline of regard for the church among Protestants. Sabbathlessness—which has always been a certain result of casting aside the true Sabbath and its obligation,—is certain to increase that decline of regard for public religious services and for the organized church, of which the *Mail and Express* complains.

\*\*\*

Great Gifts.

THE amount of money given to educational and charitable institutions, outside of gifts to churches, during the year 1901, surpasses all previous records. Schools and colleges have been the main recipients. The general total of gifts for such institutions in the year 1893 was \$29,000,000; in the year 1897 it rose to \$45,000,000; in 1899, to something more than \$62,000,000; in 1900, \$47,500,000. In 1901, these gifts reached the enormous sum of \$107,360,000. The gifts to libraries in the United States by Mr. Carnegie alone amount \$13,000,000.

\*\*\*

Mrs. Velthuysen.

WE regret to learn that about the close of the year the wife of Bro. G. Velthuysen, Sr., of Haarlem, Holland, suffered a stroke of paralysis. On the 10th of January, 1902, she was reported as somewhat improved, although still very feeble. We send to her and her husband our warmest Christian sympathy, and trust that our readers will join in the prayer that full recovery may be granted to her.

## Prayer-Meeting Column.

TOPIC FOR FEBRUARY 21, 1902.

The quotations given here are from The American Revised Edition of the New Testament, copyrighted by Thomas Nelson & Sons.

**Theme.—The Joyful Element in Our Religion.**

**The Gospel is good tidings. Luke 2: 10.**

And the angel said unto them, Be not afraid; for behold, I bring you good tidings of great joy which shall be to all the people.

**Christ had great joy in his work, and he offers that joy to us. John 15: 11.**

These things have I spoken unto you, that my joy may be in you, and that your joy may be made full.

**He suffered and died for the joy set before him. Heb. 12: 2.**

Looking unto Jesus the author and perfecter of our faith, who for the joy that was set before him endured the cross, despising shame, and hath sat down at the right hand of the throne of God.

**Scripture Lesson, 103d Psalm.**

- 1 Bless Jehovah, O my soul; And all that is within me, bless his holy name.
- 2 Bless Jehovah, O my soul, And forget not all his benefits:
- 3 Who forgiveth all thine iniquities; Who healeth all thy diseases;
- 4 Who redeemeth thy life from destruction; Who crowneth thee with lovingkindness and tender mercies;
- 5 Who satisfieth thy desire with good things, So that thy youth is renewed like the eagle.
- 6 Jehovah executeth righteous acts, And judgments for all that are oppressed.
- 7 He made known his ways unto Moses, His doings unto the children of Israel.
- 8 Jehovah is merciful and gracious, Slow to anger, and abundant in lovingkindness.
- 9 He will not always chide; Neither will he keep his anger for ever.
- 10 He hath not dealt with us after our sins, Nor rewarded us after our iniquities.
- 11 For as the heavens are high above the earth, So great is his lovingkindness toward them that fear him.
- 12 As far as the east is from the west, So far hath he removed our transgressions from us.
- 13 Like as a father pitieth his children, So Jehovah pitieth them that fear him.
- 14 For he knoweth our frame; He remembereth that we are dust.
- 15 As for man, his days are as grass; As a flower of the field, so he flourisheth.
- 16 For the wind passeth over it, and it is gone; And the place thereof shall know it no more.
- 17 But the lovingkindness of Jehovah is from everlasting to everlasting upon them that fear him, And his righteousness unto children's children;
- 18 To such as keep his covenant, And to those that remember his precepts to do them.
- 19 Jehovah hath established his throne in the heavens: And his kingdom ruleth over all.
- 20 Bless Jehovah, ye his angels, That are mighty in strength, that fulfil his word, Harkening unto the voice of his word.
- 21 Bless Jehovah, all ye his hosts, Ye ministers of his, that do his pleasure.
- 22 Bless Jehovah, all ye his works, In all places of his dominion: Bless Jehovah, O my soul.

### NEWS OF THE WEEK.

Last June, J. Pierpont Morgan agreed to erect a building for Harvard University at a cost of \$1,000,000 or more, for the accommodation of the Harvard Medical School. On the 1st of February, President Eliot announced that John D. Rockefeller proposes to give \$1,000,000 in furtherance of this great project, provided that other friends of the University will raise a sum of money in the neighborhood of \$500,000, to be used for the Harvard Medical School for land, buildings or endowments. It is thought that these conditions will be complied with speedily.

The *Brooklyn Eagle* has conducted a canvass concerning the Sunday-opening question in that city. It says: "The sentiment favoring an open Sunday was overwhelming, more than three-quarters of the 4,655 voters seen by the canvassers declaring for it." The general summary was: "Total in favor of an open Sunday, 3,293; in favor of rigid closing, 862."

During the week past severe gales have

swept over the Atlantic coast, resulting in several shipwrecks and the loss of a few lives. Severe storms of snow visited Northern and Western New York, as well as other sections in the interior.

Up to date, the present winter has been marked by an unusual number of severe snow-storms, both in the United States and in Europe. More snow is said to have fallen in Italy than for a quarter of a century before, and in Spain street cars and steam railroads have been blockaded by snow. Northern Europe has suffered intensely in many places from the same causes, and the experience of the United States in this direction is well known to all our readers.

After a heated debate, the Lunacy Bill, which abolishes the present Boards of Managers of the State Hospitals for the Insane in the State of New York and places the management of these hospitals in the hands of a State Commission of Lunacy, passed the Senate on the 5th of February. Much opposition has been expressed, and the result which may follow the abolishment of the local boards will be awaited with interest.

District Attorney Jerome, of the city of New York, has secured the introduction of a bill in the Legislature which provides for the legal sale of liquor on the afternoon and evening of Sundays.

It is stated that a Press-Clipping Bureau in the city of New York has made collections of newspaper articles touching the death of the late President McKinley. This collection includes over 12,000 editorial comments. It is bound in four large volumes.

The text of the treaty by which Denmark cedes to the United States the Danish West India Islands, St. Thomas, St. Charles and St. Croix, was given to the public on Feb. 7. It makes an absolute transfer of the islands for the sum of \$5,000,000 in gold. The treaty makes careful provision for protecting the rights and interests of residents of the islands and of Danish owners of property in the islands who reside elsewhere. It seems to be an excellent document.

Our readers who are farmers, as well as others, will be glad to know that the prospects for national legislation favorable to the dairymen and to the public using dairy products seems hopeful. The main point in the legislation is the prevention of fraud through "bogus butter." Oleomargarine may be sold, and its manufacture is not discouraged, but a heavy penalty is provided against coloring it so that it represents butter. Such a law is desirable from every standpoint.

Governor Taft, President of the Philippine Commission, has been giving testimony during the past week before the Senate Committee which is investigating Philippine affairs. This testimony covers the progress of pacification, the establishment of civil government, etc. The position and character of Judge Taft make his testimony the most important as well as the most reliable of all information which the public has concerning matters in the Philippines. He declares that the islands are now at peace, with small exceptions, and that the opposition which exists is maintained by brigands and terrorists. The people at large desire peace and are ready to accept it under American sovereignty. The outbreaks which occur are in the nature of guerrilla warfare, which

Judge Taft declares is "a crime against civilization." Considering the difficulty of the task before the United States, it is apparent that the Commission headed by Judge Taft has succeeded in an unusual degree. Plans for general education have been promoted to an extent never dreamed of before the American occupation. There is no doubt as to the value, importance and correctness of Judge Taft's testimony.

#### HISTORY OF THE UTICA, WIS., SEVENTH-DAY BAPTIST CHURCH.

WILLIAM B. WEST.

The first Seventh-day Baptists west of Rock River were Jesse Saunders and Duty J. Green, who located on farms at or near where is now the village of Albion, in Dane County, Wis., some time in the year 1842. Three years later Samuel H. Coon and Samuel C. Head, then unmarried, went six miles further north and located where now is the little post-office village of Utica. They built a small log house in which they spent the winter of 1845-6. They were followed in the spring by Hampton C. Crandall, to whom Mr. Head sold his claim on which was the log-house, and by William H. H. Coon, who with his brother Samuel, above named, bought a fine tract of land, about 400 acres, adjoining that of Mr. Crandall. Wm. H. H. Coon then returned to his former home in Brookfield, N. Y., and was married to Miss Harmina C. Burdick, and in July of the same year, 1846, returned to Wisconsin with his bride, and they together began their life-work of establishing for themselves a Christian home and helping to establish, build up and maintain a Seventh-day Baptist church. During the summer and autumn, Mr. Crandall and wife shared with them the shelter of the log-house, small as it was, which also became the temporary home of other pioneers later on. Within the next year or two the settlement was augmented by the immigration of Geo. W. Buten, Rowland T. Green, Zina Gilbert, Almeron P. Stillman, John Mills, Alonzo Coon and Elkanah Babcock, all with families and all purchasing farms.

A church had previously been organized at Albion, but the distance was too great for ox teams and the pioneer wagons of those days. Accordingly in 1849 the subject of organizing a church at what was then called Christiana, the name of the town, was agitated with the result that at a meeting held in December it was decided to call a council for that purpose. A council consisting of delegates from the Albion and Milton churches convened Jan. 22, 1850, and an organization of a new church was effected under the name of the Christiana Seventh-day Baptist church, of which the following is a list of the names of the constituent members:

Wm. H. H. Coon and wife, Harmina C. Coon,  
George W. Buten and wife, Phebe Buten,  
Hampton C. Crandall and wife, Sally Maria Crandall,  
Dea. Rowland T. Greene and wife, Joanna Greene,  
Dea. Zina Gilbert and wife, Prudence Gilbert,  
Dea. John Mills and wife, Lydia Mills,  
Alonzo Coon and wife, Abigail Coon,  
Samuel T. Mills and wife, Sarah Mills,  
Almeron P. Stillman and wife, Lurana Stillman,  
Francis Mills,  
Miss Lucina Gilbert,  
Miss Mercy Green,  
Samuel H. Coon,  
Mrs. Martha B. Miller.

Of the above, Samuel H. Coon, now of Milton, and Lucina Gilbert, of Milton Junction, are the only survivors.

Eld. Zuriel Campbell, who was then pastor of the Milton church, accepted a call from the new church and became its first pastor, and he also purchased a farm. During the next three or four years after the church was organized, its strength and members were greatly increased by the families of Willett S. Burdick, Dea. Rowland I. Crandall, E. M. Crandall, Daniel B. Crandall, Leroy Crandall, Edwin Fuller, Thos. C. Maxson, Amos Colgrove, George Odell and others, all of whom bought farms except Daniel B. Crandall and Leroy Crandall, who established a store. The following year, 1854, J. Stanton Crandall and family and Wm. B. West and wife and baby moved in, and in the meantime the spirit of emigration seemed to have tempted some of the earlier settlers to forsake the rich soil of Koshkonong Prairie for the sands of Wau-shara county. Among the latter were Dea. Rowland I. Crandall and family and Dea. Rowland T. Greene and family and sons-in-law, Samuel T. Mills and Alonzo Coon.

In 1855 the church was greatly strengthened by the immigration of Eld. Russel G. Burdick and family, of whom more will be said further on in this sketch.

Up to this time Eld. Campbell had served as pastor, but for the next two years he and Eld. Burdick served jointly in the pastorate, alternating in preaching on the Sabbath. In the fall of 1857 Eld. Campbell went upon another field, and Eld. Burdick filled the pastorate till the fall of 1859, when Eld. Campbell again assumed the pastoral duties, and Eld. Burdick soon after went to Berlin, Wis., where he served as pastor till 1863, when he returned to his farm at Christiana. During this time Eld. Campbell was acting pastor, administering the ordinances, etc., but was assisted in preaching by Prof. A. R. Cornwall, then at the head of Albion Academy, A. B. Prentice and others as they came along, until the fall of 1864, when A. B. Prentice was ordained and became pastor and served in that capacity four years, resigning in 1868 to accept a call to Adams Centre, N. Y., where he now is.

Early in the history of the church there was a talk of putting up a church building. Heretofore meetings had been held in a small school-house. In 1855 plans were prepared and some material procured, when it was concluded that as the school district was to erect a new school-house it would be better to contribute \$200 toward that on condition of having the use of it for church purposes. This was located where the church building now stands adjoining the cemetery. After the conclusion of the Civil War, and during Eld. Prentice's pastorate, the school-house had become too small and the prosperous times encouraged the people to make another effort to build. Accordingly, through the beneficence of Bro. W. H. H. Coon, a new site was provided for the school-house, which was moved; plans for a church were procured, the contract let and money enough subscribed to assure the completion of the work. The entire cost was about \$3,000, of which about \$1,000 was donated by parties outside of the society, the only instance in which money was asked or received from outside parties. The church was completed and dedicated in the spring of 1867.

After the resignation of Eld. Prentice, a call was sent to Eld. Benj. F. Rogers, who accepted and entered the work from Alfred Theolog-

ical school. He remained as pastor two years, but then resigned to go to Berlin, N. Y.

After Eld. Rogers left, Eld. R. G. Burdick again resumed the duties of pastor so far as his health would permit. He was, however, assisted in the preaching by his son, George W., who was then a licentiate. In the fall of 1871, however, Eld. Solomon Carpenter, then at Milton, was invited to come over and spend the winter and preach for the church, it being agreed that rooms and board should be provided for himself and wife. The arrangement was satisfactory, and they remained till spring. The pastoral duties again fell upon Eld. Burdick, and he retained that relation till his death, Sept. 22, 1875. Preaching was provided by George W. Burdick and Frank O. Burdick, of whom more will be said later.

Up to this time the church had been known as the Christiana church, the name of the town in which most of its members lived. But in 1875 the name was changed to Utica, the name of the post-office. Eld. Wm. B. Maxson succeeded Eld. Burdick in the pastorate, but only for a few months, and died March 17, 1876; a sad blow to the church losing by death two pastors within a year.

Geo. W. Burdick was then called to supply the desk, which he did for one year quite to the satisfaction of the people, and was then called to ordination. Accordingly a council consisting of Eld. V. Hull and Barton Edwards of Albion, Eld. J. C. Rogers and Dea. L. T. Rogers of Rock River, Eld. L. C. Rogers and Eld. J. L. Huffman of Milton Junction, Eld. E. M. Dunn and Dea. Albert Whitford of Milton, convened March 16, 1877, with the Utica church, and after choosing Eld. V. Hull moderator, and Dea. Wm. B. West clerk, proceeded with the examination of the candidate, which proving satisfactory, the service of ordination followed. The order of the ceremony was:

Sermon by Eld. J. L. Huffman.  
Consecrating prayer by Eld. V. Hull.  
Right hand of fellowship by Eld. J. C. Rogers.  
Charge to the candidate by Eld. L. C. Rogers.  
Charge to the church by Eld. E. M. Dunn.  
Singing by the choir.  
Benediction by Eld. Geo. W. Burdick.

At the next regular church meeting, June 3, 1877, Eld. Geo. W. Burdick was called as pastor, which he accepted and served in that capacity till Dec. 1, 1882, when he resigned to accept a call to Little Genesee, N. Y.

Eld. Varnum Hull then accepted a call to the pastorate, and served as pastor till April 1, 1884.

F. O. Burdick, who had for a number of years, as a licentiate, preached occasionally, both while Eld. R. G. Burdick was pastor and at other times, was now, after the resignation of Eld. Hull, called to supply the desk. But within a few weeks he had a call to the church at Scott, N. Y. It was therefore thought best to call him to ordination, and at once, although he was not to leave for his new field of labor till December following.

The Quarterly Meeting and Ministerial Conference of the churches of Southern Wisconsin met with the Utica church May 30, 1884, and by previous invitation and arrangement, after examining the candidate, proceeded with the ceremony of ordination in the following order:

Sermon by Eld. S. H. Babcock.  
Consecrating prayer by Eld. Varnum Hull.  
Charge to the candidate by Eld. E. M. Dunn.  
Right hand of fellowship by Eld. Hamilton Hull.  
Benediction by the candidate, Eld. F. O. Burdick.

At the regular church meeting June 1, 1884, the following preamble and resolution were adopted:

WHEREAS, We recognize in Bro. Clayton A. Burdick qualifications for the gospel ministry, and whereas we would encourage what may prove to be the promptings of the Spirit impelling to that work; therefore,  
Resolved, That Bro. Clayton A. Burdick is hereby invited and licensed to improve his gift as opportunity may offer.

Arrangements were then made with Eld. F. O. Burdick and Clayton A. Burdick to supply the desk as long as the former remained with us. Bro. Clayton A. Burdick continued preaching a part or all of the time till April, 1885, when he received a call to the church at West Edmeston, N. Y. Accordingly arrangements were made for his ordination, for it was the policy of the church not to send a man out to a pastorate until he was qualified by ordination. On May 28, 1885, a council convened consisting of A. McLearn, of Walworth; E. M. Dunn, of Milton; Zina Gilbert, of Milton Junction; J. C. Rogers, of Rock River; A. B. Lawton and Barton Edwards, of Albion; and J. W. Morton, of Chicago. After a satisfactory examination the following order ensued:

Sermon by Eld. J. W. Morton.  
Consecrating prayer by Eld. J. C. Rogers.  
Charge and right hand of fellowship by Eld. A. McLearn.  
Benediction by the candidate, Eld. Clayton A. Burdick.

The church was now again without a pastor or preaching, only as the committee could procure a supply from various sources till the annual meeting in September, when a call was extended to Eld. S. L. Maxson, at that time Principal of Albion Academy.

Eld. Maxson accepted the call to take the charge of the church so far as he could do so and reside at Albion, where most of his work was. This was quite an undertaking for him, for Utica was six miles from Albion, and no public conveyance. But conveyance was provided for and a compensation of four dollars per sermon agreed upon. This agreement was continued and Eld. Maxson sustained the relation of pastor to the church from Oct. 1, 1885, till July 13, 1889, when he severed his connection with Albion Academy and moved to Salem, W. Va.

The Executive Committee were immediately instructed to correspond with Bro. M. G. Stillman in relation to his purposes with regard to the ministry, and inviting him to settle with the Utica church. The result was favorable and he began preaching there in August, 1889. Bro. Stillman was not at that time ordained, but continued his relations as preacher to the satisfaction of the church till Aug. 1, 1891, having four months previously tendered his resignation.

Within the two or three years previous to this the church had become so reduced in numbers and depleted in financial strength that all hope of again securing a resident pastor was abandoned. But something must be done. Those remaining were not prepared to give up yet. Bro. W. H. H. Coon and wife purposed to "hold the fort" as long as they lived, and they did.

Eld. Nathan Wardner was living at Milton Junction, unemployed. In September, 1891, he was invited and promptly accepted the invitation to drive over to Utica each week and preach. Utica was 16 miles away, and for a man over 71 years of age this was a great and brave undertaking. But he did it

for nearly two and one-half years, seldom missing an appointment. He died without warning, April 6, 1894. His congregation were waiting for him at the church the next morning when they were shocked to hear of his death. The Obituary Committee of the Northwestern Association of that year in their report remark that "his work at Utica was a sort of missionary work," which is true, for which the church paid him the same they had paid their pastors for years, four dollars per week; no one but a man full of missionary zeal would have undertaken that work for that money.

After the death of Eld. Wardner it was arranged with the pastor of the Albion church, Eld. E. A. Witter, to drive up and preach at Utica Sabbath afternoons. The same arrangement was made with Eld. S. H. Babcock after he came to succeed Eld. Witter at Albion. Sabbath-school was held regularly, but for some little time preaching service was once in two weeks.

The last entry in the Records of the Utica church being that of a meeting held June 2, 1901, includes the following:

"The following preamble and resolutions were offered by Dea. West, and after all present had given expression to their feelings with tenderness and tears, they were adopted;

"WHEREAS, God in his wisdom put it into the hearts of pioneer Sabbath-keepers of Utica and vicinity to establish at that place a Seventh-day Baptist church, and

"WHEREAS, That church, first under the name of the Christiana church, and later the Utica church, during the 51 years of its existence, has manifestly been an instrument in the hands of God of accomplishing much in the way of holding up the light of his truth locally, fitting and sending out workers for other fields, and especially in giving to us who have been born into his kingdom and lived in its influence the strength, guidance, and heavenly aspirations which only a mother church can give: and

"WHEREAS, By death and removals the church has become so depleted as evidently to have fulfilled its mission; therefore,

"Resolved, That while we shall ever revere and cherish the name of the Utica church and with great reluctance sever our connection therefrom, we deem it best and more for the interests of God's cause that we unite with and become workers in the other churches where we are severally located.

"Resolved, That the clerk is hereby authorized and instructed to write in behalf of the church, letters for himself and wife and for all other members who are in good standing.

"Resolved, That when this meeting adjourn it shall be *sine die*, and that the Utica Seventh-day Baptist church shall be declared disorganized and its members free to unite elsewhere.

"After prayer by Dea. Wm. B. West, the meeting adjourned.

D. B. COON, Moderator.

WM. B. WEST, Clerk."

So ends the record.

(Continued in next issue)

HOME READINGS FOR 1902.

C. E. Topics and Home Readings have been prepared by the Permanent Committee, and the same have been printed, and are now ready for all who will send in their orders to the Publishing House. They will be supplied at the following prices, postage paid:

100 copies.....	\$1 50
75 ".....	1 15
50 ".....	1 00
25 ".....	50
Single copies.....	08

BE natural. If you wish others to remember you with pleasure, forget yourself, and be just what God has made you.—Kingsley.

## Missions.

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

### FROM PETER VELTHUYSEN.

Two letters were received Jan. 31 from Peter Velthuysen, dated Salt Pond, Gold Coast, Dec. 20 and 27, 1901, chiefly on business. The following are extracts taken from these letters:

I am sorry I cannot report to you a great deal of work done this first quarter. But the matter of health is a problem as was known before. I had myself weighed this week, and I weighed only 111 lbs. Last August or thereabouts I weighed 147 lbs.—the weight in clothing can make but a few pounds difference. I do not say this for sensation, but it marks conditions. Even now my appetite is good,—maybe you think it ought to be, since I weigh so little, and I admit that a good appetite seems quite necessary now. Several white people whom I have met seem very light. I chop (eat) but a small part of what they bring me. I look especially for fruit, for I must look out for my digestion.

It was my pleasure to receive many letters of encouragement last night. I received a large budget including a dozen letters from different persons. We have held several gospel meetings here in the large room of the house where I now live. The people listened with great interest. I trust some of the good seed sown will spring up. Besides I have had several earnest talks from heart to heart, as they appeared to me, about salvation in Jesus Christ. Several came to talk about the Sabbath, and I explained to them that the day of rest was not a matter of choice, but that it was a day fixed in the Bible and in history; and that the fourth commandment referred to a certain day of the week, the seventh day of the week, and that the observance of Sunday came to us from heathendom through the Romish church. In regard to baptism, I explained and pointed out the spiritual significance of this ordinance as a burial of the old man followed by a resurrection into newness of life. When sprinkling is used instead, all the power of the meaning of this symbol is lost and the figure can not be used with any propriety. In the talks with individuals and small companies, I always emphasize the need we have of a personal Saviour, in whose communion we must live and whose doctrine we must believe, and whose example we must follow. Without Christ all other things are vain, but when we hold fast to Christ we shall bear the fruits of the Spirit. We had an open air meeting with a fairly large attendance, perhaps 75 or 100, yesterday (Sunday). The people were orderly and they listened with close attention. I addressed them and Bro. Ebenezer Ammokoo translated. At 7 o'clock, or soon after, the hall upstairs was filled to overflowing, and Eld. Ammokoo and I preached, the services lasting a little less than an hour. I have had Ebenezer as assistant this month. He is an invaluable worker, very faithful and thoughtful. We are glad to receive the SABBATH RECORDER, and it is devoured from beginning to end. The Bros. Ammokoo do really remember you personally in their prayers and also Dr. Lewis; they are deeply interested in the SABBATH RECORDER. Next week I go to Ayan Maim. My health is decidedly better; am looking and feeling much better. Pray for us and the work here.

### FROM A. G. CROFOOT.

I report for the quarter 8 weeks' work on the Stokes and Holgate field and 4 weeks at Cartwright, Wis. I made 4 trips to Stokes and one to Holgate before coming here. We reached here December 2, and had a meeting the next Sabbath. Since then we have had no public meetings because of several cases of small-pox in the village. The doctor and the health officers thought we ought not to have any meetings.

We found the brethren and sisters busy at work on the parsonage when we arrived here. I took right hold and helped them for a week before we moved in, and then there has been considerable to do since, so that we have only just got settled. There are some good substantial Seventh-day Baptists here, and we trust with their help and God's blessing that the church will thrive and prosper.

CARTWRIGHT, Wis.

### FROM HORACE STILLMAN.

In attempting to report to you what I am trying to do for the Lord and his cause in the Second Westerly church, I always feel inadequate for the undertaking. I am trying as best I can to recommend to the world Him who has ever been so loving and true to me, and to carry his blessed message of salvation to the people. Only as the Lord speaks through us can we hope for success. I believe that the Lord is on the giving hand, and his message which is so full of comfort to me will be the savor of life unto life to many, as they shall more fully consecrate themselves to the work of the Lord, and to many more who know not the Saviour.

ASHAWAY, R. I.

### FROM L. F. SKAGGS.

My report for the quarter is not very different from my former reports. I have preached two days each month, except in the last month I only preached once, on account of the blizzard. There has been some falling off in the attendance the last quarter, owing to the M. E. minister preaching at the same time of our meeting. But he has changed his time of meeting. I preached several times at the First-day Baptist series of meetings. My health and my wife's has been very poor for some weeks. We had ten degrees below zero a few days in December. It is warm like spring now.

BOAZ, Mo.

### THE DANGERS OF LIBERAL THEOLOGY.

Up to fifty years ago or less, what would be called a liberal, or New School, theology had to do wholly with questions of philosophy, such as bear on the problem of the will. Now liberal theology is concerned chiefly with the interpretation and authority of the Bible as affected by the higher criticism.

Its first conclusion reduces the authority of inspiration. The Bible ceases to be wholly divine, and becomes in large part—and we cannot tell in how large part—human. It contains errors. It must be tested by standards which we set up. It is a record of the progress of the generations seeking after God, now succeeding, now failing, but moving onward, presumably under divine impulse, but so confusing the divine with the human that it is our task to disentangle them.

Now, whatever may be said for the truth of this view of the Bible—and it recognizes a human element and a literary structure which we can no longer deny—it indubitably puts

God further off. We no longer seem to hear his very voice. We hear Moses, perhaps, or David, or Isaiah, or John, or Paul, but we are not quite so sure that we hear God. What is said may appeal to us as noble and true, but it lacks something of that external authority which comes down directly from the throne of God and compels instant and unquestioning obedience. Now to many people, to most, the weakening of the sense of God's direct utterance in the Bible is a distinct loss of control for good.

Again, the liberal theology converts into myth, legend, poetry or romance much that we had formerly believed to be the veracious accounts of miracles performed among men by the visible, and audible interposition of God. We no longer believe, if we accept the higher criticism, that the world was made in six days, or that Adam was made out of dust by a word, or Eve out of a rib, or that a miraculous flood covered all the earth, or that the miracles of Moses, Elijah, Jonah, and Daniel are true history. We may hold that, as Winckler and Cheyne say, Abraham and Isaac and Jacob and David and Solomon are lunar and solar myths. We observe that Paul puts no weight on the beautiful stories of the miraculous birth of Christ, and, if we are well inoculated with the higher criticism, we begin to question whether the miracles of our Lord differed from the cures which the imagination accomplishes to-day. Even the physical resurrection of Christ is discredited, although witnessed to, we are told, by four hundred men, and fully credited by Paul and the Apostles and martyrs of the first century.

Now it is in miracles that, to the common apprehension, God comes closest to the human race. If we lose miracles we somewhat lose touch and sight of God, and we are thrown back for our faith on the evidences of natural theology; that is, those of us whose faith, first nurtured in full belief of the Bible, has not been able to reach that personal consciousness of an indwelling God which some favored souls attain. Now the arguments of natural theology, valuable as they are, seem cold. They leave God too far off. There is a very great danger that those who accept the conclusions of the higher criticism will not only put a lowered value on the Bible, but will find their faith in God reduced, and will lose much of that influence on their lives which comes from a belief in an active and present God, who revealed himself in miracle and theophany to patriarchs and apostles, and whose supreme revelation was in Jesus Christ. For who knows where we shall stop when we are resolving Old Testament miracles into myths, or how far off from the control of our lives we may be thrusting God?

An even greater danger, because it intimately affects character and life, which attends the acceptance of a liberal theology is that of the loss of the obligation to a religious life, by which we now mean a life of unselfish devotion and consecration, such as is commanded in the Word of God. If the Bible is not the direct and authoritative revelation of God through unerring inspiration, but is to be considered largely from its literary and historical side, as the record of the progress of a people upward out of paganism into lofty monotheism; and if we must for ourselves screen out the imperfections and ourselves judge that which is good, then we may feel at liberty to set up our own rules and stand-

ards of culture and self-development in place of the law of supreme and self-forgetting love of God and man which the Christian religion makes the law of our lives.

Now the supreme merit of Christianity as a law of life appears in its stringent altruism, in its insistence on regeneration, conversion, a change of heart from selfishness to consecration. This is so supreme that any Christianity which makes much of the Bible makes it a first requirement. Hence revivals; hence the great waves of religious excitement which have swept over the country, and whose object and culmination is in the conversion of men. It has been sought by revivals, it has been sought by the quieter methods of education, but the end is the same, that the soul should make the supreme resolve, controlling all after life, to give its energies and service primarily to the honor of God and the good of man, to the "love of being in general." Now, so far as the impulse for this comes from a faith in the command of God resting on the authority of the Bible, the loss of that authority is likely to weaken the sense of obligation to begin and continue a life of such consecration as will please God.

It is true that altruism, living for others, may be a dictate of ethics even apart from divine authority, so that those who absolutely reject the Bible or even deny the existence of God, may reach the goal of conversion and the new heart. Such men have lived, doubtless, under all religions; but it is the unique merit of Christianity that it defines the duty of unselfishness, makes love supreme far over justice, and supports it with the immediate authority of God, the teaching and example of the life and death of Christ, and the sanctions of the eternal world.

Those who accept the liberal theology will do a great wrong to themselves and a great injury to the world if they allow their weakened sense of the authority of the Bible to weaken their sense of the authority of God in the ordering of their lives, and especially if they fail to maintain the obligation of every soul to reach that purpose of consecration which is kernel and core of what we call conversion, or regeneration, or a new heart. The truth in this higher criticism and the liberal theology must be accepted, and truth in the end is safe; but in the process of reaching it such serious dangers as we have indicated must be avoided.—*The Independent.*

THOUGHTS TO GROW UPON.

To be happy in the world one must learn to let go; to be happy in God one must learn to hold on.—*Ivan Panin.*

No one ever wanders where a promise does not follow him. An atmosphere of promise surrounds believers as the air surrounds the globe.—*Spurgeon.*

Since I could not alter what was without me, I resolved to try to alter what was within me.—*Fichte.*

The light from heaven can never lead astray.—*Maclaren.*

There is nothing in Scripture that warrants our finding heaven on the other side of the grave unless we get at the secret of heaven on this side. Heaven is not a place until after it is a temper. The ground for any expectation that we may have of entering heaven is the present sense of heaven entering into us—which lends large meaning to the words, "Thou wilt keep him in perfect peace whose mind is stayed on Thee."—*Parkhurst.*

As flowers never put on their best clothes for Sunday, but wear their spotless raiment and exhale their odor every day, so let your Christian faith, free from stain, ever give forth the fragrance of the love of God.—*Beecher.*

The eternal stars shine out as soon as it is dark enough.—*Carlyle.*

You cannot dream yourself into a character; you must hammer and forge yourself one.—*Thoreau.*

He is richest who is content with the least; for content is the wealth of nature.—*Socrates.*

TREASURER'S REPORT.

For the month of January, 1902.

GEO. H. UTTER, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

DR.

Cash in Treasury January 1, 1902.....\$1,578 41

Churches:	
First Brookfield, N. Y.....	10 68
Hammond, La.....	5 00
Second Brookfield, N. Y.....	7 85
Milton, Wis.....	24 80
Boulder, Colo.....	2 60
Farina, Ill.....	4 00
Plainfield, N. J.....	21 71
Milton Junction, Wis., (Bakker).....	30 00
Asna, Denmark, China Mission, (20k).....	5 25
Berlin, N. Y.....	12 00
Salemville, Pa.....	2 71
Richburg, N. Y.....	2 50
First Westerly, R. I.....	5 00
Second Alfred, N. Y.....	19 45
Sherman Park Bible-school, Syracuse, N. Y.....	1 00

Dodge Centre, Minn., Sabbath-school:	
Class No. 6.....	2 25
Class No. 8.....	1 85
Class No. 9.....	85
Dora Gardner, Salem, W. Va., Gold Coast.....	10 00
Mrs. Lucina Tallett, Otselec Centre, N. Y.....	1 13

Per Evangelistic Committee:	
Per Mrs. Townsend:	
Collections in Wisconsin.....	\$ 2 50
Collections at Garwin, Iowa.....	8 13

Per J. G. Burdick:	
Collection at Salem, W. Va.....	20 00
D. C. Lippincott.....	1 00
Collection at Lost Creek.....	6 00
Mrs. Davis, Quiet Dell.....	1 00
Collection at Conings.....	2 66
J. G. Burdick.....	1 00
J. W. Looftboro, Welton, Iowa.....	42 29
Sabbath-school, Farina, Ill.....	5 00
A. W. Crandall, Providence, R. I.....	8 32
Dr. and Mrs. G. E. Crosley, Albion, Wis., Gold Coast.....	25 00
Wm. H. Greenman, Milton Junction, Wis., Gold Coast.....	5 00
J. H. Coon, Utica, Wis.....	2 00
Sarah A. Langworthy, Hopkinton, R. I., Gold Coast.....	6 00
C. B. Cottrell & Sons Co., Westerly, R. I.....	1 00
Seventh-day Baptist Memorial Board, income from Burdick farm.....	300 00
Edward L. Ellis, Dodge Centre, Minn.....	119 69
Jay W. Crofoot, Shanghai, China.....	50 00
George E. Green, Hope Valley, R. I.....	20 00
Primary Sabbath-school, Leonardsville, N. Y., Gold Coast.....	2 00
Mrs. D. R. Coon, Auburndale, Wis., Home Missions.....	15 00
N. P. Nelson, Dell Rapids, S. D., Foreign Missions.....	11 00
D. B. Coon, Utica, Wis.....	3 00
Mrs. T. J. VanHorn, Brookfield, N. Y.....	5 00

Received on field, by G. H. Fitz Randolph:	
Fouke church, by J. E. Snell.....	\$8 00
Little Prairie church, by:	
O. E. Sweeney.....	1 00
Friend.....	1 35
Will Lemus.....	1 00
James Parrish.....	50
Contributions at DeLuce.....	3 25
Crowley's Ridge church, by:	
W. W. Shannon.....	1 00
Mrs. W. W. Shannon.....	1 00
R. J. Ellis.....	3 00
Mrs. R. J. Ellis.....	1 00
Jimmie Greene.....	25
G. W. Gelsler.....	3 00
Willie Bruce.....	1 00
D. W. Leath, Salemville, Pa.....	25 35
Loan.....	20 00
	1,000 00
	\$3,419 69

CR.	
O. U. Whitford, balance on salary, traveling expenses, etc., quarter ending Dec. 31, 1901.....	244 01
A. G. Crofoot, salary, (8 weeks) and traveling expenses, quarter ending Dec. 31, 1901.....	9 73
H. C. VanHorn, salary and traveling expenses, quarter ending Dec. 31, 1901.....	26 00
G. H. Fitz Randolph, salary and traveling expenses, quarter ending Dec. 31, 1901.....	150 40
George Seeley, salary and expenses, quarter ending Dec. 31, 1901.....	38 00
R. S. Wilson, balance on salary, quarter ending Dec. 31, 1901.....	25 00

Churches:	
First Westerly, R. I.....	\$50 00
Second Westerly, Niantic, R. I.....	18 75
Greenbrier, Middle Island, Black Lick, W. Va.....	37 50
Salemville, Pa.....	58 33
Hornellsville and Hartsville, N. Y.....	50 00
New Auburn, Minn.....	37 50
Welton, Iowa.....	25 00
Cartwright, Wis., (one month of labor).....	16 66
Hammond, La.....	37 50
Delaware, Mo.....	6 25
Providence, Mo.....	6 25
Corinth, Mo.....	6 25
Little Prairie, Ark.....	12 50
Theodore G. Davis, Alfred, N. Y., account of salary of D. H. Davis.....	362 49
On account of salary, J. W. Crofoot.....	50 00
Orders Evangelistic Committee, Nos. 256-258.....	70 00
Interest.....	205 00
Loan.....	70 91
	50 00

Cash in treasury February 1, 1902:	
China Mission.....	\$ 952 67
Available for current expenses.....	1,165 48
	2,118 15
Debt, January 1, 1902.....	5,200 00
	\$3,419 69

E. & O. E. GEO. H. UTTER, Treas.

SABBATH OF THE LORD.

The Prophets Understood That the Seventh Day Was to be Observed.

On the law of Moses and the Sabbath of the Lord the New Testament witnesses to the law and to the prophets. Thus, Matthew, Gospel, six years after the Resurrection of Christ; Mark, Gospel, ten years after the church commenced; Luke, Gospel, twenty-eight years;

John, Gospel, sixty-three years; the Acts of the Apostles, thirty years; Romans and the Corinthians and the Galatians, twenty-four years; Ephesians, Colossians and Hebrews, twenty-nine years; Timothy, Titus and the Second Epistle of Peter, thirty years; the revelation of John, sixty-one years after the Resurrection and after the church had properly commenced; and it is easy for us to understand how these Apostles understood and practiced with regard to the Sabbath, and they are the foundation next after Christ himself. Therefore if there was any such institution known and frequently spoken of in the church as Sabbath in those different ages of the church we can easily know what was then meant by it. Some may say if we keep the seventh day of the week we keep a Jewish day. Well, we have no Saviour to trust in but Jesus Christ, who was according to the flesh a Jew; no other Apostles and prophets but Jewish; no other than Jewish Scriptures, and indeed, Jesus said himself that Salvation is of the Jews (John 4: 22). Then, what did the writers of the New Testament mean by the word Sabbath and Sabbath-day? What did Matthew mean in the sixth year of the Christian church? He certainly did not mean the first day of the week, but he meant the day before the first day of the week (Matthew 28: 1). He meant what all other Jewish writers ever meant. The seventh day is the Sabbath of the Lord thy God. None of the Apostles ever told us a word about the Sabbath being changed from the seventh to the first day of the week. Now, if the Scriptures cannot be broken, but mean one and the same thing, the seventh day is the Sabbath of the Lord; and if ministers contradict this and say the seventh day is not the Sabbath of the Lord, but the first day of the week is the Sabbath, will they not, in this, bear witness clearly and positively against themselves, unless they bring forward the chapter and verse where God commanded the Sabbath to be changed?

If the Sabbath had been changed at the Resurrection of Christ, Mark would have known it within ten years afterward. What did Luke mean twenty-eight years after the Resurrection of Christ? He meant the Sabbath was the day before the first day of the week, because he says that the woman that prepared the ointment rested the Sabbath-day, according to the commandment (Luke 23: 56). Thus Luke understood the words Sabbath-day in the fifty-eighth year of the Christian era to mean the day before the first day of the week.

John speaks of the Sabbath-day as the others did, and shows plainly that the first day of the week was considered a business day by the Disciples after the Resurrection (John 20: 1; see also Luke 24: 13). If the Apostles kept the seventh day as the Sabbath-day, six and ten and twenty-eight and thirty and sixty-three years after the church was fully commenced, then it must be the Sabbath-day now.

When ministers call any other day the Sabbath besides the one so called by the writers of the New Testament, they give it a title which is nowhere found in the Scriptures. The very same law that was given when it was said, "Thou shalt not covet," this same law says, "The seventh day is the Sabbath of the Lord thy God." Exodus 20: 10, 11.—*J. Houghton in New York Press, Jan. 30, 1902.*

## Woman's Work.

Mrs. Henry M. Maxson, Editor, Plainfield, N. J.

### WHAT IS SUCCESS?

ERNEST NEAL LYON.

Is it to worship earthy, grovelling Gold,  
And, dollar-blinded, to look only down,  
To rake the muck-heap, and forget the crown,  
Until Youth's bounding blood creeps strangely cold;  
To dwell with Envy, Arrogance and Dread;  
To barter all Benevolence for dross,  
To lose Companionship—nor feel its loss,  
Because the flower of Sympathy is dead—  
Is that Success?

To labor for the rainbow bubble, Fame—  
Afloat so fairly in the morning air—  
A perfect jewel for a prince to wear—  
Is it a recompense for all its claim?  
Thro' careful night and crowded, strenuous day,  
Thro' iron rebuff, or flattery—like snow  
That leaves one thirsty—it is grasped, and, lo!  
It vanishes in Nothingness away!—  
Is that Success?

With comrade Duty, in the dark or day,  
To follow Truth—wherever it may lead;  
To hate all meanness, cowardice or greed;  
To look for Beauty under common clay;  
Our brothers' burdens sharing when they weep,  
But, if we fail, to bear defeat alone;  
To live in hearts that loved us, when we're gone  
Beyond the twilight (till the morning break!) to sleep—  
That is Success!

—Success.

A YOUNG girl was much interested in the cause of missions, and particularly in the work in China. Her home was one of comfort and luxury, but that did not satisfy her, and she greatly desired to give herself to the cause of missions in China. Her own health was delicate and an invalid mother needed her care, so that it was impossible for her to think of leaving home.

What could she do? As she could not go herself, was there not something that she could send? As if by inspiration, her eye fell on her violin, the instrument that she so much loved and that she had learned to play with such rare grace and sympathetic touch. Many a time had her friends been charmed with her sweet music, and she had often been asked to play where she would receive some compensation for her playing. The problem was solved, and from that time she accepted every invitation to play that would put money in her purse, and every penny that came to her in this way went to China. Years passed, and at last her dream was realized. Her health improved, her presence at home was no longer imperative, and she and her violin went to China to labor for the Master.

Another girl at a summer hotel always had her knitting-needles and worsted within reach, and whenever she sat for a few minutes talking with a friend, her needles were flying as fast as the tongues. Inquiry brought out the fact that the articles thus made found a ready sale among her friends and the proceeds went to a pet charity.

Have you some talent that you can consecrate to the Lord? It may not be playing a violin, it may not be in any way that the world may know, but it may be that there is something of which you can say: "This is not mine; it belongs to God, and I will make of it the most that I can for his sake."

### SELF-CONTROL IN CHILDREN.

The lesson of self-control must begin from the time of the child's birth. One of the first opportunities to teach a child self-control will be not to pick it up every time that it cries. The mother who yields to the impulse always to give the infant its own way in this matter is already depriving it of an opportunity to acquire the needed discipline.

Example is a most potent lesson, and a

means which many are reluctant to undertake. System, order, punctuality and good health are necessary to the proper development of self-control, as a well-ordered life is conducive to strengthening it. Normal desires should also be gratified in the form of little pleasures which are essential to the child's well-being. When a child is old enough to understand an appeal to its pride and dignity, such a step is often productive of good when other measures fail. The cigarette habit in a small boy could often be cured simply by the statement that "boys do not grow so well" who smoke.

Manual training also affords valuable discipline. Children acquire self-control in doing that work, because they learn, when carving wood, for instance, that slashing at it will ruin it, when by patience and exercise of the will the work can be completed.

Responsibility is good for even a small child. One boy who would take more than his share of candy from a weekly allowance to all was absolutely indifferent to rules, until it occurred to his father to give the whole quantity into his hands and place on him the responsibility of its rightful distribution and the care of any left over. The dignified position of custodian of the whole appealed to the child's sense of responsibility, and he never took advantage of his opportunity to help himself. The child must learn that its life cannot be controlled by whims and tastes, but by high ideals, and this can be best taught by pointing to examples of noble lives as standards; and the quality of sticking to a purpose through hardship and trial is one that every child should be taught to cultivate. Submission to the will of another is the beginning of self-control; religious spirit is at the root of it all. When we have learned to be submissive to the will of God, we know how to use our own will.—*New York Tribune.*

### USING HEAT TO QUIET PAIN.

Heat will quiet pain, but it must be a dry heat to accomplish it. Hot-water bags are excellent if properly used; while sand or hop-bags, or ordinary bottles or plates, perfectly protected by woolen wrappings, are equally efficacious in giving relief to a patient suffering from neuralgia, rheumatism, bowel complaints or inflammation of any other sort. Frequent changes of these hot, dry applications so that the warmth is kept right along, will bring great relief.

Blankets are another great aid in pulling a patient through severe neuralgic or inflammatory pains, but the weight of the blanket is, in severe pains, almost impossible to bear; therefore, it is well to cut a good, heavy blanket into four or six pieces for use in the sick room. Do not hesitate to cut the blanket—the price of the best blanket would go but a small way on a doctor's bill, and it may restore the sufferer to health; and again, these small squares will last a lifetime for similar cases.

These pieces may be heated and tucked around any portion of the body the patient may desire; they will hold heat a long time and will produce a comfort that nothing else can, besides inducing sleep, as a comfortable warmth invariably will. A covering of this sort will protect and ease a larger surface than can be reached by any hot-water bag, or any other such appliance, besides having

little or no weight; and this, to the sufferer, means much.

When a patient is not confined to bed, hot water applications are excellent to draw out inflammation, but no wet cloth should ever be used on a patient in bed unless the cloth is well protected by oil silk; even then it is well to remember that hot, wet cloths retain their heat but a short time, and that it is heat, not moisture, that quiets pain.—*Advance.*

### A CURIOUS WASPS' NEST.

At Anner Mill, near Clonmel, the gardener found a strange-looking object suspended from a slender branch of an apple-tree. It was nearly spherical, about as large as an ordinary-sized cannon ball, and was streaked all over with the brightest colors.

He soon discovered that it was a wasps' nest, but for some time was puzzled to account for its varied tints and singular formation. At length the problem was solved.

His employer had some time before procured a quantity of long paper shavings of different colors—red, blue, green, yellow and white—which he hung over his strawberry beds to protect the fruit from the attack of birds and insects. A colony of wasps, instead of being "warned off," made frequent visits to these colored streamers, and, with singular ingenuity, reducing the paper to pulp, soon carried it away for the construction of their nest, which quickly grew under the united efforts of quite an army of these busy little artists.—*Stray Stories.*

### A ROSE TO THE LIVING.

A rose to the living is more  
Than sumptuous wreaths to the dead;  
In filling love's infinite store,  
A rose to the living is more,  
If graciously given before  
The hungering spirit is fled,—  
A rose to the living is more  
Than sumptuous wreaths to the dead.

### BRITAIN'S MEAT SUPPLY.

In London the receiving stores have storage for 1,750,000 sheep, and in the provinces there is as much again. In view of hostilities with a Continental power, this large refrigerated storage room would naturally prove of great value, and I do not think I shall be guilty of any indiscretion if I say that the Government is well aware of the facilities that could be afforded in this direction. From these centers nearly 20,000 sheep are on an average distributed daily. As a rule the meat is sent out from store in a hard condition, but a proportion is now restored to the normal temperature by a "defrosting" process before being dispatched. Then, perhaps, it may be interesting to turn to the statistical position, and compare home production with colonial and foreign imports. In 1872, with a population of 32,000,000, the consumption of meat in the United Kingdom was about eighty pounds per head of home production, and ten pounds per head imported. In 1901, with a population estimated at 40,000,000, the consumption of home produce is slightly less per head, but imported meat of all descriptions has risen to about fifty-five pounds per head. The total consumption of meat in this country is now 2,400,000 tons yearly, of which about 950,000 tons are imported in some form or other. Of these imports 23 per cent come from within the empire—from New Zealand, Australia, and Canada, and 77 per cent from foreign countries, chiefly the United States and the Argentine Republic.—*Empire Review.*



## SUNDAY AND THE DECALOGUE.

The Methodist Preachers' Association of Brooklyn and Long Island doubtless reflected the sentiment of most Methodists in adopting resolutions against the opening of saloons on Sunday, and such being the case, it is their duty no less than their right to give the most emphatic expression to that view, as, in fact, they have done. They go beyond the facts, however, when they declare that "the law of the Sabbath is a part of the Decalogue, and is thereby lifted above the franchise of any people." From the beginning of our government the state has always claimed and exercised the right to enact laws in regard to the observance of Sunday. It has forbidden certain things on that day, but not because they are forbidden by the Fourth Commandment of the Decalogue. On the other hand, it has permitted certain things to be done on that day, but not, be it observed again, because they are permitted by the Fourth Commandment. It is undoubtedly true that in its legislation concerning Sunday the state has taken the wishes and beliefs of Christians into account, as in point of fact it ought to have done. But it has no right to declare or even assume that the Fourth Commandment is *per se* the perpetual law of the land, and, therefore, as the Methodist ministers say, "lifted above the franchise of the people." In the eyes of the state, Sunday is simply a civil holiday, and its only concern is to see that it is observed by the citizens in such a way as will insure to every one, Christian, Jew and atheist, its peaceable enjoyment.

Moreover, Christians themselves do not to-day observe Sunday in accordance with the provisions of the Fourth Commandment. For reasons that seemed to them good and sufficient they have shifted it from the seventh to the first day of the week. "In it (the Sabbath), declares the Fourth Commandment, "thou shalt do no manner of work, thou and thy son and thy daughter, thy manservant and thy maidservant, thy cattle and the stranger that is within thy gates." Who to-day even pretends to obey that command literally? It will be replied, of course, that the Christian church carries out the spirit of the prohibition. But any such plea is directly in the teeth of the original law as it was interpreted by Moses under Jehovah's inspiration. The sort of Sabbath-observance that Moses contemplated may be inferred from the story of the man who was caught gathering sticks on the Sabbath-day. "And the Lord said unto Moses, The man shall surely be put to death: all the congregation shall stone him with stones without the camp."

This was the law of the Sabbath as it was originally enacted. And if, as the Methodist preachers declare, the law of the Sabbath is "above the franchise of any people," there must be the same rigorous observance of Sunday to-day and for all time. But if any attempt was made to enforce such an observance we feel sure that the Methodist Preachers' Association of Brooklyn and Long Island would be among the first to resist it. The Mosaic law as to the Sabbath is no longer observed, and it is certainly recognized by the state as divinely obligatory for all time. At the same time public opinion demands that Sunday shall be carefully safeguarded as a day of rest, recreation and worship for the people.—*New York Tribune.*

## LOWER LIGHTS.

For Christ and the Sabbath.

2 Cor. 4: 6.

IF ANY LACK WISDOM.

"But if any of you lack wisdom, let him ask of God, that giveth to all liberally, and upbraideth not; and it shall be given him." How many times some perplexing question arises which we cannot settle until we withdraw from the crowd and seek wisdom from above! In dealing with the unsaved, it is most essential to spend much time in prayer before we undertake to lead them into the light. Have you not sometimes arisen from your knees with the right ideas which would lead to just the line of argument, or the Scripture passage most needed in some particular case with which you had been burdened, and thus going forth to help, been surprised to find the lost one yield so readily?

God truly fulfills his promise that wisdom shall be given. Dr. Payson said: "Since I began to beg God's blessings on my studies, I have done more in one week than in a whole year before." A sister said: "I believe that the success of my pictures was in answer to prayer." The artist, the teacher, the author, the musical composer reaches a higher degree of success by seeking wisdom of God. No matter what work we undertake, if it is the work especially appointed to us by the All-Wise; or, in other words, the talent he has given us for cultivation, we need God's wisdom added to our own. To those who come to him seeking light, he always gives light.

One of our sisters, who has a great burden, after requesting prayer, added: "Perhaps you will not consider this a subject for prayer. I know that many of my friends would think this too worldly to mention to God, and would not pray for it."

From earliest childhood, I have been in the habit of taking all my trials, small and great, to God, and have received some remarkable answers, which were beyond human reason. God is a loving and tender Father. Does it not grieve him, who is ready to give good gifts unto us, more than it grieves an earthly parent, when his child refrains from coming to him with his joys and sorrows? I believe that the child who prayed for a new doll at Christmas time was a more pleasing disciple than the self-reliant woman who said she "didn't bother God with her small trials." She was one of the Martha's of this world, strong and capable to minister to the material needs of those about her; but she missed much of the deeper blessings a more spiritual nature enjoys.

If we always say from the heart, "Thy will be done," no prayer can be worldly; for if the subject is not a proper one we shall soon know it, if we seek wisdom and guidance.

ANGELINE ABBEY.

## SUNDAY LAWS.

The agitation now going on in New York for a more liberal Sunday excise law brings up for discussion the frequently mooted question as to the right of the minority (largely composed of Jews and Seventh-day Baptists) who abstain from work on Saturday and observe it as their Sabbath to labor on Sunday. The policy of nearly all the states of the Union has been to provide by general laws for the total cessation of all but neces-

sary work on "the first day of the week, commonly called Sunday." The right of the states to enact such laws was tested in a number of instances years ago. In Pennsylvania the Supreme Court, in upholding the act, went so far in justifying its position as to declare that "Christianity is a part of the common law of the state." The ingenious but by no means convincing reasoning by which the Court arrived at this conclusion is an interesting landmark in the history of legal casuistry, and was afterwards followed in other states, and more recently by so august a tribunal as the Supreme Court of the United States. In the face of these facts, the earnest plea of Rabbi Samuel Schulman, of Temple Beth-El, New York, in the current number of the "Maccabaeon," for a strong effort on the part of the Jewish people of the country, who observe the Sabbath, to have their right to labor on Sunday recognized and guaranteed by law, may seem like an invitation to ask for that which is sure to be refused; but as Dr. Schulman truly says, "Such an assertion on the part of Israel would secure the respect of our fellow-citizens"—at least of those whose respect is worth having. The sense of fairness and justice of the great majority of the American people is acute; and as they have always believed in liberty of conscience, it is not at all likely that the majority would deny its full fruits to the minority if a forcible and energetic agitation, conducted on a fair and reasonable basis, was carried on. At all events, as Dr. Schulman points out, it is not only the right but the duty of the Jews to make the effort.—*Jewish Exponent.*

## WINTER FLOWERING PLANTS.

There are several varieties of the begonia which are well adapted to winter use. Indeed, they belong to the ever-blooming class of plants, as under ordinary treatment they are seldom without flowers, and under liberal treatment they bloom profusely at nearly all seasons of the year. In this respect they are quite the equal of the geranium. They are also of very easy culture. All begonias do their best when given a spongy, porous soil. Leaf mould containing a generous amount of sand suits them better than a loamy compost, but they will flourish in the latter if it has sand enough in it to make it friable. Good drainage is essential. In a poorly-drained soil defective root action is quite sure to result, and this is shown by the foliage turning brown at its edges and falling off. Often the plants fall apart, joint by joint.

One of the best flowering begonias ever introduced is *rubra*. Its foliage is a rich dark green, without markings of any kind. Its flowers are a bright coral red, produced in great clusters from every branch. These clusters are spreading and pendant, and show to fine effect among the luxuriant foliage. A well-grown specimen of *rubra begonia* is a plant to be proud of. Florists tell me that they sell more plants of this variety than of all other flower varieties.—*Harper's Bazar.*

We may buy our way through this world, but our money will have no influence over the angels in the next world. A good heart which leads to a good life is absolutely necessary to pass us through the pearly gates into the city of our God.

## Young People's Work.

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

### PRESIDENT'S LETTER.

Dear Young People:

There are Christian Endeavorers, nominal, and Christian Endeavorers, actual. In general appearance there may be little to distinguish the one from the other. Perhaps both attend the regular meetings of the Society, and each may be prompt to participate. They speak or pray equally well, when judged by the formation of sentences or fluency of speech. But the former does his part in a formal, perfunctory way, to keep up appearances, or because, being caught "in the swim," he moves on with the crowd. This class, we trust, is small.

Actual Christian Endeavorers may be divided into two classes, viz., the egotistic and the altruistic. The egotistic Endeavorer (I do not use the word in its narrowest sense), feeling the responsibility of keeping his own heart right, focalizes his endeavor upon himself. "Keep thy heart with all diligence," "Work out your own salvation with fear and trembling," and similar passages, appeal to him more forcibly than any others. When, therefore, he speaks or prays in meeting, he does so as a necessary means of grace for his own soul. He carefully studies his Bible and jealously watches his own life. This is noble as far as it goes, but it doesn't go half far enough, for the effort is self-centered, and such persons are apt to feel as we often hear it expressed, "I have all I can do to keep myself straight," with its corollary, "I have very little influence anyway."

But the altruistic Endeavorer, while no less interested in possessing "a clear heart and a right spirit" himself, feels that he has committed his heart to God, and, like Paul, is "persuaded that he is able to keep that which he has committed to him." Relieved therefore of undue anxiety in regard to his own salvation, he is ever thinking how he may be helpful to others. The words of Paul, "Let no man seek his own, but each his neighbor's good," becomes the ruling principle of his life. When he speaks in the prayer meeting, he does it not only for his own good, but also with a strong desire that his words may be helpful to some one else. The blessing and comfort of others occupies a large place in his prayers. But a comparatively small amount of his endeavor is made in these public ways. His sympathetic nature quickly detects a note of discouragement, and he takes special pains to speak a helpful word or lend a helping hand. He misses the absent member and looks him up. Is any growing cold or indifferent, he gives kindly admonition. He is acquainted with his pastor's cares, and removes many of them. He works and prays for the salvation of the unconverted. Oh, this is the joy of life—to be instruments in God's hands of bringing blessings to others. Like the two men perishing in the blizzard, the one in an heroic effort to save his freezing companion became so warm by the effort that he forgot himself, and both were saved. Let us go and do likewise lest we ourselves perish.

M. B. KELLY.

LITTLE GENESEE, N. Y., Feb. 3, 1902.

JACKSON CENTRE, Ohio.—It may be of interest to your readers to know what our Society is doing. New officers have just begun their term of service, with Brother William

Simpson as President. The different committees have been doing excellent work, especially the Lookout and Music Committees. An impressive meeting of the Executive Committee was held last Sabbath afternoon. After reading a portion of the 3d chapter of James, and prayer for Divine guidance, some time was spent in planning how to increase interest in the work of our Society, in order that souls may be brought to Christ. We realize that our Society has disadvantages because of our isolated position and our inability to exchange opinions and plans with other Societies, through which, we think, great help would come. The young people are doing good work by attending and taking part in the services of the church when we have no pastor. We are looking forward anxiously for the coming of Rev. J. G. Burdick, and trust that much good will be gained through his labors. Pray for us, that we may have wisdom from on high to help in this great work.

BERTHA SUTTON, *Cor. Sec.*

### POSSIBILITIES OF FARM LIFE.

SOME THOUGHTS FOR YOUNG MEN.

CHARLES A. BURDICK.

#### II.

It was the aim of the previous article under the above title to remove the impression that prevails among many farmer boys that farm life is necessarily a dull, plodding life, bringing small returns for much hard work, and permitting few social privileges, a notion that leads many to seek an education for the purpose of entering upon some occupation which they suppose would be more congenial. They judge from their experience of farm life under prevalent methods. Agriculture has not kept pace in advancement with most other occupations. But a new era is dawning, thanks to the many brainy men who of late years have been studying and treating agriculture as a science, and who have embodied the results of their study and experiments in books, farm journals and bulletins. Through such labors agriculture is destined to be recognized as one of the noblest of sciences.

But it is the aim of the present article to suggest possibilities in farm life of a higher order than mere financial prosperity.

1. First to be mentioned is the possibility it affords a young man of education and culture of building up an ideal home, in and around which shall cluster all the comforts and culture that make town life enjoyable, besides some possibilities that town homes do not offer. This cannot be accomplished quickly, nor without study, labor and economy. It will be a growth from small beginnings, it may be, the same as when one starts out in life in any other occupation. But from the beginning the farmer's home possesses some advantages which cannot be found in a town; namely, a large range in which children, as they come to bless his home, find room for abundant and healthful exercise, free from the harmful influences to which they would be exposed in the associations of town life, and work that is needful for the formation of industrious habits and for the building of vigorous bodies. It is from such healthful and hardy conditions that very many of our prominent and useful men have come. Also, on the farm the father and his boys have almost constant companionship, which is impossible in most other occupations.

Who can estimate the value of the companionship, instruction and example of a man of education and culture in their influence on the character of his sons.

And as the farm debt grows lighter and improvements and profits increase, the educated farmer will add to the furnishings of his home books, magazines, pictures, music and other things that will make it a home of culture and refinement. There are such farm homes in the land, which proves that others of the same class may be made.

2. A young man of good education and ability who chooses the business of farming and puts into practice the methods, based upon scientific principles, that have proved successful in putting the farm upon a profitable basis, may exert a great influence for good upon his neighborhood. The crops that are grown upon his improved fields will attract the attention of his neighbor farmers, who will ask him how he does it. He will take pleasure in explaining to them his better methods of fertilizing and tillage, and they will gradually adopt them because they see that there is profit in it. And if he improves his opportunity, a farmers' club may be formed, agricultural reading will increase, and eventually farming conditions will be greatly improved in his neighborhood.

Again, with such a home as above described as practicable, he and his family can exert a great influence for good upon other homes. The neighbors sooner or later will catch the idea of increased comfort and enjoyment that may be had in their own homes. In the course of time a reading circle may be organized for winter evenings, if he and his family are kind and tactful, and eventually they may have as good society, if not as "tony," as they would have in town.

3. What such a farmer can do for his church and his Master's cause if he is a Christian. Here is the tender point with the present writer, who has with solicitude observed the depleting of some of our churches of their brightest young men, who go into callings that remove them into fields where they render little or no help to our churches, and that lead many of them away from the Sabbath and from our denomination. It is not here contended that all young men who get an education should take up farming. The fact is recognized that some are better fitted by their natural make-up for some other calling than farming. It is right that such should follow their bent; also that some are called of God for the ministry. Let such follow the divine call. But ambition for popularity, wealth or public station leads many away from what they consider the more humble and obscure life of the farmer.

If a young man who has no natural bent or particular calling in another direction wishes to spend a really useful as well as prosperous and happy life, how can he choose more wisely than to thoroughly equip himself to act the part of a public benefactor in the way described in paragraph number two, and especially to use his ability in sustaining and increasing the spiritual, social and financial life of his church? Such a man would be a leader, not only in all that concerns the agricultural, social and intellectual status of his neighborhood, but also a valuable leader in all that concerns the spiritual, social and financial life of the church. Now suppose that a pastor should find by his side not only one, but half a dozen or more, such men acting as leaven upon the whole lump, what an upward lift would be given to the life of the church.

## Children's Page.

### DICK'S BEARSKIN.

MAC GREGOR JENKINS.

We were camped on the edge of the foothills, beneath the rugged sides of the Snow Mountains. We had ridden hard for several days, bringing together the scattered cattle in order to drive part of them into sheltered enclosures for the winter. The early autumn darkness had come upon us, and all our party were gathered about the camp-fire, except two, who were taking care of the little herd a short distance from camp.

Two of us must relieve the watchers at midnight, so, with a friend, I waited by the fire after the others were asleep. The fire burned low; my friend nodded, and I knew he, too, had fallen asleep. I was fast growing drowsy when I was suddenly aroused by an unusual sound. I aroused my companion, and we listened intently. Once more it came across the prairie with the soft night wind—not from the quarter where we knew the herd to be, but far off to the south. I piled more wood, and the bright flames leaped high into the darkness. Instantly we heard the far-away cry again, unquestionably a human voice. A shot was fired from a revolver, and the sleepers rolled out of their blankets.

We gathered with the fire at our backs and peered into the darkness. We could soon shout back and forth to the wanderer, and presently we heard the sound of horses' hoofs in the long grass. Then we saw before us an indistinct figure on horseback. It stopped at some distance from our fire, and a boyish voice asked, just a bit tremulously:

"What outfit is this?"

We told him who we were and asked who he was.

"I'm Bill Nolan's boy, and I'm afraid I'm lost," he answered.

Then he urged his tired pony forward, and we saw, to our amazement, a boy of perhaps twelve years mounted upon a tiny bronco. He carried, held tightly in his arms, a little girl of five or six. She was wrapped in a bit of horse blanket, and her tear-stained face was close to her brother's shoulder.

"Careful, fellers," he said, "she's little and awful sleepy. All right, they'll take care of you, Bab," he added, reassuringly, as the little girl hesitated to come to us. We lifted her tenderly down, and her brother, dismounting, led his pony close to the fire.

He was a manly-looking little fellow, clad in a rough shirt and leather leggings. Well on the back of his head was set a tattered sombrero, many sizes too large for him. We learned that he had left home early in the morning to find his father, who was camped near us. He had let his little sister climb up before him for a short ride. When he tried to leave her she had begged to go further and he had finally consented. All day they had ridden over the prairie, and so delighted was she with it all that he had to let her get down to pick the flowering grasses. In this way they were delayed, and in the dusk had gone astray. Long had he hunted in the darkness for his father's camp. The little girl soon became alarmed, and in spite of her brother's efforts to comfort her sobbed bitterly. Finally, overcome with fatigue, she fell asleep in his arms. Burdened in this way, and not a little

alarmed himself, he had journeyed on until he had seen our fire.

While the hungry boy ate the supper hastily prepared for him he made anxious inquiries for his father. He had left home some days before to cut a load of timber in a wooded ravine above in the mountains. His absence had extended a number of days beyond the time set on his departure, and those at home were anxious. So Dick had set out to find him and, at the last moment, had taken Bab with him. He knew well where his father was camped, but in the darkness had failed to find him. He was determined to push on at once after him.

Only the day before I had passed Nolan's camp in a ravine a short distance away, and I offered to pilot Dick to it. Leaving Bab sleeping peacefully in a roll of blankets, we started out. Before we reached the ravine it began to rain, and as we turned up into it from the grass-grown lowlands we could hardly thread our way along. Presently we came to a little clearing, where we saw a wagon indistinct in the darkness and heard the startled neigh of a horse. There was no light and no sign of the man I had seen the day before. We rode into the little clearing and called. Only the echoes answered and, far off in the woods, the hooting of an owl.

Dick took my lantern and went toward the wagon. Both horses were securely tied to it. We found the bed of hemlock boughs carefully spread under a bit of canvas. We dug away the moist ashes from the fire only to find it cold and lifeless within. A bucket of water stood near, and a bit of bacon lay ready to be cooked.

After our investigations were completed, Dick turned to me and, with trembling voice, said: "He hasn't been here all day. He must be hurt."

We shouted again and again to no purpose. We were chilled by the rain and we knew a search in the dark would be fruitless, so we kindled a fire and waited for morning. I must have fallen asleep and slept very soundly, for when I woke it was just dawn. Dick had saddled both our horses and had coffee ready. We ate our scanty breakfast, and Dick told me his plans. He thought that his father had met with some accident which had disabled him, and that we would find him between the camp and the place where he had been cutting the timber. This seemed to me likely, and we started out, Dick taking his father's rifle with him.

We found a distinct trail and followed it up into the mountains. Crossing a stream, I suggested that we each follow up one bank, keeping within hailing distance of each other. I had gone hardly half a mile when, glancing back, I saw Dick in a small clearing. Something interested him. He had dismounted, and his pony stood with bridle reins on the ground. I was above Dick at an abrupt point, and, as I looked down, all at once my little friend became the central figure in an exciting tableau.

Some distance ahead of him, at the foot of a great tree, stood a grizzly bear of considerable size. I could distinguish a great wound on his shoulder and what looked like a broken ax on the ground. High up in the tree was the discomfited Nolan, unconscious of our approach and watching his jailer, who stood guard below. I was too far off to be of any assistance. I could only watch Dick

and wonder at his courage. Silently he crept near the bear. When within close range he knelt and took careful aim. There was a loud report and a snarl from the bear. Dick had not missed his mark, but had failed to reach a vital point.

Bruin turned one longing gaze at his captive in the tree-top and then dashed down the incline toward Dick. I could not but think that Dick would lose courage. But I was vastly more frightened than he. He had jumped to his feet after firing his first shot, but when he saw the bear coming toward him he knelt once more and waited. Nolan dropped from the tree, and seizing the broken axe watched the boy's heroism. When his enemy was only a few rods distant Dick fired once more. The bear fell, rolled over, and staggering again to his feet made one last rush toward the unflinching lad. He let the bear come within a few yards and once more took aim. It seemed to me he never was going to fire, but at last the report rang out, and the bear fell limp and dead almost at his feet.

The next instant Nolan had his boy in his arms. Dick was pale and weak, but the proudest boy I ever saw. He did not seem to rejoice nearly as much in his own safety as he did in finding his father well and unhurt. The little drama he had acted in so nobly was very short after all. I reached the scene just as father and son met.

We learned of Nolan's being attacked by the bear whom hunger had driven down from the mountains, of his effort to defend himself with his axe, and of his subsequent vigil in the tree-top. Late in the afternoon we all reached our camp, and Dick proudly showed my companions his prize—a giant bearskin. He told Bab it should be hers, and this generous offer enhanced if possible her high opinion of her "big" brother.

After this we saw much of Dick. During the following winter he came to our ranch to study, for, he said, "I want to know more than how to shoot a rifle." He had known only the wild, free life of his father's ranch, but we soon learned he was a manly little gentleman. He won our hearts, and we were as proud of Bab's big brother and his bearskin as Bab herself.—*The Congregationalist*.

### THE SMALL COLLEGE AND THE LARGE.

Mr. Bliss Perry, editor of the *Atlantic Monthly*, discussing recently the function of the small college in preparing men for strictly university work, said that in his graduate work as a professor at Princeton the best thinkers in his classes came from "the little, unknown colleges of the Middle West." He says that he may have been more fortunate than other men at Princeton who had the conduct of graduate work, but that he certainly had an unusually gifted succession of such students from the small colleges.

This much Mr. Perry has said in a letter to President Thwing, who wrote inquiring as to what he did say. He was reported to have said further: "These men possess a certain power of reflection and of assimilating the few facts which they possess which is not found in the university graduate. The tendency in the university, growing more and more strong, is toward the repression of individual opinion. It takes great courage to stand up and assert yourself against the university mob. The type of men who can do that is what the small college can and should develop."—*Pacific*.

## 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. — Twenty-six candidates were baptized during the meetings held by Rev. J. G. Burdick. Our people will be more interested in Bro. Burdick's labors than ever before. His work here has been strong, wise and effective. He carries with him the love and best wishes of the people of his old home.

Pres. Davis sails with Pres. Gardiner on board the Celtic Feb. 8, for the Mediterranean trip of 72 days, including Egypt and the Holy Land. The President has given himself unstintedly to his great work for nearly seven years. A rest is absolutely imperative. The expense of the trip is being met by voluntary contributions. God-speed to the two noble Presidents. R.

SALEM, W. VA.—Some little time has elapsed since any communication has been sent to the Reading Room from here. Beginning with Jan. 1, the Week of Prayer was observed by the churches of town in union services held at the Baptist church. At the close of the Week of Prayer a series of union revival meetings was begun at the Baptist church, under the leadership of Dr. Carter of Tennessee. The preaching was with power and gave no uncertain sound. The meetings closed Jan. 28, with fourteen professing regeneration, and many more were quickened to newness of life. Many non-church goers came out to hear the preaching, and it is to be hoped much invisible good has been done. The people have recently shown their kindly thought of President Gardiner and their appreciation of his unselfish work by furnishing him \$500 with which to make a trip to Egypt, Palestine and many other places of interest in Eastern countries. He is to sail on the Celtic, which leaves New York Feb. 8, and expects to return April 22. President Gardiner left Salem Tuesday night, Feb. 4, and will be followed in all his journeyings by many loving hearts and many fervent prayers. We are glad indeed to hear of the good work being done in many places throughout our beloved Zion. Truly the Lord is found of them that seek him. The writer may be excused for expressing special interest in the work reported at North Loup. There were many in whom he had especial interest, some of whom he hoped would be baptized before he left that field. He is truly glad to believe that they are among those whom the Lord has now led out. May his name be praised in the strengthening of that dear church. E. A. WITTER.

President Gardiner was in Plainfield, N. J., on the 6th of February. That evening an informal reception was given him at the home of his cousin, Mrs. Eva Hubbard Van Sickle, where a score or so of intimate friends gathered to give him God-speed. One of many pleasant incidents on that occasion was an impromptu expression of regard in the form of substantial aid toward the incidental expenses of the trip. The RECORDER gives President Gardiner and President Davis hearty congratulations in view of the auspicious circumstances which promise them a well-deserved rest, and that enriching of life and thought which they will surely gain. We have laid a solemn obligation upon them to write letters for the RECORDER

each week during their absence, and we have no doubt but that our readers will follow them with delight across the Southern Summer Seas, along the African shore of the Mediterranean, amid the scenes where Moses and his brethren wrought and suffered in Egypt, up to Jerusalem and Galilee where every place is sacred to the memory of the Master, into Greece and Italy, and so homeward again. ED.

DODGE CENTRE, MINN.—After a three weeks' campaign, under the leadership of Mrs. Townsend, our meetings have closed, but we trust not without some lasting benefit. Before the meetings were well under way, the measles broke out. This has seriously crippled our work in many ways. Four of our own families had them and others staid away lest they might take them at this unfavorable time of year. The light attendance of First-day people was no doubt due in part to this condition. Sister Townsend, not being immune, was kept from making many calls usually expected of evangelists. Other conditions, as old age, distance from the church and unusual rush of business, kept the attendance small and the interest at rather low tide. But surely the church has been helped and inspired to higher living, and much good seed has been sown, which we trust will bear fruit in the near future. Following the close of these meetings, Sister Townsend spoke in the M. E. church to an appreciative audience on the subject of temperance. Many complimentary remarks were made by citizens present. We trust this will be a great help to us in our coming city election, as "license" carried last spring, for the first time in many years. On the afternoon following the lecture, Sister Townsend addressed a "Mother's Meeting" at the home of one of our aged W. C. T. U. sisters. This was greatly enjoyed by a large circle of women. Much gratitude is hereby expressed to our Missionary Board, and to Sister Townsend, for the visit here and the work performed. To-night we hold a union C. E. meeting with the Congregational church, in celebrating the twenty-first anniversary of its eventful career. G. W. L.

FEBRUARY 2, 1902.

MILTON, WIS.—The annual meeting of the Milton Seventh-day Baptist church and society, held the first First-day in January, was, in every respect, a satisfactory one. The reports showed about two thousand dollars raised during the year, nearly one-half of which went to Missionary, Tract and other enterprises outside of our own society. This makes no account of the sums contributed by individuals to liquidate the debt of Milton College. Plans for the coming year promise still better work. The dinner and the social time which followed the business session was one not to be forgotten. There is no other occasion in the whole calendar when so nearly all the church and society, old and young, come together for a social good time as at this "annual dinner." But the "Happy New Year," begun with this annual gathering, reached a higher height at the close of January. Friday, the 31st, was covenant meeting, when an unusually large number came together in the power of the Spirit. That evening fourteen young persons confessed Christ by baptism, two were received by testimony, and five by letter. The next morn-

ing at the communion service these and two others, whose letters had previously been presented, were given a cordial welcome, the pastor preaching a tender sermon on "Christ in you the hope of glory." The day closed with a blessed consecration service of the Y. P. S. C. E. This precious ingathering is wholly the result of the regularly appointed agencies for the work of the church,—the home, the Sabbath-school, the Endeavor work and pastoral labor. Other baptisms are expected to follow not far in the future. President Whitford of the College has been quite ill for several weeks past, but is now able to be about the house a little. The work of the College is well cared for by others, though the genial and inspiring presence of the President in class-room and chapel is greatly missed. May he yet live long to carry on his noble work. COR.

### SUNDAY LEGISLATION.

By Dr. A. H. Lewis. New edition, revised to date and enlarged. D. Appleton & Co. 12mo. \$1.00 net.

The "open saloon" question—that is really the point to which has been narrowed down the whole wide subject of Sunday legislation—the permission to one particular trade to do business openly on its most profitable day. None can be found who find irksome in any other way the safeguards which surround the day that is of rest, if no longer for all of worship. Public opinion, even in this city, with its enormous population of many races, has again decidedly pronounced against the "open" Sunday, but the question remains unsettled, because it is not merely a religious or civic one, but, above all else, a political problem, fraught with the greatest possibilities. New York City often decides an election in New York State; that state may at any time settle the fate of a Presidential candidate; and the decisive factor in a municipal campaign has ere now been the strict enforcement of the laws governing the closing of saloons on Sunday. Even the "off-year" system of municipal elections may not prove sufficient safeguard against the introduction of the New York saloon into national politics.

Dr. Lewis first published this historical study of Sunday legislation, from Pagan times to the present day, in 1888; in the present edition, called forth by recent events in this city, which have again made the question a "burning" one, he brings his book down to date, presenting a summary of Sunday legislation in the United States down to the present year. It is surprising to learn from this chapter that Arizona has no Sunday laws at all, standing alone in this regard. Otherwise, with minor deviations and a greater or smaller degree of strictness, the Sunday laws of this country are in essence the same.

The author points out that one of the difficulties confronting us lies in the fact that Sunday legislation, unsupported by a state church, has had no adequate test in history until within the last century in the United States. The present situation, he further points out, has "been evolved through the loss of religious regard for Sunday, compulsory idleness on Sunday and a system of legislation which has made the liquor traffic a great commercial and political power, protected and legalized on other days, but made criminal on Sunday," its day of richest harvest. He holds that a crisis has been

reached, that some new departure, or, at least, some important modification, is impending (we do not agree with him here), and he believes that none of us can judge and pronounce judgment in this matter without some knowledge of the beginnings and growth of Sunday legislation.

It is to the civil law of Imperial Rome, rather than to the command given to Moses, that Dr. Lewis traces the origin of our Sunday legislation. To the Romans, religion was only a department of civil government; the Emperor had absolute power to appoint days in honor of the gods, and the first Sunday edict was purely Pagan, in honor of the sun god. Constantine, who promulgated it (A. D. 321), referred in it neither as the day of Resurrection, nor to the Fourth Commandment or the Sabbath; the law was not made for the Roman Christians, but for all subjects of the Emperor alike. What is more, on the day following the edict another was issued ordering that the Aruspices should be consulted—a thoroughly Pagan proceeding. The habit of many writers, says the author, of referring to Constantine's legislation as concerning the "Lord's-day," or the "Christian Sabbath," is incorrect. It is not until 386 A. D., two generations later, that the term "Lord's-day" is found in civil legislation concerning Sunday; the term the "Lord's [Christian] Sabbath" has no place in history, either civil or ecclesiastic, until the Reformation.

The Roman Catholic church retained much of the legislation of the Roman Empire after its fall; and, rising from its position as the first state church to its absolute supremacy in the Middle Ages, continued to make laws for the observance of Sunday and other holidays. The Reformers of the sixteenth century continued the task in Northern Europe. There was no break here in the continuity, but there was a new departure. With Puritanism was born a new religious theory of Sunday-observance. This conception of the "Lord's [Christian] Sabbath," incorporated in English law during the period of 1640-1660, was carried to New England by the Puritans, and realized even more strongly in their theocracy. It indicates the "high-water mark in the tide of influences which developed the character and gave form to the earlier Sunday legislation of the United States." Thus, while originally in the Sunday legislation of the Roman Empire the religious element was subordinate to the civil, because the state controlled worship, it predominated in the Roman Catholic church during the Middle Ages, and in the Protestant communities, notably under Cromwell in England, and with us under the Puritan theocracy. The "Continental" Sunday and the so-called "Anglo-Saxon" (the word is incorrectly applied; "Puritan" were better) Lord's [Christian] Sabbath thus are two diametrically-opposed results of one movement.

Dr. Lewis, undoubtedly, is right when he claims that with us Sunday legislation is still essentially a question of religion. The liquor problem, complicated as it is with politics, blackmail and considerations of political expediency, yet stands before the moral—i. e., largely the religious—judgment of nation and state. And it will be well to leave it there to be dealt with. It is the ultimate court of all nations, safest of arbiters, unmindful of compromise and opportunism. That judgment, given on the question itself, can support its verdict in a national election. —New York Mail and Express.

## Popular Science.

BY H. H. BAKER.

### Science in Worshipping God.

"GIVE unto the Lord the glory due unto his name: bring an offering, and come before him; worship the Lord in the beauty of holiness."

THE people "brought in the offerings and the tithes and the dedicated things faithfully."

"Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee."

"O COME, let us worship and bow down, let us kneel before the Lord our Maker, for he is our God: and we are the people of his pasture and the sheep of his hand."

GIVE and it shall be given unto you.  
He shall give thee the desire of thine heart.  
For God loveth the cheerful giver.

### The Size and Shape of the World.

That the form of the earth is that of a sphere, slightly flattened at the poles, has been generally accepted. But scientists of the present day are entertaining the hypothesis that the earth is gradually verging toward a solid, bounded by four triangles, with the apexes at the South pole, and that the continents are protuberances on the spherical surface. Certain facts make this hypothesis very interesting. If the earth is cooling, thus causing a collapse of the crust, the shrinkage of the interior would tend to throw the superficial portion into a solid form. The size and figure of the earth had been studied long before Gerhard Mercator, a Flemish geographer, drew his plan of the earth as a flat surface. His map was made in 1572. Copernicus antedated Mercator by fifty-one years, for he discussed the theory that the earth is a sphere, at Rome in the year 1500. Indeed the theory that the earth is a globe can be traced back along on astronomical lines to Plato, 340 B. C.

Several ways have been adopted to determine the earth's size and shape; but the method adopted by the United States surveyors is to measure arcs on the surface of the earth, and from these to find the curvature and also the dimensions.

Our recollection carries us back about fifty years, when the French government made measurements, and their deductions set forth that the diameter of the earth was lengthened at the poles instead of being shortened, according to the Newtonian theory, that the earth revolving on its axis would naturally produce a flattening at the poles.

To settle this momentous question whether the earth is longer or shorter one way or the other, two expeditions of scientists were organized with some of both parties in each, and fitted out, one to go to Peru, under the equator, the other to Lapland, as near the pole as possible, and measure on the ice. It was seven years before the expeditions returned and reported their measurements, which showed conclusively that the earth, by its rapid revolutions, does flatten the poles, since which time we have remained "of the same opinion still."

The southern expedition made several observations on the density of the earth, also to determine its size and shape, one of which was this: they swung a pendulum at

the top of the Andes, and at the bottom, to get the mean density of the earth as well as its size and shape. By the use of the pendulum in different latitudes you can tell how much nearer you are to the center of the earth at one place than at another. If the earth were revolving seventeen times faster than now, bodies would have no weight at all, as the centrifugal force would just balance gravity.

The United States has contributed its share of the work in that they have made an oblique arc line from the northeast corner of Maine along the Appalachian chain of mountains to Mobile, Ala. Another is the transcontinental arc, that started at Cape May and ended at San Francisco. These two lines are the longest measured lines on the world. The accuracy with which these lines were measured is something remarkable. To show the accuracy of their base line, they measured a base line at Kent Isle, Md., and another at Atlanta, Ga., and carried out the triangulation of each base toward each other. The two parties meet somewhere in North Carolina to compare the measured lines. They could calculate on either base, and the result was that the lines, which were about thirty miles long, showed a discrepancy between the two measurements of not more than half an inch.

The two sets of engineers were so anxious to get out their results first that as soon as calculated they mailed their reports, and their letters passed each other on the way. This showed there was no tampering with figures in reaching this remarkable result.

We have come to the conclusion that we have arrived very nearly at the size and shape of the little world on which we live, and that we had better now accept the situation, and having food and raiment therewith to be content.

### TRACT SOCIETY.

Receipts for January, 1902.

J. A. Saunders, Niantic, R. I.	\$ 5 00
G. E. Greene, Hope Valley, R. I.	2 00
A. Friend, Westerly, R. I.	1 00
S. S. Clarke, Independence, N. Y.	5 00
Fannie E. Stillman, Peninsula, O.	1 00
J. W. Loofboro, W. Iton, Iowa	5 00
J. F. Hubbard, Plainfield, N. J.	50 00
Christian Swendsen, Centerville, S. D.	5 00
Lucy A. Weedon, Jamestown, R. I.	1 00
Mr. and Mrs. F. N. Ayars, Caudersport, Pa.	1 00
Miss Olga Everett,	25
Mrs. C. D. Potter, Belmont, N. Y.	100 00
Mrs. Betsey Harshaw, Page, Neb.	1 00
N. P. Nelson, Dell Rapids, S. D., collected on field.	6 70

#### Woman's Board:

General Fund	\$ 2 00
RECORDER subscriptions	12 00—
	14 00

#### Interest:

George Greenman Bequest	62 50
Maria L. Potter,	12 50
Joshua Clarke,	24 54
Russell W. Burdick,	10 57
Miss S. E. Saunders, gift in memory of Miss A. R. Saunders.	3 98

#### Trustees Seventh-day Baptist Memorial Fund:

Tract Society Fund	8 35
Geo. H. Babcock Bequest	37 76
D. C. Burdick	113 77
Farm	119 69

#### Churches:

First Genesee, N. Y.	13 19
Independence, N. Y.	15 00
First Brookfield, N. Y.	10 69
Second Brookfield, N. Y.	7 50
Chicago, Ill.	6 00
Milton, Wis.	24 80
Farina, Ill.	7 94
Boulder, Colo.	2 65
Plainfield, N. J.	21 70
New Market, N. J.	25 00
Special collection	9 53
Dodge Centre, Minn.	1 01
First Alfred, N. Y.	20 28
Second Alfred, N. Y.	10 70

#### Sabbath-Schools:

Dodge Centre, Minn., Class No. 9	85
Farina, Ill.	7 42

Publishing House, Receipts	\$ 775 87
	1,204 00

	\$1,979 87
--	------------

E. & O. E.

F. J. HUBBARD, Treas.

PLAINFIELD, N. J., Feb. 1, 1902.

A RAIN does not break through a well-thatched roof; passion will not break through a well-reflecting mind.

## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

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

### INTERNATIONAL LESSONS, 1902.

#### FIRST QUARTER.

Jan. 4.	The Promise of Power.....	Acts 1: 1-11
Jan. 11.	The Promise of Power Fulfilled.....	Acts 2: 1-11
Jan. 18.	The Early Christian Church.....	Acts 2: 37-47
Jan. 25.	The Lame Man Healed.....	Acts 3: 1-10
Feb. 1.	The First Persecution.....	Acts 4: 1-12
Feb. 8.	The Sin of Lying.....	Acts 5: 1-11
Feb. 15.	The Second Persecution.....	Acts 5: 32-42
Feb. 22.	The Arrest of Stephen.....	Acts 6: 7-15
Mar. 1.	The Stoning of Stephen.....	Acts 7: 54-8: 2
Mar. 8.	The Disciples Scattered.....	Acts 8: 3-13
Mar. 15.	The Ethiopian Converted.....	Acts 8: 29-39
Mar. 22.	Temperance Lesson.....	Eph. 5: 11-21
Mar. 29.	Review.....	

### LESSON VIII.—THE ARREST OF STEPHEN.

For Sabbath-day, Feb. 22, 1902.

LESSON TEXT.—Acts 6: 7-15.

GOLDEN TEXT.—Fear not them which kill the body, but are not able to kill the soul.—Matt. 10: 28.

#### INTRODUCTION.

Our present lesson introduces a new laborer for Christ, a man outside of the circle of the Twelve and one who speedily gained for himself the martyr's crown. The work of preaching the gospel was vastly greater than could be accomplished by Peter and John, and their ten associates. Those who heard the word of truth had the obligation to pass it on. Stephen has had many successors in every following century, and will have unto the end of time.

This lesson also teaches us in regard to the first steps that looked toward organization in the early church. The seven were chosen to attend to the duty of distributing the bounty of the church, and thus to relieve the apostles from serving tables. Some have leaped at once to the conclusion that these seven were deacons, because they had some of the duties which were afterward laid upon the shoulders of the deacons; but it is doubtful if there were really any officers of the church at this time, or any formal organization of any kind. The seven were a sort of committee appointed by the whole company of believers for a certain duty. It is not at all surprising that from the ranks of these who "served tables" there should arise those who should minister the Word.

TIME.—The time is uncertain. Perhaps as early as the year 31 or 32, but more likely as late as 35. Some have supposed that it was in the year 36, shortly after Pontius Pilate was removed, and think that this lack of a Roman Procurator in Jerusalem accounts for the disorderly execution of Stephen.

PLACE.—Jerusalem.

PERSONS.—Stephen; certain of the foreign Jews; the Sanhedrin.

#### OUTLINE:

1. The appointment of the Seven. v. 1-6.
2. The Growth of the Company of the Disciples. v. 7.
3. Stephen Speaks Boldly and is Arrested. v. 8-15.

#### NOTES.

1. *And in those days, etc.* An indefinite reference to the time. Some have supposed that this lesson belongs before chapter 5; but it is more likely that the first martyrdom occurred after the time that the apostles were arrested and beaten than before. *Disciples.* This word occurs here for the first time in the Book of Acts. *Grecians.* Better as in the American Revision, "Grecian Jews." The reference is to Greek-speaking Jews. There were in Jerusalem a number of Jews who had themselves resided for years away from the Holy City, or perhaps they were the descendants of those who had emigrated from Palestine. Returned now to their former home-land, they were speaking the language which they had learned abroad. *Hebrews.* That is, home-born Jews who spoke the Aramaic language. There were representatives of both these classes of Jews in the new community of disciples, and it is not surprising that jealousies or differences of opinion should arise. *In the daily ministrations.* It is evident that the new community assumed the care of the poor of their number and provided for their needs. A considerable portion of these wards of the community would naturally be the widows. It was not then nearly as common as now for a widow to marry again.

2. *The multitude of the disciples.* The apostles do not assume to settle this matter by their own action; but submit the difficulty to the whole company of believers.

*We should leave the word of God, and serve tables.* It was of course inappropriate that they should devote the greater share of their time or even much of it to the formal matter of administering the alms of the church. Their principal mission was to preach.

3. *Seven men.* We do not know just why this number is chosen. Many explanations are suggested, perhaps because of the sacred associations of the number seven, perhaps because there were seven different houses in which the disciples usually met. *Of honest report.* Better, "of good report," as in the American Revision. There was no question of honesty.

4. *Continually to prayer.* Prayer for the success of their efforts was evidently no merely formal part of their work.

5. *A man full of faith.* He was a man particularly strong in his allegiance to Christ and in his devotion to his service. Some have imagined that the church showed its eagerness to repair any slight or injury that had been done to these Greek-speaking Jewish Christians, by choosing all the seven from that class in the church. It is true that they all had Greek names; but that does not prove that they were Grecian Jews. We know nothing of these seven except Stephen and Philip. Nicolaus had certainly nothing to do with the Nicolaitans mentioned in Revelation.

6. *They laid their hands on them.* This is the first mention of this custom in the church. This act was the symbol of the importation of divine gifts needed for their work. The outward sign is not to be dissociated from the prayer.

7. *A great company of the priests.* There were thousands of priests [Josephus says twenty thousand]. It is probable that they did not have to give up the work of their office, because of their allegiance to Christ—at least not at first. *Obedient to the faith.* Faith is a power which seizes upon the soul. To this power they rendered obedience.

8. *Full of faith.* The American Revision following better manuscript authority, has "full of grace." He was especially gifted by the favor of God and had power to perform miracles. The Holy Spirit did not suffer him to confine himself to the service of tables.

9. *Then there arose certain of the synagogue, etc.* There is a difference of opinions as to how many synagogues are mentioned in this verse; some say one, others two, and others five. It is probable there are four. There were many synagogues in Jerusalem at this time (possibly four hundred and eighty, as Josephus says), not only to accommodate the native Jews, but also to furnish congenial places of meeting for the foreign Jews returning to reside in the Holy City. *The Libertines or "freedmen"* were the descendants of Jews who had been enslaved by Pompey and subsequently released and allowed to return to Palestine. *Disputing with Stephen.* These foreign Jews were stirred up with zeal to resist the new teachings of Stephen.

10. *They were not able to resist, etc.* Stephen easily defeated them in argument and made it manifest that they were in the wrong.

11. *Then they suborned men.* That is, they instigated them. They secretly instructed certain men to come forward and make the charges against Stephen. *We have heard him speak blasphemous words against Moses.* There was probably a slight color of truth in their statements, in that he may have referred to the Old Testament laws as our Saviour did. Compare Mark 7: 1-23; Matt. 5: 21 and elsewhere.

12. *And they stirred up the people.* Before proceeding to a legal accusation they contrived to arouse to opposition the people who had been hitherto favorably disposed toward the disciples. *And the elders and the scribes.* Representatives of both these classes were members of the Sanhedrin. *Brought him to the council.* That is, he was arraigned before the Sanhedrin.

13. *False witnesses.* Who perverted and exaggerated the words of Stephen. *This holy place.* That is, the temple. The Sanhedrin held its sessions near the temple if not actually within the temple enclosure.

14. *This Jesus of Nazareth.* The form of expression is intended to imply contempt. *Shall destroy this place.* Compare Mark 14: 58. It is not likely that Stephen said these words any more than Jesus did. *Shall change the customs which Moses delivered us.* This sounds more plausible.

15. *Looking steadfastly on him.* That is, turning their attention toward him as the prisoner, waiting to hear his reply. *Saw his face as it had been the face of an angel.* This evidently means more than that his face showed serenity and gentleness. Probably his face shone somewhat as Moses' face as he came down from the Mount—that is, with more than human grandeur and lustre. But the members of the Sanhedrin ignored this mark of the divine favor.

## MARRIAGES.

GAREY—SULLIVAN.—Oct. 4, 1901, at Berea, W. Va., by Rev. R. G. Davis, Mr. John Garey and Miss Metta Sullivan, both of Ritchie county, W. Va.

HODGE—GRIBBLE.—Dec. 8, 1901, at Berea, W. Va., by Rev. R. G. Davis, Mr. Edward W. Hodge and Miss Annie Gribble, both of Berea.

CAMENGA—STEVENS.—At the residence of the bride, Alfred, N. Y., Jan. 29, 1902, by Pastor L. C. Randolph, John D. Camenga, of Brookfield, N. Y., and Mrs. Emma L. Stevens, of Alfred.

## 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.

KELLEY.—Near Berea, W. Va., Dec. 24, 1901, Hosea, son of Festus and Emma Kelley, aged 4 months and 16 days. R. G. D.

RANDOLPH.—At Berea, W. Va., Jan. 24, 1902, Otto Harld, son of P. F. and Jennie Randolph, aged 2 years and 23 days. R. G. D.

BEE.—At Berea, W. Va., Jan. 29, 1902, Leona Mable, daughter of Thomas and Rachel Bee, aged 1 year, 7 months and 3 days. R. G. D.

HADSELL.—Albert T. Hadsell, son of Harry and Nancy A. Hadsell, was born Aug. 6, 1827, and died Jan. 30, 1902, at his home near Hickernell, Pa.

Feb. 8, 1852, he was married to Miss Mary H. Taylor, who is now a member of the Seventh-day Baptist church. To this union were born twelve children, seven of whom survive to mourn their loss with their widowed mother. Funeral services were conducted Jan. 31, 1902, by the writer. W. L. D.

FLESHER.—Near Conings, W. Va., Dec. 25, 1901, Rebecca A. Vanhorn Spurgeon Flesher, in the 83d year of her age.

This sister was a daughter of Thomas and Nella Vanhorn, and was born at Lost Creek, W. Va., where she grew to womanhood. On April 13, 1849, with her husband, Jerry Spurgeon, she moved to Bear Fork, W. Va., and established the first Seventh-day Baptist home in that community. Her husband died Aug. 27, 1853. Her second marriage was with Joseph Flesher, Nov. 13, 1860. He died March 11, 1870. Sister Flesher was a member of the Conings Seventh-day Baptist church, and was faithful in attending services as long as her health would permit. She was a devoted Christian, and her end was peaceful. "Precious in the sight of the Lord is the death of his saints." Psa. 116: 15. R. G. D.

BURDICK.—William C. Burdick, son of Amos and Anstis Clark Burdick, was born Nov. 26, 1829, and died at his home in Alfred, N. Y., of Bright's disease, Jan. 28, 1902.

He married Susan Sherman June 19, 1856. She died in February, 1863, leaving two daughters, Juliette (deceased) and Susie, our Missionary to China. Mr. Burdick married Amanda Crandall Prescott Jan. 8, 1885. He was converted at the age of seventeen, was baptized and joined the First Alfred church, in whose fellowship he has since remained. His years of failing strength were marked by the same good cheer as that manifested in days of activity. He had an unflinching faith. Services in First Alfred church Feb. 1, 1902, conducted by Pastor Randolph, assisted by President Davis and Dr. Gamble. Memorial sketch later. L. C. R.

BURDICK.—Mrs. Sarah Maria Burdick was born in Westerly, R. I., May 17, 1831, and died in Hope Valley, Jan. 29, 1902, in the 70th year of her age.

She was the third child of Charles and Frances Nye Babcock, and was united in marriage to Henry G. Burdick, of Hopkinton, Jan. 6, 1852. Four children were the fruit of this union, two sons and two daughters, all of whom survive their mother. When quite young she became a subject of saving grace and united with the First Seventh-day Baptist church in Hopkinton. On May 24, 1879, she united by letter with the Seventh-day Baptist church in Rockville, retaining her connection with that body till her death. She was a woman of rare excellence, a model wife and mother, and a consistent and devoted Christian. She leaves a husband, four children, one brother and four sisters to mourn their loss. A. MCL.

HALL.—Helen F., the second daughter of Lewis and Prudence Ann Ayars Hall, was born May 7, 1849, and died Jan. 26, 1902.

When Helen was a child her father moved from Shiloh, N. J., to the West, living for several years at West Hallow, and also near Farmington, Ill.; where her mother died when Helen was only ten years old. Later,

# The Finest Cake

## Is made with Royal Baking Powder. Always light, sweet, pure & wholesome.

Mr. Hall returned to Shiloh, N. J., where Helen was converted, baptized, and united with the Shiloh-Seventh-day Baptist church. When fourteen years of age she fitted herself for teaching, and for nineteen years taught in the Second Ward School in the city of Bridgeton, N. J. For twenty-five years she was a successful teacher. Failing health compelled her to give up teaching, since which time she has made her home with her oldest sister, Mrs. Hattie Ayars. Although compelled in the prime of life to lay down her loved work of teaching, she maintained to the last the same cheerful Christian spirit. The Shiloh church has lost another consecrated Christian worker. Funeral services were held at the home of her sister. Sermon from Psalms 34: 4.

E. B. S.

HALL.—Henry H. Hall was born Dec. 28, 1848, and died at Shiloh, N. J., Jan. 11, 1902.

In March, 1861, he was baptized and united with the Seventh-day Baptist church at Shiloh. Dec. 4, 1870, he was married to Miss Addie Whitford, a sister of Rev. Dr. O. U. Whitford. Brother Hall has been a spiritual leader in the church for many years, and for the last year one of its Trustees and its Treasurer. He was not a rugged man. He suffered a sunstroke not many years ago, from which he never fully recovered. Late in December, 1901, he contracted a severe cold, and, through a complication of diseases, gradually failed until the end. Although a great sufferer during his illness, his only thought was of his family and the church, to both of which he was devoted. He leaves a wife and an invalid daughter. In his death the church and every good enterprise in Shiloh have lost a strong supporter, and every unconverted person has lost a true friend. While we cannot doubt God's wisdom and love, we cannot understand why one so useful should be taken thus in the prime of manhood.

E. B. S.

SAYRE.—Near Cartwright, Wis., Dec. 25, 1901, Clara Mattison Sayre, in the 30th year of her age.

Clara Mattison was born in West Hallock, Ill. When about eleven years of age she was baptized by Rev. G. J. Crandall, and joined the Seventh-day Baptist church at North Loup, Neb., where she lived at that time. April 14, 1891, she was married to Jessie Albert Sayre, at Welton, Iowa. To them were born five children, four of whom, with her husband, mourn her early death. She was a faithful wife, a devoted mother, and a loyal member of the Seventh-day Baptist church of Cartwright, Wis. Early in December the small-pox broke out in Cartwright. Mr. Sayre's family was one of the first to take it. The whole family had it, so that when Mrs. Sayre died none of the family could attend the burial. We buried her Christmas night, about nine o'clock. It was sad to leave the father with his four little motherless ones alone that night; but they have the comfort of knowing that she was ready to enter everlasting rest. Memorial services were held in the Seventh-day Baptist church Feb. 1, 1902. Text, John 13: 7. "What I do thou knowest not now, but thou shalt know hereafter."

A. G. C.

WHEATON.—At her home near Alfred, N. Y., Jan. 30, 1902, of pneumonia, Ida Burdick Wheaton.

She was born Sept. 28, 1865, and left motherless at the age of fourteen. She was educated in the district school, the public school of Alfred, and the Academy. She taught school for some time, including two or three years in her home district. She was married in April, 1895, to Leman Wheaton. Four children have been born to them. Her only surviving sister is Edith. She passed away just a week after the birth of her baby. She was baptized when about sixteen, and became a member of the First Alfred church. She was a faithful worker as a young woman, and was looking forward to attending church regularly again in the near future with her family. She was a devoted and cheerful

mother, making home pleasant for the children. She believed that things would in some way work out for the best. When told that probably she could not live, she was content to go, if it was God's will. "His will, not mine, be done." A large company of sorrowing relatives and friends gathered at the home Feb. 2. Services were conducted by Pastor Randolph. Text, Mark 14: 41, 42.

L. C. R.

### THE NINETEENTH TO THE TWENTIETH CENTURY.

Among the things which the nineteenth century has bequeathed to the twentieth, things which were essentially unknown at the opening of the nineteenth century, are the following:

- Steam locomotives, electric railways, bicycles, and automobiles.
- Steamships of steel.
- Mowing machines.
- Self-binding harvesters.
- Steam threshing machines.
- Cotton and woolen factories.
- Mammoth steel plants.
- Gas and electric illumination.
- Telegraphy, submarine and wireless.
- Cooking ranges, furnaces, steam heat.
- Storage batteries.
- Fountain pens and typewriters.
- Telephones and phonographs.
- Typesetting and linotype machines.
- Web perfecting printing presses.
- Smokeless powder, giant powder, nitro-glycerine, dynamite.
- Automatic Maxims, Gatlings, etc.
- Color photography, lithography.
- Fire engines, steam and chemical.
- The dynamo—harnessed to Niagaras.
- Eighty chemical elements.
- Steel buildings, twenty stories high.
- Hydraulic and electric elevators.
- Heat, light, actinic and Rontgen rays, separated for special uses.
- Astronomy and the chemistry of the stars.
- The prophetic weather bureau.
- Special fast mail trains; free delivery at our homes; two-cent letter postage; newspapers practically free.
- Antiseptics, anæsthetics, painless surgery, subdued plagues.
- An average human longevity of about forty years.
- Schools, colleges, and universities, abundant and generously equipped; equal advantages for women.
- Religious faith characterized largely by intelligence, hope, charity, and Christian liberty.

### \$100 Reward, \$100.

The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure now known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, that they offer One Hundred Dollars for any case that it fails to cure. Send for list of Testimonials.

Address, F. J. CHENEY & CO., Toledo, O.  
Sold by Druggists, 75.  
Hall's Family Pills are the best.

### Special Notices.

#### North-Western Tract Depository.

A full supply of the publications of the American Sabbath Tract Society can be found at the office of Wm. F. West & Son, at Milton Junction, Wis.

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.

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.

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. Pastor's address, Rev. M. B. Kelly, 223 Jackson Park Terrace.

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue, conducted by Rev. S. S. Powell, whose address is 11 Sycamore Street. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

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.

I. L. COTTRELL, Pastor.  
29 Ransom St.

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. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services.

GEO. B. SHAW, Pastor,  
1293 Union Avenue.

THE next session of the Ministerial Conference and Quarterly Meeting of the Seventh-day Baptist churches of Chicago and southern Wisconsin will convene with the church at Albion, Wis., Feb 21, 1902, at 2.30 o'clock P. M. The question for general discussion in the Ministerial Conference is The Relation of the Churches to our Denominational Societies.

Friday evening at 7.15 o'clock, The Duty of Prayer for these Societies, by E. D. Van Horn.

Sabbath morning at 10.30 o'clock, The Duty of the Churches to the Tract Society, Geo. J. Crandall.

Sabbath afternoon at 3 o'clock, The Duty of the Churches to the Missionary Society, L. A. Platts.

The evening after the Sabbath at 7.30, The Duty of the Churches to the Education Society, S. L. Maxson.

Sunday morning at 10 o'clock, Sermon on the Office and Duties of the Deacon, M. B. Kelly.

Sunday afternoon at 3 o'clock, The Young People's Hour.

Sunday evening at 7.30 o'clock, The Duty of the Churches to the Sabbath School Board, Edwin Shaw.

GEO. J. CRANDALL, Sec.

### African Re-patriation Society.

#### Object of the Society.

To aid Spiritually and Industrially qualified American Negroes to form Christian Settlements in Africa on a Self-supporting basis.

#### Membership.

\$1.00 or upward yearly.

#### Supervisory Committee.

A. H. Lewis, D. D., Plainfield, N. J.; H. M. Maxson, Sup't of Schools, Plainfield, N. J.; Pastor E. E. Livermore, Dunellen, N. J.

#### Negro Advisory Committee.

Bishop H. M. Turner, Atlanta, Ga.; Bishop L. J. Copplin, Philadelphia, Pa., and of Capetown, South Africa; Pastor Matthew Anderson, A. M., Philadelphia, Pa.

#### Missionary Auxiliary and Woman's Department.

Mrs. A. S. Booth, Secretary.

#### General Secretary and (Treasurer pro tem).

Joseph Booth, 808 Third Place, Crescent Ave., Plainfield, N. J.

Literature Mailed Free on Application.

