

THE SABBATH RECORDER.

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

VOLUME 58. No. 7.

FEBRUARY 17, 1902.

WHOLE NO. 2973.

How Shall
We Rise?

ALL upward progress for either individuals or the race comes from something within. Sanctified ambition, aspiration for something above and better, and heart-hunger for truth, are essential elements in uplifting men. Men are never driven from the hovels of vice and ignorance because the hovel is torn down from over their heads. They are called out of these, and upward, when some palace of truth and righteousness, adorned with better things, opens its doors to their uplifted eyes. Those who rise above the lower levels soon learn that rich rewards await each forward and upward movement. Men make real gain when virtue and righteousness are sought for their own sake. To be driven by the lash of evil from behind gives but sorry chance of real good; but to pursue a positive good because one is eager for it makes higher attainments certain. All efforts to make men permanently better through the scourging of fear must fail. In a small degree fear may restrain from wrong doing, but it never induces action through love of righteousness; on the contrary, an active love for righteousness and truth is the only propulsive power upward. Thus, and thus alone, can we rise.

Pay the
Price.

ALL things good and worthwhile must be paid for. Best things cost highest prices. This fact appears in all God's dealings with men along the lines of spiritual experience. To some extent in material things men receive blessings without regard to character. The rain and sunshine fall on the evil and the good alike; but those better things which pertain to spiritual experience are always conditional. Happiness, in the highest sense of the word, is not a toy which we gain by accident, nor by blindly grasping from the grab-bag of experience. Real happiness goes hand in hand with holiness and the efforts men make to attain holiness. The price we have to pay for higher spiritual attainments is as nothing when compared with the value of those attainments. That price is made up of efforts and purposes more than by anything we may bring in exchange for happiness and spiritual riches. It is well that each man should learn this truth, that he may cease from dreaming that good can be attained without adequate payment. It is a serious mistake, sometimes growing out of a misconception of the Gospel, when men think God can give them high spiritual blessings and salvation without correspond-

ing effort on their part. Our readers are familiar with the story of the miser who never gave money to the cause of Christ, and who on a given occasion thanked the Lord "that he had been a Christian twenty years, and that being such had not cost him a cent." The reader also sympathizes with the answer made to him when one said, "May the Lord have mercy on your stingy soul." Remember that "all common good has common price," not because God charges us for it, but because it cannot be attained nor appropriated by us without that corresponding effort which we here call payment. If you mourn over the meagerness of your spiritual life, inquire carefully wherein you have failed to pay the requisite price. That you have failed somewhere there can be no doubt.

How
Are You
Building?

THE history of the re-building of Jerusalem under Nehemiah is full of spiritual instruction. The broken walls around the city of David find their counterpart in the broken walls around individual lives and churches. The broken walls of masonry around Jerusalem were of little account compared with the broken love and devotion of God's people. In these days, as in those, spiritual defense against evil is the important question with each life and with each church. Evil influences are always at work. These undermined foundations remove the cementing mortar which makes walls permanent, and are ceaseless in their destructive influences; but it is God's will that each individual soul and each church of Christ shall find ample safe-guard against these destructive influences. Following the figure of the protecting wall, you may expect that God will furnish all needed materials for the protection of your life and for its development in righteousness. But as God feeds the robins without putting the food into their nests, thus giving them the delight of gathering it, so he furnishes the necessary material for those walls our lives need by giving us the privilege, and placing upon us the necessity of gathering materials for building the walls under his guidance and blessing.

Timely
Rebuke.

In the 24th chapter of Acts we find a bit of history which illustrates the value and power of a timely rebuke. Direct rebuke, like that which Paul gave to Felix, is not often demanded. In this case Felix had sent for Paul the second time, and was evidently much interested in Paul's theories about life

and duty, and especially concerning "faith in Christ." As to personal character Felix was notoriously cruel and impure. His position as a ruler emphasized his evil character. It was clearly a case in which God had a message touching the man's personal life. Paul, receiving this message from God, did not spend time in discussing the philosophy of religion. With a higher aim he turned his attention to the sins of Felix, and "reasoned of righteousness, temperance and judgment to come." That was the practical reasoning which the moment demanded. The force of this reasoning and the eloquence of Paul made such impression that "Felix trembled, and answered, go thy way for this time; when I have a convenient season I will call for thee." Although the hearer thus turned away from the truth before which he could but tremble, the preacher had done his duty and left a pertinent example for all preachers under similar circumstances. Speaking in general, it is better to reason much concerning questions of immediate truth and duty and little concerning abstract theories touching human life. Character and conduct ought to be the main points in all religious teaching. The basis on which these rest should be a broad view of essential truths, theological and practical, but the supreme need in human life is found in the consideration of practical duties.

Writing for
the Recorder.

ONE of our correspondents who is a lone Sabbath-keeper expresses the desire that "some of our ministers, who have had the advantage of an education, should be induced to furnish a sermon every week for the RECORDER, short, crisp and surcharged with the spirit and power of Divine love." He also suggests that as our missionaries are working for and representing the people, they ought to write more for the RECORDER, not only concerning their fields of work, but concerning other subjects of interest. This correspondent also says: "Our educated ministers, no doubt most of them, write their sermons before they deliver them to a few hundred hearers; why not prepare them for the press and reach a few thousand instead of a few hundred?" We think our correspondent is mistaken in supposing that many of our pastors write out sermons in full. It is well-known that the RECORDER seeks more frequent interchange of opinions between pastors through its columns. While a few of our readers would enjoy a sermon printed in the RECORDER, we think the majority would

not read sermons printed in full. Short, crisp ones, as described by our correspondent, would secure a larger reading. If these suggestions from a lone Sabbath-keeper shall aid in securing such results as he calls for, the RECORDER will be glad to welcome them.



What of the Drunkard. THE discussion which is going forward concerning the results of the saloon under the present system of legislation suggests several important questions which are germane to the general subject. Dr. J. E. Langstaff, in an address before the Church Club in New York, is reported as saying that the drunkard is a man more to be pitied than to be abused, and that the man who makes him drunk is to be held responsible, mainly, for drunkenness and its results. The Doctor insists, however, that the saloon is not entirely responsible because drunkards are outcasts from society who swell the downward tide of degraded humanity. Speaking of the Saloon-keeper, the Doctor says:

"To the unbiased mind he is a merchant who sells his goods to the public. His customers compel him to work eighteen hours a day to supply the demand. His goods are made to pay a large part of the taxes for the people. His landlord charges him double rent, and the government, in the shape of a license, compels him to divide the profits. In fact, he is only an agent, the government receiving more of the drunkard's money than he does. Competition in trade is so close because of outside dealers that he has to shut his eyes to suffering caused by intemperance in order that he may meet the demands upon his profits. It takes a good many drunkards to make an honest living, and he bears the abuse he receives from reformers with Christian fortitude, while his enemies take in the profits with a complaisance that is remarkable."

This is an unusual view of the involved saloon problem, but the Doctor's claim is true, that government, granting license and protection, becomes a party to the results which flow from the liquor traffic. From the standpoint of sociology, religion and medical science, what should be done with the drunkard, and how far he should be punished, is a serious question which has received by far too little attention. That drunkenness is a physical disease there is no doubt. That with the majority of men this disease may reach a point where the victim is helpless, is also true; but since the disease is self-induced through indulgence, there is a point at which the man must be responsible for such indulgence. Whatever outside influences cultivate and facilitate this indulgence must be co-responsible for the results which follow. While the attention of philanthropists and lawmakers should not turn away from the saloon, their attention ought to be fixed more definitely upon the share which the government which licenses the saloon has in degrading and destroying men.



Comparative Religions. It is both interesting and profitable to note how certain great truths appear with more or less distinctness in all religious systems. The following from the Hindu touching worship is worthy of study; it is well also to compare it with similar thoughts which appear in the Bible:

"This world is not for him who doth not worship.

"Know that the worship of spiritual wisdom is far better than the worship with offerings of things. In wisdom is to be found every work without exception.

"Although thou wert the greatest of offenders, thou shalt be able to cross the gulf of sin with the bark of wisdom?"

"There is not anything in this world to be compared with wisdom for purity.

"Wisdom is all hands and feet, and all ear; it sitteth in the midst of the world, possessing the vast whole. It is the reflected light of every faculty. It standeth at a distance and is yet present. It is that which now destroyeth, now produceth. It is the light of lights. It presideth in every breast.

"He who is perfected by practice, in due time findeth it in his own soul."



From the Persian we have:

"We worship the pure, the Lord of purity.

"We worship the universe of the true spirit, visible, invisible, and all that sustains the welfare of the good creation.

"We praise all good thoughts, all good words, all good deeds, which are and will be, and keep pure all that is good.

"Thou true, happy being! we strive to think, to speak, to do only what, of all actions, may promote the two lives,—the body and the mind.

"We beseech the spirit of earth, by means of these best works (agriculture), to grant us beautiful and fertile fields, for believer and unbeliever, for rich and poor.

"We worship the Wise One who formed and furthered the spirit of earth.

"We worship him with our bodies and souls.

"We worship him as being united with the spirits of pure men and women.

"We worship the promotion of all good, all that is very beautiful, shining, immortal, bright, everything that is good."



A Complicated Question. NONE of our religious exchanges have spoken of the Sunday saloon question in the city of New York with more candor and fairness than the *Evangelist* has. He is a superficial observer who does not see that the problem presented by the present situation is far-reaching and difficult. We believe that the saloon should not exist. It is in many senses the worst form in which the liquor problem appears; but it does exist, and through the license system it is sustained and protected by civil legislation. Since the saloon ought not to exist, it follows that the sale of liquor should not be allowed on any day. But since it is allowed on every day except Sunday, experience shows that it cannot be repressed on that day. The fact that it is thus licensed and protected acts as an opiate upon the consciences of those who do not believe in the saloon. Moral opposition, therefore, is comparatively weak, and is made weaker because the civil law protects the saloon against it. If the liquor traffic stood alone and was left in its own true light as a nuisance and an evil, the moral sentiment of all the better classes would be sharply arrayed against it. No great evil is ever overcome until moral sentiment is arrayed against it. It goes without saying, therefore, that the present system of civil legislation concerning

the traffic shields it from the better sentiment of the people, which would become hot and vigorous if the law did not stand between it and the evil.



Gardner and Davis. THERE are so many friends and acquaintances of President Gardner and President Davis among our readers, that we subjoin an outline of the Itinerary they are to follow, together with points and dates indicating when and where mail may be sent to them. The Itinerary as laid down includes 13,425 miles by water and 634 by railroad. The main points are as follows:

New York.....	.....
Funchal, Madeira.....	.....
Gibraltar.....	.....
Algiers.....	.....
Valetta, Malta (by rail to Citta Vecchia and back).....	.....
Piræus, Bay of Salamis, or Phaleron Bay.....	.....
" rail to Athens and return (twice).....	.....
Alexandria.....	.....
" to Cairo, the Pyramids and return, railroad.....	.....
Jaffa.....	.....
" to Jerusalem, Betlehem and return, railroad.....	.....
Alexandria (steamer returns for those spending 12½ days in Egypt.....	.....
Jaffa.....	.....
Caifa (embark Galilee and Samaria sections).....	.....
Smyrna, passing Cyprus and Rhodes.....	.....
Constantinople.....	.....
" steam up Bosphorus to Black Sea and back on arrival or departure.....	.....
Steam through Straits of Messina, pass Scylla and Charybdis.....	.....
Naples.....	.....
" to Pompeii and return, railroad.....	.....
" to Rome and return, railroad.....	.....
Villefranche (Nice).....	.....
Drive to Nice and Monte Carlo, via. the Corniche Road...	.....
Liverpool.....	.....
Queenstown.....	.....
New York.....	.....

INSTRUCTIONS FOR MAILING LETTERS.

Put "Via London" at top of your letters, and "Clark's S.S. 'Celtic' Cruise" down in the left-hand corner of envelope.

The dates given below are for mailing letters from New York City. Allow additional time from inland points.

From Feb. 8 to 18.—Address care Clark's Tourist Office, Grand Continental Hotel Building, Cairo, Egypt.

From Feb. 19 to 26.—Address care Clark's Tourist Office, Jerusalem, Palestine.

From Feb. 27 to March 7.—Address care Rougier & Co., Constantinople, Turkey.

From March 8 to 12.—Address care Aselmyer, Pfister & Co., 2 Strada Piliro, Naples, Italy.

After March 12.—Address all letters care White Star Line, 30 James Street, Liverpool, and they can be held until called for, or forwarded to passengers according to route they will have chosen from Naples or Villefranche to New York.

Note.—Postage, 5 cents for each half ounce or fraction (newspapers 4 ounces [or less] for 2 cents—and 1 cent for every additional 2 ounces, or fraction thereof).



No Peace Yet. It is with regret that those interested in the South African war learn that the British Government has denied the application made through Holland for steps toward consummating peace. Probably the British government is logical in making this denial, and possibly peace will be secured sooner without the interference or the kind offices of any foreign government. But that the unjust war should continue is at once a matter of sorrow and disappointment. The Boers insist upon National Independence. The British government insists that the Dutch Republic has not been in existence for many months and that it cannot be treated with as a government in fact. Despite the failure of this attempt on the part of Holland, we shall still hope that peace will soon come, in some way.

The Boodschapper. *Haarlem, Holland*, edited by Rev. G. Velthuysen, Sr., for January, 1902, comes in a new dress, as a 20-page magazine. It is vigorously and ably edited, well printed, and is a valuable herald of Sabbath truth and Biblical Christianity. We commend it to any of our readers who are fortunate enough to read the Dutch language.

ONE of our correspondents speaking of the first number of *The Sabbath of Christ*, writes: "I must say it is a Precious Gem of Truth. It sparkles and shines on every page. May its mission be a lasting blessing to many is our constant prayer and desire." Such words give inspiration for renewed effort.

UPON request of a correspondent, and for the sake of others to whom he refers, we announce that the 20th Century New Testament is published by Funk & Wagnalls, of New York, in three parts, and sold at fifty cents a part, making an aggregate of \$1.50 for the Testament.

THE SOCIAL EVIL IN THE PHILIPPINES.

The following request from the American Purity Alliance, and the letter accompanying it, are commended to all our readers. Note what is said in our News Column concerning the condemnation of "State-Regulation" by the Committee of Fifteen in New York City.

Dear Friend:

It is important in the most forceful way to call the attention of those in authority to the system of regulated vice in the United States Army. Will you, therefore, kindly and promptly address and sign the enclosed letters, mailing one to your Representative in Congress, to your United States Senator, and to Secretary of War Root. All these persons may be addressed at Washington, D. C. By complying with this request you will serve the cause,

Very truly yours,

O. EDWARD JANNEY, M. D., Pres.

ANNA RICE POWELL, Cor. Sec.

To the Honorable:

From various sources the information has reached us that houses of prostitution in the Philippines are conducted under the authority of the representatives of the Government of the United States, and that a system of regulation or "superintendence" of prostitution has been put in force, with all the degrading features of regulation of vice, including the physical examination of women and their forcible detention in hospitals, producing a traffic in girlhood and hopeless female slavery. This state of affairs is acknowledged officially in the Annual Report of Surgeon-General Sternberg, recently issued, in which it is stated that "The Board of Health of Manila has instituted measures for the control of these infections among the women of the town, including the segregation of prostitutes in a certain part of the city, and a careful system of superintendence over them."

We, therefore, citizens who aim to promote morality, appeal to you to use your influence to abolish regulation of vice in our island possessions, that our Government may no longer be engaged in the effort to make vice safer for young men; an effort which experience has abundantly proven to be as great a failure hygienically, as it is immoral and cruel, and one in which our Government should never engage.

We ask your earnest attention to this matter.

Yours, sincerely,

CHEERFUL temper, joined with innocence, will make beauty attractive, knowledge delightful and wit good-natured. It will lighten sickness, poverty and affliction, convert ignorance into an amiable simplicity, and render deformity itself agreeable.—*Joseph Addison.*

Prayer-Meeting Column.

TOPIC FOR FEBRUARY 28, 1902.

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

Theme.—The Divine Greatness of Christ.

Christ's greatness is declared by the prophets. Isaiah 9: 6, 7.

For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from henceforth even for ever. The zeal of Jehovah of hosts will perform this.

Again Isaiah speaks of Christ as Jehovah. Isaiah 60: 1-3.

Arise, shine; for thy light is come, and the glory of Jehovah is risen upon thee. For, behold, darkness shall cover the earth, and gross darkness the peoples; but Jehovah will arise upon thee, and his glory shall be seen upon thee. And nations shall come to thy light, and kings to the brightness of thy rising.

The pre-existence of Christ is beautifully set forth in the first chapter of John's Gospel. John 1: 1-14.

In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made through him; and without him was not anything made that hath been made. In him was life; and the life was the light of men. And the light shineth in the darkness; and the darkness apprehended it not. There came a man, sent from God, whose name was John. The same came for witness, that he might bear witness of the light, that all might believe through him. He was not the light, but came that he might bear witness of the light. There was the true light, even the light which lighteth every man, coming into the world. He was in the world, and the world was made through him, and the world knew him not. He came unto his own, and they that were his own received him not. But as many as received him, to them gave he the right to become children of God, even to them that believe on his name: who were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. And the Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

See also John 17: 5.

And now, Father, glorify thou me with thine own self with the glory which I had with thee before the world was.

The permanency of Christ's Kingdom is beautifully expressed in Heb. 1: 8.

But of the Son he saith, Thy throne, O God, for ever and ever; And the sceptre of uprightness is the sceptre of thy kingdom.

Christ's desire to reveal the truths of his Kingdom and to aid his children is sweetly expressed in the 11th chapter of Matthew, 25-30.

At that season Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, that thou didst hide these things from the wise and understanding, and didst reveal them unto babes: yea, Father, for so it was well-pleasing in thy sight. All things have been delivered unto me of my Father: and no one knoweth the Son, save the Father; neither doth any know the Father, save the Son, and he to whomsoever the Son willeth to reveal him. "Come unto me, all ye that labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For my yoke is easy, and my burden is light.

Gathering these scriptures and similar ones together, and standing in their presence, the Divine greatness of our Redeemer and his Divine love and helpfulness for us, however weak we may be, reveals a lasting foundation on which our faith and hope may rest. Let your hearts be comforted by these hopes while you give thanks to him who hath redeemed you, and speak in loving converse with each other concerning his greatness and goodness.

NEWS OF THE WEEK.

On Sunday, Feb. 9th, the City of Patterson, N. J., suffered terrible devastation from fire. Six or seven hundred buildings, many of them the finest structures in the city, were totally destroyed, including the new City Hall, the Public Library, and many of the best residences in the city. It is estimated that at least \$6,000,000 worth of property was destroyed. The fire started about midnight. Surrounding cities and towns sent aid by way of fire engines and otherwise, but it was not until late in the afternoon that the terrible conflagration was under control. The burnt district was placed under military control to prevent looting, and the saloons were closed by order of the Mayor. The same day one of the longest piers of the Lehigh Valley R. Co., at Jersey City was destroyed by fire. About 5,000 barrels and sacks of flour were stored on the pier which, together with a steam canal-boat lying at the pier, were destroyed. But a few days before the business portion of the city of Waterbury, Conn., was destroyed by fire, and on the same night of the Patterson conflagration a destructive fire occurred in the city of Brooklyn, N. Y., at which a number of firemen were seriously injured. On the same Sunday morning the Empire Hotel in St. Louis, Mo., together with a large lodging house nearby, was destroyed by fire in which eleven persons lost their lives and several others were injured. On the 17th of February a large fire occurred in the city of Springfield, Ohio, by which twelve manufacturing plants were ruined; estimated loss \$500,000. All in all, the fire fiend held high carnival last week.

Definite progress in the work of the Creed Revision Committee of the Presbyterian church has been reported during the week. When the final report is completed we shall lay it before our readers in full.

Some time ago a Committee of Fifteen was appointed to investigate and report upon "The Social Evil, with special reference to conditions existing in the city of New York." This committee has formulated a full report which is about to be published by G. P. Putnam's Sons. We cannot give a summary of the report for want of space, but are glad to know that the committee will report that "State-Regulation is ineffectual and demoralizing." The writer has the pleasure of a personal acquaintance with members of the committee and we do not hesitate to recommend all readers to secure the report when published. It will undoubtedly be one of the most valuable documents on the Social-Evil question which has appeared in the United States within a century.

Matters connected with the Philippine Islands continue to hold the attention of the United States Senate. On the 11th of February a sharp "contest of intellectual giants" was introduced, impromptu, between Senator Platt of Connecticut and Senator Hoar of Massachusetts. These men are each seventy-five years old and have had an experience of twenty-five years in the Senate. It is said that for intellectual power, vividness, force and brilliancy the debate was equal to "the best traditions of the Senate." The discussion still continues, but there is evidence that a vote will be reached next week.

On the 11th of February a most important document was issued from the English Parliament. It is the text of an alliance offensive

and defensive between Great Britain and Japan, for the preservation of the political and territorial integrity of China and Corea. This alliance is the result of common interests and common purposes between the two great powers which are dominant in that part of the world. It will preserve the "open door" in China, not only for the two great powers named, but for all nations. Commercially and religiously as well, considering the interest of missions in China, this alliance will be a great and permanent gain. If Russia has secret designs against China and Corea this alliance will act as a definite and helpful check. It is an unexpected development in the world of diplomacy but none the less desirable. This alliance is in exact accord with the history of United States diplomacy in connection with the Eastern question.

A new movement for advancing education in the Southern States is announced, which will supplement the Peabody Educational Fund that was established in 1867. John D. Rockefeller and son, together with other men of large purses, will unite in carrying forward this movement. It is commendable from every standpoint. The nation owes it to both blacks and whites that education should be extended in the South on broad and permanent lines.

The yacht Hohenzollern, belonging to the Emperor of Germany, reached New York on the 12th of February. It is sent for the use of Prince Henry, brother of the Emperor, who is about to visit the United States, and who is due to reach here on the 21st or 22d of February. Prince Henry will be, in some sense, the Nation's guest during his visit.

Theodore Roosevelt, Jr., son of President Roosevelt, who is in school in Groton, Mass., has been seriously ill with pneumonia. The President and Mrs. Roosevelt have been with the boy several days during the past week. On the 13th of February he was so much better that his parents returned to Washington. The attention which the case has received from the newspapers indicates a large and tender sympathy with the President and his family on the part of the public.

A Grand Jury in New York has found indictments for "manslaughter in the first degree" against four of the leading officials connected with the Subway Tunnel, because of the deaths which occurred from the explosion on the 27th of January. The trial of these cases will be awaited with interest.

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

WILLIAM B. WEST.

(Concluded from last week.)

Of the ministers who have sustained the pastoral relation with the church and whose influence has had much to do with its growth and history especial mention should be made of:

Zuriel Campbell was pastor of the Milton church and was one of the council when the Christiana church was organized. He had already purchased a farm in the vicinity, or contemplated purchasing one, and accepted a call to the pastorate, well knowing that the pastor of the infant church of pioneers must depend largely upon his own resources for his support. For the first ten years of the life of the church scarcely more than \$200 was paid the pastor in any one year, except in one instance when Eld. Camp-

bell and Eld. Burdick were acting jointly, nearly \$300 were raised.

Eld. Campbell removed to Minnesota in 1866 and identified himself with the Transit (now New Auburn) church, where he died. He was, however, for a time, pastor of the Wasioja (now Dodge Center) church.

Elder Russel G. Burdick was a man of sterling good qualities, always faithful to the interests of the church, and with his wife, three sons and three daughters true to the faith, and zealous workers, exerted an influence strong and effectual. He was the father of Eld. George W. Burdick of Welton, Iowa, Eld. Clayton A. Burdick of Ashaway, R. I., and grandfather of Eld. Willard D. Burdick of Nile, N. Y., and Eld. George B. Shaw of New York.

Asa B. Prentice and Oscar Babeock were licensed at Dakota, Wis., and A. Herbert Lewis at Berlin about the same time. Bro. Prentice came to Christiana in the summer of 1859, two days before he was 21 years old, and entered the employ of Wm. B. West through harvest. In the fall he entered school at Albion Academy, making his home with the writer (Wm. B. West) for the next six years, working vacations while completing his course and zealously preparing himself for his life-work. We know well of the patience and consecration which he manifested during these years of hard work and study. Elder Prentice was kind, sympathetic and an attractive leader among the young people. He organized a young people's prayer and conference meeting,—in many respects like an Endeavor Society, and a success, too, long before Francis E. Clark started his worldwide movement.

George W. Burdick and Frank O. Burdick grew up from boyhood in the Christiana society; they were cousins, their mothers being sisters of Eld. Zuriel Campbell, and both the boys were licensed and began preaching about the same time. Both took a course in Albion Academy and both followed teaching for a while, but George finally settled upon the farm on account of the poor health of his father. Frank continued teaching with good success in village schools until his health failed, when he retired to his little farm near Utica. After recovering his health he began preaching again, and soon received a call to Scott, N. Y.

Clayton A. Burdick, the youngest son of Eld. Russel G. Burdick, was born and grew up in that society. He graduated at Albion and began preaching at Utica.

M. G. Stillman also went to Utica a young man, married a wife there and began preaching there.

So the Utica church may be said to have been the nursery of young ministers. Asa B. Prentice, George W. Burdick, Frank O. Burdick, Clayton A. Burdick and M. G. Stillman did most or all of their early work there. It may also be remarked that three of its pastors, Eld. R. G. Burdick, Eld. Wm. B. Maxson and Eld. Nathan Wardner died in the work.

DEACONS.

Those who have served in the office of Deacon are Rowland T. Greene, Rowland I. Crandall, Zina Gilbert, John Mills, E. M. Crandall, Almeron P. Stillman, Wm. B. West and Emmett O. Crandall. The first four were among the constituent members. John Mills early left the church and joined the Adventists. Rowland T. Greene and Rowland I. Crandall

moved to Washara county in 1854. Deacon Gilbert moved to Milton Junction in 1880, and served as deacon of that church till his death, Dec. 21, 1893. E. M. Crandall and A. P. Stillman were chosen to the office of deacon in the year 1856. Deacon Stillman moved to Minnesota in 1863, and united with the Trenton church. E. M. Crandall left the church in 1865 to join the Adventists. Deacon Gilbert was then the only deacon left in the church, and Wm. B. West was elected to the office and ordained Dec. 31, 1865, and retained that relation till the church was disorganized, June 2, 1901. E. O. Crandall was ordained deacon July 5, 1891, but soon after removed to Walworth and thence to Milton, where he now resides.

The office of clerk was filled by W. H. H. Coon from the date of the organization of the church till Sept., 1858, when he was succeeded by E. M. Crandall, who served six years, till he left the church. Wm. B. West was then chosen and was retained in the office nearly 37 years, till the church was disbanded. So much for those who have sustained official relations to the church, and among them have been named some of those who have been most prominent in building up and sustaining the church work.

It may not be out of place to mention more specifically the work of a few whose influence has had much to do with the efficient work of the church. Wm. H. H. Coon, or "Capt. Coon" as he was familiarly called, and his worthy wife were really the father and mother of the church. They were pioneers in the place, were instrumental in getting others to locate there and in the organization of a church, and with its highest interests at heart, they lived, labored and died in its communion. They became fairly well-to-do in this world's goods, as successful farmers, and used their means freely and liberally in God's cause and were always ahead in every advance movement. Had it not been for them, the dissolution would have come sooner than it did. Their two sons and their families are, at this writing, the only Seventh-day Baptists remaining on that field, and they have united with the Albion church.

Deacon Zina Gilbert with his wife, five daughters and three sons, came from Richburg, N. Y., and his entire family eventually became members of the church. Dea. Gilbert was a man of experience in church work and of good judgment and a wise counsellor, and came to be looked upon as a safe leader. He was greatly missed when he moved to Milton Junction. Of Wm. B. West, the writer of this sketch, it is sufficient to say that he was a convert to the Sabbath from the First-day Baptists, united with the Christiana church March 22, 1855, and was a member thereof 46 years. During that time he served as chorister about 25 years, as Superintendent of the Sabbath-school about the same length of time, as church clerk 37 years, and as Deacon more than 35 years.

Mrs. Phebe Buten with her husband, George Buten, were among the pioneers of the society, and spent over forty years in the work of that church. She was a woman of great energy and public spirit and was always foremost in every good work in which women had a part, and was a zealous and active promoter of the Ladies' Aid Society both for home interests and for missionary work. Mrs. Isaphena West, wife of Deacon West,

was an efficient co-worker with Mrs. Buten, and, as far as her numerous household duties would permit, was always ready with a helping hand both in the charitable work of the church and in the care of the sick. Her modesty bids me strike out this last paragraph, but I consider the tribute due her.

During the time when Eld. Wardner was preaching there, Secretary O. U. Whitford went over one Sabbath to fill his appointment, he being in the employ of the Missionary Society. The record of the next regular church meeting contains the following item:

On motion it was voted that the Treasurer be instructed to send four dollars (\$4.00) to the Treasurer of the Missionary Society for one sermon preached by Eld. O. U. Whitford.

This act shows a characteristic of the Utica church; "Just, generous and independent in matters of finance."

With the exception of \$1,000 received to aid in erecting the church building, no aid was asked or received from the Missionary Society or other party. And in consideration of that the property was deeded to the Memorial Board while legal authority existed to do so.

Patriotism was a prominent trait among the Seventh-day people of Christiana and, before the breaking out of the War of the Rebellion, was manifest in the organization of amateur military companies, both infantry and cavalry, and frequent drills in the manual of arms and maneuvering. When the time came that a call was made for men, loyal hearts responded until nearly a score of Seventh-day Baptist boys had entered the service. Among them were the following, of whom but three, however, were Christians when they enlisted, three became Christians after they returned, and four never returned:

Francis Buten, killed at South Mountain; Albert D. Coon, died from wounds received at Gainsville; Aldrich Crandall, died in hospital; Philo Perry, killed in battle of Shiloh; George K. Chapin shot through lungs, but recovered; E. A. Campbell, George Coon, Wilson Parker, Benj. H. Stillman, Benj. S. Miller, Orlando Babcock, Robert Poole, DeMott Poole, David A. Starks, J. S. Gilbert, F. O. Burdick, B. F. Cottrell.

WAS THE CHURCH A SUCCESS?

In the minds of some people the question may arise, "What was God's purpose in the organization of the Christiana Seventh-day Baptist church? And was that purpose attained, or was the church a failure?"

Even viewing the matter from a human standpoint, I can conceive of but one consistent answer: the church has been a success. It may not have met the expectations of some who may have thought that by reason of the cheap farms, fertile soil, good water, plenty of timber and an abundance of prairie, the society was to become a large and flourishing one, and the church by reason of its strength a power for Sabbath truth in the Northwest. If such had been God's will it might have been so, for at one time our people controlled a large tract of land in that vicinity, and might have retained it, but some chose to go further. It may have been the expectation of some that the church was to become a missionary center and a nucleus for work among the Norwegian Lutherans, already settling in large numbers about them. But they were found to be a hard class to reach, and in that direction the church was not a success.

A singular fact is that very soon after the church was organized some of its members began to get uneasy and moved away, and for years the exodus continued. In fifteen years from the time the church was organized more than twenty-five families moved away, which included some of the most experienced and best workers in the church. But the going still continued, and, what is still more singular, the strength of the church was gradually increasing all the time. But there was evidently a divine purpose in all this. There were other churches to be planted and built up, at Berlin, at Dakota and Coloma, Wis., and later at Trenton, Carlston, Wasioja (now Dodge Centre) and Transit (now New Auburn), Minnesota, and still later at North Loup, Nebraska. But there was another purpose also: that of giving opportunity for work and development of all who had talent for any line of church work and a disposition to use it. And it is worthy of remark that in many of our larger churches much talent is covered up and remains undeveloped for lack of opportunity. And the responsibility of the covering is not always to be charged to the man of one talent either. But God saw in the Christiana society the material, and an opportunity for training workers both for local and outside work. Had all remained there, and the church become large and wealthy and able to employ a thousand-dollar pastor, very many of those now doing successful work in the ministry, in the Sabbath-school and in other lines of church work from the Atlantic Ocean to the Pacific, would doubtless never have been heard of outside of their own town. But with God's methods few churches of even longer years and longer membership rolls are able to exhibit a longer roll of efficient church workers.

The reasons are not far to find. A community of farmers, bright, intelligent and conscientious, isolated from the evil influences of the village or larger town; with not a railroad or saloon within six miles. Largely dependent upon themselves for social and religious culture, competent leaders being few, young men were often put forward who first accepted with great reluctance, began to serve with fear and trembling, but grew to power and usefulness in that and other fields. A young girl, living under the adverse influence of her Adventist father, chose rather the faith of our church and tremblingly began. To-day she is the wife of a pastor in West Virginia, and a power in woman's work in that Association. Another is a pastor's wife in Western New York, an efficient Sabbath-school worker and very successful in the Junior Endeavor work. Another is the Associational Secretary of the Woman's Board of the General Conference for the North-Western Association, and is an efficient worker in that and other lines of denominational work. A boy of unpromising home environment and weak in physical strength became a successful teacher in a Western state, and a faithful and zealous advocate of Sabbath truth. Another, a modest, quiet boy, of studious and industrious habits, now, after a quarter of a century of service in the public schools, stands high among the educators of the state of Wisconsin and at the same time makes his influence felt in the Christian world as a loyal Seventh-day Baptist. Other instances may be cited, and mention has already been made of those in the ministry, and all commend

themselves as the goodly fruit of the late Christiana-Utica church.

Another good result was the fixed habit of regularity and punctuality in attendance at church and Sabbath-school, which seems to have been acquired by all who spent their early years in Christiana, and their parents and children likewise. The reason may be found in this fact. In early years, after six days upon their farms, all wanted to go to church, if for no better reason than to see their neighbors. Accordingly the farm team (very likely of oxen) and wagon were hitched up and all got in and went. That became a habit and when the time came that they had better teams and better conveyances, the habit was kept up. In the meantime the Sabbath school was organized and was always held immediately after the preaching service, and all were urged, and it may be said educated, to remain to the Sabbath-school. That became a habit also, and for many of the last years of the Utica church the Sabbath-school included almost the entire audience of the previous hour. The habit is a good one and seems to have been entailed upon the children of the third and fourth generation.

Another of the fruits of the Utica church may be found in results of its teachings aside from that upon doctrinal questions. Early in the history of the church it took a decided stand upon the question of Temperance Reform including the use of tobacco. In the matter of intoxicants the church had some trouble early, but eventually triumphed. The use of tobacco came to be limited to a half-dozen old people who acquired the habit early in life. It became a rule with those employing hired help, that employees must not use tobacco or profane language. It became a matter of much comment among those from outside who were there temporarily on business that so few used tobacco. Not a boy or young man could be seen in the whole community with a cigar or cigarette, except it be a neighboring Norwegian. As a result of all this there are many from Utica scattered over the country, some of the women holding high positions in the W. C. T. U. and the men in the ranks of prohibition or in other methods of Temperance Reform, all fighting to the death the terrible saloon.

Conclusion. The last few pages were written, not in a spirit of boasting only as we may boast in the works of the Lord, but for the purpose of discovering God's method of using a church to bring out and train men and women for his work. And while it is true that the Utica church had, like other churches, its struggles and trials against social and public evils, its chief mission may be said to have been in the lines indicated above, and we may safely conclude that the Christiana-Utica Seventh-day Baptist church was organized for purpose not limited to its own individuality, but that such instruments and means should be brought out, developed and set to work as shall in the providence of God spread, build up and strengthen his cause throughout the land, and that in the hands of God the church has fulfilled its mission. Glory to his name.

God will not be hurried. The building of a Christ-like character is not work for a day. Experience cannot be acquired without experiment. It is not innocence God has in view for us, but growth by overcoming. Patience must have her perfect work. Triumph now would be premature and petty; but the way of faith and patience is the way that leads to victory which shall be part and parcel of the final glorious triumph of the Son of Man.—*Isaac O. Rankin.*

Missions.

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

IN the early church religious services were simple and plain, devoid of ritualism. Simplicity in worship is freedom from formality, elaborateness and ostentation. There is greater spiritual power and effectiveness in simplicity of worship than in elaborate forms, gorgeous rites and ceremonies. The Protestant churches in our country have departed, in the last decade or more, from the simplicity of worship, and have adopted in their forms and methods of worship much of elaborateness and ostentation, and in some churches not a little of ritualism. There is a tendency in the human heart for appearance and show and style. It is often manifest in the worship of God as well as in social life. In those denominations that stood firmly for years for simple forms of worship there have crept into their worship much of Episcopal and Roman Catholic forms, which appeal more to the eye, more to the esthetic, than to the spiritual. Seventh-day Baptists have always stood in thought and practice for simplicity of worship, not for boldness or peculiarity. May we not depart from it, for in it is true power and impressiveness.

THE saved and unsaved are under the dispensation of the Holy Spirit. Christ is above at the right hand of the Father, as Mediator and Advocate. The Holy Spirit is on the earth as Convictor, Converter, Regenerator, Sanctifier, Comforter. He is a person, not an influence, a manifestation, or an indefinite something. He is also the Spirit of Truth, the Divine Illuminator. What Christian individuals and the Christian church need to-day is not merely the baptism of the Holy Spirit, but *him* indwelling and infilling the soul. "Have ye received the Holy Ghost?" Acts 19: 2. This question which Paul asked the disciples at Ephesus is a living question to-day. Is he infilling and indwelling you? If he has entered you, then, sinner, he will convict, convert, and regenerate you. Then, Christian, he will sanctify and consecrate you. You cannot sanctify or consecrate yourself. If he dwells in you, he will give you knowledge, love, power. He will fill you for service. If you are not growing in spiritual knowledge and power, in love and service, have you received him? Is he dwelling in you?

FROM WAYLAND D. WILCOX.

I enclose report, which looks almost as blank as when I received it. However, I do not believe that the quarter has passed without God's blessing on the work here in many ways. A very good attendance and interest are maintained for this season of the year. The people are very faithful in their endeavor to support the pastor in every way.

As you know, winter set in early, and we have had some very severe weather, and yet not so much decrease of attendance and interest as might be expected. Cold weather came before we could accomplish the repairs so necessary in these churches, but the required funds are in hand or pledged, and as soon as practicable they will be pushed to completion.

The Preston church building is so cold and uninviting, that we have been holding meet-

ings at the homes of the brethren during the extreme cold weather. We have now secured the use of the school-house near by, where we will have our meetings until spring, when we hope to renovate the old church. In fact, we have shingles, and even the paper and paint for its ornamentation secured, and labor pledged to do the work. I regret that I cannot be there oftener than once a month, as there is an interest there that is encouraging.

Quite an interest is being shown in the matter of the Sabbath by some devout Sunday members of the congregation. We are praying that our little number there may be increased by converts to God's truth we hold so dear.

We are enjoying our Sabbath-school here at Lincklaen, and its interest does not seem to wane.

Although no very great changes have taken place, or are likely to, we feel thankful for the spirit of unanimity everywhere manifested, and the zealous endeavor and support of the dear people we served.

I have ceased to preach Sundays for the Free-Will Baptists, of Otselic Centre. There is a great plenty to do if I attend to our own interests properly.

I pray God's blessing may rest richly upon our people everywhere and that he will prosper the work of the Board.

LINCKLAEN CENTRE, N. Y.

FROM D. C. LIPPINCOTT.

I am sorry that the work does not prosper better on this field. I held two-weeks' meetings at Greenbrier under influences that were hard to face. The oil company was drilling within two hundred yards of the church, on three sides of the house, and you can imagine what the influences were and what kind of people we had to contend with. Very few attended and they were mostly church-members. Church-going is not what it was a few years ago. The attendance of old and young is decreasing more each year; also, there is a spiritual decay among church-members that is sure to result in some churches becoming extinct, unless these persons can be made to see the condition of the cause. You stated facts in the RECORDER of December 23 that are felt here in this state. The intense worldly age in which we live is the cause of this decay. Oil fields being developed in our neighborhoods, and other worldly pursuits, gradually draw them away, until the Devil has them before they are aware of it.

The meetings were helpful to those who attended and they were revived and blessed. I impress upon our people the necessity of the cause of Christ for their means outside of their own churches, but it seems as though I make slow progress. Also they could give more for the support of their own churches, if they could be made to see the importance of this duty. There are men in these societies who could give \$50 or \$25 each year for the support of the gospel, and \$5 is all they give. I desire to have denominational interests very close to my heart, and urge that our people give freely of their means. I suppose that the churches have made their appeals for support by this time. I insisted and urged that if they must ask the Board for help again, to do it before the October meeting, but they put it off until their last church meetings. If the Board should not help them—and I would not blame

them for not helping—a preacher cannot live here and do these churches justice.

I am to commence a meeting at Black Lick next Sabbath night, and see what can be done there for God's cause. Some members of that church are much discouraged, and they think the church had better disband, but I think that is not the wisest thing to do yet.

Remember the work at Black Lick when you meet next Fourth-day week. When I came to this work last summer, I asked the Lord's help that I might not get discouraged. I have almost been there a few times, but God's Spirit has strengthened me, and I have overcome.

SUGAR CAMP, W. Va.

FROM R. G. DAVIS.

You will see by the report that there has been a falling off in attendance, and also in church work, during the quarter. This is largely due to sickness. Several families have been stricken with typhoid fever, making it necessary for those who were well to remain at home with the sick on Sabbath-day. At least for two Sabbaths there was no service held on account of the rain.

We have made several efforts to get the missionary cards signed by our church-members, but they prefer a general collection. Probably they will contribute something in that way. Will there be an evangelist sent to West Virginia this winter, or does the Board have any special plans for revival work? The Baptist minister here has proposed to join me in holding a meeting at our church.

BEREA, W. Va.

THE DANGERS OF A CONSERVATIVE THEOLOGY.

We spoke last week of the dangers of a liberal theology. Its dilution of the prevailing doctrine of inspiration puts God farther off from the Book, and so from man. Its critical attitude to miracles reduces supernatural inferences with the course of things, and so the evidence they supply to sight and sound of God. Its doctrine of the progressive development of religious truth magnifies the human and diminishes the visibly divine element in the Bible, and so weakens its supernatural authority, and may seem to leave it open to men to revise their judgment of the obligation it imposes to a regenerated life of consecrated service to God and man. These dangers are very serious, but a conservative theology has no less dangers.

We may pass by the subjective danger to the conservative himself, that of an intolerant spirit toward those of a different view, just as we did not think it necessary to dwell on the combative spirit which a liberal attitude develops. The intolerant and the combative are too much given to what Eichhorn called "snorting" at each other.

One serious danger of a conservative theology is that it will give the impression to the world that religion is afraid of investigation; that it has a sneaking fear that its claims will not bear investigation. These are days in which the hunt after truth, through every highway and squirrel-track of research, is and must be made, no matter whether the squirrel-track run up a tree, or the highway lead to the city of God. All must be explored; nothing is too trivial or too sacred to be neglected. Milton's picture of the eager search for truth, as that of Isis for the torn

and scattered members of the body of Osiris, does not over-draw the glory and the obligation of this spirit of investigation for truth, even more passionate in our day than in his. If now Christian believers, instead of encouraging research into the history of the composition of the Bible, resent such research, and give the impression that the Book is too sacred to be studied except under their direction and within their limitations, then the men who are fired with the love of untrammelled truth will surely be repelled from such a religion. They will identify it with superstition. Their contempt for the obscurantist attitude will pass into contempt for the religion which obscures.

This is no imaginary danger. We see it all about us. It percolates from teacher to pupil, from the lecturer and essayist all through the people, and largely explains the sentiment of supercilious, patronizing contempt so often displayed toward those who hold fast to the Christian church.

Another serious danger of a conservative theology is that of the intellectual and spiritual revulsion which comes when the extravagant nature of its claim is discovered. Some men have been happily inoculated in their youth with a little healthy skepticism. They are protected in later years against the virus of unbelief. But many of us have been taught a mechanical doctrine of the Bible which makes it totally divine, with practically no injection of human weakness or error. When, by some sudden inlet of light, perhaps by reading some unsympathetic book, such people are wrenched away from their old, blind, unreasoned faith in an extravagant doctrine of inspiration, they are very liable to be wrenched away also from all the religious faith which they had based solely on the Word of God; as they had understood it to command unreasoning acceptance because found in the Bible. When they seem to see the Bible undermined, all goes. They become scornful unbelievers; it may be of the silent kind, or it may be that they will "snort" worse than the advocates of the opposing theologies.

All this tends, of course, to the diffusion in the community of a disbelief not only in the Bible, but in God himself. When those who have been assured by their religious teachers that everything depends on an infallible Bible come to find that it is not inerrant, and then throw it, as well as its authority, aside, then they are open to the claims of such authority as they think they can trust, the authority of science, of geology, of biology, of anthropology. Here is the explanation of a large part of the materialistic spirit which underlies, where it does not overlie, so much of the teachings that permeate public thought; or, if not the materialism of Haeckel, then the agnosticism of Spencer and Darwin and Tyndall and Huxley. Why, the Bible, they say, would require us to believe that the world was created in six days, that Eve was made out of a rib, that there was once a Flood which covered all the high mountains. We know better, they say. We have proved Evolution. We don't need to go to the Bible for our instruction. Away with it and its priests! Such an attitude is the direct result, which everybody sees, of the extravagant conservative claims.

The old conservatism is passing away. It is already past in our halls of learning. Here

and there, like St. Helena in the ocean, there may be found a lone scholar who resists all the accepted conclusions of criticism and science; but their day is past. The danger is small now in our better theological seminaries. The chief danger is in our country pulpits and in our Sabbath-schools. It is there that intolerance is still in danger of breeding the unbelief, the infidelity which poisons the community because it throws off God, and makes it a matter of indifference whether a man accepts the supreme resolve of a consecrated, and so a religious, life. The loss of God, and so the loss of the sense of obligation to a life of unselfish love, is the common danger of both a liberal and a conservative theology.—*The Independent*.

THE STATE AND THE SABBATH.

The present Sabbath law agitation presents to us, as citizens of a democracy, the proposition: Shall the state or municipality establish a legal day of rest, or if not establish, seal with legality the common day of rest? As citizens of a democracy, our reply must be, whether Jews or Christians: Let the state keep its hands off.

If it were possible to consider the Sabbath from the industrial or the hygienic points of view only; if it were possible to eliminate the idea of a rest-day as a religious obligation from the idea of a rest-day as a physical and mental duty, resting in civic obligation, then a statute establishing or recognizing Sunday as the Sabbath-day of the nation should be enacted.

But that elimination is impossible. With all classes, except those who are atheists or agnostics, the Sabbath-day is a recognized religious tenet. It is a vital part of the Jewish religion, and to the Christian more so than to the Jew, who has had his religious services week-days as well as Saturdays, the day has become the day of all days for religious worship.

A fierce struggle sundered the church and the state. Battles were fought for religious liberty, untrammelled by government, and numberless lives were lost to effect the divorce of church and state. The Western states, which have wrested the hegemony of the world from the East, have maintained their leadership because of this divorce. The Sabbath is the one remnant which still threatens to keep church and state intimate. This remnant should be destroyed. It is a menace to democracy.

The all-sufficient reason for keeping the Sabbath free from governmental interference is this:

It forces upon a definite portion of our communities a hardship from which they may be relieved only by violating their religious scruples. It compels a definite portion of our communities to remain in a position of industrial disadvantage, from which their neighbors of certain other religious beliefs are relieved.

We admit the value of a rest-day, of a Sabbath; but that admission does not bind us to a certain fixed day. The state may go so far as to institute a rest-day, but not to specify the day. Its concern may be to see that its citizens do themselves no injury by reason of excessive and unremitting labor. But the prerogative is the individual's to observe the day he shall select. The state should keep its hands off.

Non-interference is the only consistent and

sensible solution of this problem. Our democracy is too cosmopolitan to permit the arbitrary fixing of one day as a day of rest. We would, in order to preserve our institutions free and untrammelled, have no confusion of functions.

And there need be no fear for the Sabbath. The power of imitation is strong enough to sustain the majority, if they observe Sunday. Men will gravitate as a matter of course to the observance of the day adopted by their neighbors.

The Jew whose social circle observes Saturday will find himself *de trop* should he observe another day; and with the Christian the same holds good. The whole matter will adjust itself naturally and justly. There is no excuse for governmental interference.

With Rabbi Schulman, we fully agree. There need be no diplomatic fear to express the argument in favor of non-interference. It is a position that should be supported by Christian as well as Jew. In the past its supporters have been the founders of our Republic, men of whose statesmanship and liberality the world is beginning to know more in recent years than ever before. It is our firm belief that non-interference by the state will result in a better and more sincere observance of the Sabbath than heretofore, with espionage and fear as the preventives of Sabbath-desecration.—*The Maccabæan*.

ADVANTAGE OF A REFERENDUM.

It is the apparent impossibility of bringing about any mutual comprehension which leads us to favor New York having a law similar to that of Massachusetts, which will give to all centers of population an opportunity to be governed on excise matters in accordance with local ideals and needs. Imposition of ideals on a community does not conduce to nearly as high a grade of civic character as attainment of ideals through instruction, debate and a vote at the ballot-box. A referendum of the issue of the open or the closed Sunday saloon in the various boroughs of Greater New York would tone up opinion on the temperance matter. It is quite likely that even as in the last election the greatest percentage of Fusion gain was in the East Side districts, so the greatest strength of the Sunday closing proposition would be among those classes of the community which, reasoning *a priori* now, would be deemed the friends of the open saloon. And if victory should come, how great the gain! Governor Odell, in his Message to the Legislature of New York, insists that the plan of local option as to Sunday opening must first be referred to the state for approval before it shall become operative. To convert the people of the state to favor local option would be more difficult than to induce the Legislature to pass a local option bill. Yet it is for such a general referendum that Governor Odell stands.—*Congregationalist*.

\$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.

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

THREE PRAYERS.

KATE TUCKER GOODE.

An infant in its cradle slept,
And in its sleep it smiled—
And one by one three women knelt
To kiss the fair-haired child;
And each thought of the days to be,
And breathed a prayer half silently.

One poured her love on many lives,
But knew love's toil and care;
Its burdens oft had been to her
A heavy weight to bear.
She stooped and murmured lovingly,
"Not burdened hands, dear child for thee."

One had not known the burdened hands,
But knew the empty heart;
At life's rich banquet she had sat,
An unfed guest apart.
"Oh, not," she whispered tenderly,
"An empty heart, dear child, for thee."

And one was old; she had known care,
She had known loneliness;
She knew God leads us by no path
His presence cannot bless.
She smiled and murmured trustfully,
"God's will, dear child, God's will for thee!"
—*Alkahest.*

ARE you sufficiently old-fashioned to feel a sense of loss that in the forward sweep of advanced thought and education we seem to have lost our grandmothers? You recall the dear old ladies, with soft, white locks, partly concealed by a snowy cap, with white apron and neckerchief, and from whose shoulders the burden of responsibility had fallen, and whose fingers will always be associated with knitting-needles and a ball of yarn. Grandmother was always to be found in her own chair, and was ever ready to listen to a tale of joy or sorrow. It was not more than two generations past that a woman of forty was expected to wear a cap in evidence of the fact that she was no longer a young woman. What have become of the old ladies? They seem to have disappeared almost entirely, and those we have are following the advice dear Dr. Cuyler gave some ten years ago, when he said he was seventy years young, and growing younger.

We breathe a sigh of regret over the dear, sweet, old ladies that belong to the past, but let us look at the strong, noble women in their places. Are we old at forty now-a-days? No; we are young at fifty, sixty, and even eighty. Our young-old ladies are interested in the questions of the day; and as they, perhaps, have a little more time for reading, avail themselves of the opportunity, and become not only interested, but well-informed, on many important questions, and their mature judgment is of great value in matters of home and church.

Mrs. Mary A. Livermore, Mrs. Julia Ward Howe, Elizabeth Cady Stanton, all of them over eighty, and a host of others just as young, are still interested and active, each in her own line of work. You can think of many whose names are not so well known to the world, perhaps, but all the more dear to us, who are just as efficient and just as necessary in their homes as are these women.

An interesting feature of a meeting lately held in New York was that three generations of one family were there represented. The grandmother was the President of the Society, the mother was Recording Secretary, while the daughter held some other office.

Many women have never been known to the world at all till after they were forty years old. Olive Thorne Miller, whose books on birds have charmed us all, gave her

whole time to her family till after her children were grown; and then, when they no longer needed her constant watchcare, she devoted herself to the study of bird life, and has enriched the world by her contributions to that branch of science.

How shall we keep young? It is like a man who asked how he could do a certain thing, and received the answer, "By doing it." So keep young by being young; young in heart and soul. Keep your interests young, and don't feel that because Time is beginning to leave his impress on your hair and face that you must be old. Time does not, of necessity, make the heart old. That depends on yourself alone. Be interested in young people, be interested in nature, in books, and in all good words and works. Be cheery, be helpful. Keep young, and keep growing. Growth only means life. There is death in stagnation.

So, perhaps, we haven't lost the true grandmother heart, after all, only the outward seeming; and we shall find, if we search, that the tenderness and sympathy is just as ready and just as sure from the woman whose hands are busy with the world's work, as if she was still engaged with the knitting-needles.

A DAGUERRETYPE.

MRS. J. J. MERRILL.

The sloping meadows of the hill country lay shining in the white heat of the July sun. I did not trouble the great bronze knocker, but, sure of a welcome, lifted the latch and walked through the hall into the dim coolness of Miss Patience's keeping-room. Miss Patience sat in her stiff high-backed rocker by the west window. She was gowned in her fine-sprigged muslin with collar of lace crossed under her chin and fastened with a great cameo. Above it all rose Miss Patience's strong, shrewd face with merry blue eyes undimmed by age or use, crowned by softly-waving white hair.

Miss Patience greeted me cordially, established me in the coolest chair the keeping-room afforded and pressed a gorgeous peacock feather-fan gently upon me. Then she moved about making the afternoon tea which we afterward drank from cups that might have come over in the Mayflower, so fragile were they and so quaint in decoration that they were almost funny. Each cup had a tomb, weeping willows and weeping orphans upon it, and the entire set with like decorations were wedding gifts to Miss Patience's grandmother.

Directly I became aware that my new hat was being regarded by Miss Patience with a distinctly unfriendly scrutiny. The hat in question was rather flat and trimmed from the back with stiff bows of ribbon.

"How do you like the new hats?" she asked abruptly, and without pausing for a reply continued, "They make me think of a chopping bowl turned upside down with a carving knife and fork for trimming." Miss Patience belied her name. She wasn't a bit patient, and she spoke her mind with great freedom. "How unkind of you," I murmured, but Miss Patience, fairly launched on her tirade against modern headgear, scorned my faint protest. "Why can't they wear hats now-a-days like they used to?" demanded she. "Take a leghorn poke shape, with a wreath of artificials inside the brim

and tied under the chin. There was a hat becoming to any face. Years ago I drove to Angelica—three hours there and three hours back—and bought just such a bonnet for sister Hannah. It was trimmed with green and white gauze ribbons with one white artificial rose and its green leaves. Hannah was delighted and looked as sweet and modest in it as a real white rose. Sabbath-day she wore it to meeting, and I couldn't help noticing how many turned to look at her. Next day Brother Green drove up to our gate with a message for sister Hannah. Deacon Saunders, whose pew adjoined ours in the meeting-house, wished brother Green to say that if sister Hannah had any regard for the welfare of his—the Deacon's—soul she would remove that artificial from her bonnet before the next Sabbath!

"Well, I stormed and Hannah cried. I commanded her to leave the artificial where it was, but Hannah, who was all meekness, reproached herself continually for her wicked pride—wept through one long sleepless night, and next day removed the artificial from her bonnet. It nearly caused a hardness between us, and as for Deacon Saunders—I didn't even look at him for weeks!" Miss Patience ceased speaking and gazed wrathfully out of the window.

"Well," said I, "there must have been a sequel, or was Miss Hannah content to wear bonnets without artificials forever after?"

Miss Patience gave way to hearty laughter. "Something did happen, and I'll tell you what it was," she replied. "Exactly eleven months from the bonnet episode, Deacon Saunderson's wife, who had always been ailing and fretful, died, and a year after that Deacon Saunders came courting sister Hannah and they were married and went away together—sister Hannah wearing the plainest kind of a straw bonnet but looking sweeter than ever. First time they came home, howsumever, I was dumbfounded to see upon sister Hannah's head a brand new bonnet with almost a sinful lot of ribbon upon it, and not one but a whole wreath of artificials inside the brim! 'Hannah, that bonnet!' I gasped. And, 'Brother-in-law, your soul!' But Hannah only blushed as pink as her roses, and Brother-in-law astonished us by kissing the sweet face inside the gay bonnet before us all."

THE FIRST WOMAN'S MAGAZINE.

Amid the multiplicity of women's magazines, it seems hard to imagine a time of any culture without them. But it was as late as the beginning of the eighteenth century that they first saw the light. Its birth was due to Queen Anne, who has been called by general consent "The Good." The usual histories are so much taken up with political intrigues at home and wars abroad, that they do not give her the credit that is her due in her endeavors to raise the position of women.

She was exceedingly just and humane, and she could not see the justice in the aspirations of one-half of humanity being stifled by the other half.

"Why should not women work for their own support, when they are capable and wish it?" she would ask, declaring that many of the pursuits of men should naturally belong to women. She succeeded in opening out several of these to her own sex, establishing various institutions for their benefit. She saw no reason why intellectual women should not embark in literature as a profession, and

was bent on endowing a woman's college with a certain Mary Anstell as its founder and head. But the male celebrities, led by Swift, covered the Queen's scheme with ridicule; so much so that her ministers prevented her from carrying out her scheme.

In one innovation, however, the literary ladies were successful. They could not found a college, but they founded a magazine that catered exclusively for women. It was called *The Ladies' Diary or Woman's Almanack*. The editor, one W. Tippet, had, of course, an elegant Salutatory to her Majesty in the first issue. There was likewise a "picture in copper" of the Queen and a string of verses in her praise. According to the prospectus, the *Almanack* contained "directions for love, marriage, preserving (not hearts, but fruits), cookery, perfumery, bills of fare and many other concerns peculiar to the fair sex." Then followed the calendar, "with the common notes of the year, when marriage comes in and out," and the eclipses."

The leader treated of the happiness enjoyed in England under the reign of Elizabeth and of the then reigning Queen Anne. The rest of the *Almanack* consisted of what the editor called "delightful tales."—*Woman's Tribune*.

WILLIAM C. BURDICK.

We extract the following from the funeral sermon by Rev. L. C. Randolph, Mr. Burdick's pastor, as printed in the *Alfred Sun*.

I cannot better honor his memory than by holding up a crucified and risen Christ. How could this service be more fittingly signalized than by quiet resolutions for nobler and holier living? Not William C. Burdick, but the Saviour in whom he trusted. Not the life which he lived, but the ideal which was before his eyes. Not his might, but the power of God working through him. There were flaws, and these were along the lines of his strength. He who could be so unswerving in right decisions could not easily yield in wrong ones. No human life is faultless. It is a gnarled and knotty human nature with which Divine grace has to deal. We shall always be wise to lay aside the imperfections and study how much the grace of God did for any Christian man or woman. Looked at from such a standpoint, this life is rich in lessons for our young men.

On the first day of the new year—just a month ago—the wife and the daughter each brought to him her verse upon the calendar for that day. These seemed to express his feelings exactly. "Oh, they are so good," he said. They are the texts chosen to-day in which to express the secret of his life. The first is from Exod. 33: 14, "My presence shall go with thee, and I will give thee rest." The second is Psa. 37: 7, "Rest in the Lord and wait patiently for him." The second has a pathetic meaning in view of the long months of sickness. But it is chiefly valuable as explaining the first text. The rest promised is not the rest of death, but the rest from enemies. Rest from sin, from worry, from dread, from penalty, from gloom—rest from enemies—"Rest in the Lord."

He was a loyal Seventh-day Baptist through and through. He spent many years upon the road; but he kept the Sabbath. If he could get home, he came on Friday. If away from home, he made his plans just the same, subordinate to his principles. He regu-

larly attended church wherever he was, and in many cases could quote the text and outline the sermon years after. He was familiar with his Bible, being especially fond of the Book of Daniel. He was steadfast. What he was to-day, that he was yesterday and would be to-morrow.

Two weeks ago last Thursday I told him of the baptism which was to be administered the following evening, and of the young men who were ready. It was a great joy to him. He said, "Pastor Randolph, get right down on your knees and thank God for these young men who are coming into the service." And he added in broken breaths as if he knew that the end was very near, "Pray for me that I may have a clear mind and a quiet spirit."

"When I was a boy of seventeen," he said, "I made up my mind to be a Christian, and it was all settled then. I have never wavered from that decision since. Whether I have been at home or away from home, I have tried to work for God. It is not my nature to be demonstrative (a pause); but I have a deep love for the Lord, and for his cause, and for his people."

This poem has been handed me:

"If a dear voice which was to us most dear
And failed and faltered but the other day,
From the far heavenly place alert and clear
Could reach us when we sit and long to hear,
I think that this is what the voice would say:
"I in full sunshine, you in darkest shade
May share the same great gladness if we will.
For joy and grief and heaven and earth are made
Equal and one to those who unafraid
Hold up their hearts like cups for God to fill.
'Smile, secure that each has what is best.
Be glad for me as I am glad for you,
Work out your day like men—endure the test;
The hours will not be long till in the west
The reddening sun shall sink and work be through.'"

"My presence shall go with thee; and I will give thee rest." Be not afraid. Trust God. This occasion is not one of gloom and sadness. It is fitting, since this man has lived a life of good cheer down to the last that his funeral should be one of good cheer. May God comfort the hearts of those who have so lovingly cared for this loving husband, father and friend. And may God call you all into his peace. Amen.

DECAY OF CHRISTIANITY.

In every age since the Gospel was first preached there has been complaint of the decay of Christianity. In every age men have declared that the inner substance of religion has vanished, leaving only an empty husk of profession. In every age the charities of the Gospel have been spoken of as about to take their flight from an unworthy world, and the nominally Christian peoples as no better than white-washed heathen. The gulf between profession and practice has been declared to have grown impassable, and the hope of growth into better things has been treated as a delusion. But Christendom still holds together, by virtue of what it has of Christian principal to serve it as salt. And men and women still live heroic lives and die joyful deaths for the sake of him who lived and died for us. For the cheerless prophets who tell us that the worst age is our own would need omniscience to speak with the confidence they use in judging the character of their own time or any time. And if they had omniscience it would teach them charity.—*S. S. Times*.

WILLIAM P. GREEN.

[By special request, the following, from the *Rensselaer Courier*, is given to our readers, in addition to the notice which appeared in the *RECORDER* of Jan. 20, 1902.]

Another of Berlin's highly-esteemed citizens passed away at his home, near Centre Berlin, last Friday, Jan. 10. William P. Green was born in the town of Berlin Dec. 17, 1826. He was the second in a family of eight children, three of whom survive him: Mrs. Olive A. Green, of Alfred, N. Y.; Delos, and David K., both of this village. Mr. Green was a school-teacher in early life, which work he successfully pursued for four or five years, when he turned his attention to farming. He has lived on the farm where he died since 1853, having purchased the same in company with his brother David K. April 22, 1848, he married Miss Caroline Lamphier, who died Jan. 28, 1895.

Three children blessed their union: Euphemia L., Callie G. (deceased), and Frank J. He was converted in some Gospel meetings, held by L. C. Rogers, who supplied the church while studying at Williamstown. As Mr. Rogers was then unordained, Mr. Green was baptized by Rev. H. H. Baker, and received into the Seventh-day Baptist church in December, 1852. He was elected Clerk of the church during that year, and served faithfully in that capacity for eighteen years. He has always been faithful in the church, active in his citizenship duties, a wise counsellor to his children, as well as a kind father and neighbor. He has been quite feeble for three years, and died suddenly while in conversation with a neighbor who had called to have a friendly chat.

Mr. Green's last years were made happy by the untiring devotion of his children and grandchildren, who remain upon the old farm, which is to them, and others, a cherished spot. Although Sunday, the day he was buried, was very stormy, a large company of friends and relatives were present. The services were conducted by his pastor, Rev. Martin Sindall, who spoke from the following significant words: "Surely I know that it shall be well with them that fear God."

J. H. S.

A FIFTH GOSPEL.

Besides our Four Gospels, there is a fifth, which has been eighteen centuries in writing—this is the work of Christ among mankind. It bears witness to miracles as great as those of our canonical narratives. The track of his footsteps is seen wherever there has been any real progress in good, in love, in right, in the moral elevation of man. No revolution in the history of the world can be compared with that which placed the cross as the boundary between two entirely different ages, and which caused to flow forth from the Rock of Calvary a river of life, which, though troubled in its course, rapidly purifies itself again, and goes on fertilizing the most barren soil. On the foundation-stone of our modern civilization is graven the name of Jesus. It is this, and this alone, which has given to our modern West its vast superiority and irresistible impulse to progress. We marvel, therefore, at the strange attempt of those of our contemporaries, who, under the pretext of elevating the mind, seek to bring us back to those materialistic doctrines, under the weight of which the East still sleeps its heavy sleep, haunted by impure dreams and broken by sanguinary struggles.—*De-Preseense*.

Young People's Work.

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

Bright Lessons From Dark Days.

During the past six weeks your Editor-pastor has had eight funerals. These have not made him sad and melancholy; for a Christian funeral is not an occasion of gloom; but some noteworthy facts and lessons have been brought home to his mind.

Sabbatarian Longevity.

The first six of the eight were members of our own church. Their average age was sixty-five years. Now, the average length of life is only about half that, and the query is here raised whether Seventh-day Baptists are longer lived than other people. Is there something about high principles and a staunch adherence to them that promotes longevity? Is a clear conscience an aid to health, especially when you live in the invigorating climate of Allegany county? It would seem so. And is it not reasonable? The promise added to the fifth commandment, "that thy days may be long upon the land which the Lord thy God giveth thee." Why may not a similar blessing be connected with the keeping of the fourth? It can hardly be claimed that the average age of sixty-five would hold good if observed the year through, but there is food for thought here, and a stimulus to observation.

Be of Good Cheer.

Is death regarded more cheerfully than it used to be, or is the change in me? Oh, that procession that wended slowly down the walk in front of the old church-academy, while the bell tolled, and tolled, and tolled! The terror of that day haunted my life long afterward, and the impression has never entirely gone. How these things have changed! I want to be with my people in the time of their sorrow. The home circle is never more loving than then. How gently they all speak to each other, how kindly! Ah, yes; I know, I know. These loved ones were very dear—are very dear. It is hard to live without them. But the dread, the terror, the gloom, are gone. It is well with them; and you and I, dear friends, have

"learned, in hours of faith,
The truth to sense and flesh unknown,
That Life is ever Lord of Death
And Love can never lose its own."

So there has been good cheer, loving remembrance and a brave thankfulness for the work which God gives each one of us to do. Do you wonder that the words spoken for Amelia Stillman were those of her favorite text? "And the ransomed of the Lord shall return and come to Zion with songs, and everlasting joy upon their heads; they shall obtain joy and gladness, and sorrow and sighing shall flee away."

Seventh-day Baptists in Business.

I have been impressed often with the ability of conscience to make a way for itself in the business world. Can't make a living as a Seventh-day Baptist? Listen. Three of these six above mentioned were business men. Dr. Amos Lewis lived in a community where he and his wife were the only Sabbath-keepers. He had a large practice, was Health Officer of the Board of Education, and was on the staff of physicians at two hospitals. When

he died, the message came, "All Fordham is in mourning. He was greatly beloved." Lorenzo Collins was successful, even from the world's standpoint. He was clean and honorable in spirit, accurate and reliable. In the words of an associate, he was "substantial, correct and honest." He moved in the world as a strong man, and kept his principles clean. William C. Burdick traveled hundreds of miles in various directions, keeping the Sabbath as he went; and he built up what the Allegany County book calls "one of the most successful business houses in Western New York." And so the evidence piles up.

Who Will Take Their Places?

And now, young people, who will take the place of these who have been going so rapidly? Who will be another Samantha Potter? She had not the education of the schools largely, for she grew up in the pioneer days—but what a life she lived! Full of helpfulness, crowned with loving good-cheer to the very last; she turned her face toward the world, the happiest of all the circle. She reared her children, helped to rear her grandchildren and her great-grandchildren. Ah, girls, God grant that you, with your advantages, may all live a life as well worth while as hers. Who are going to be the solid Seventh-day Baptist business men, the leaders, the men who can make a business, who do not wait for something to turn up, but who turn it up? Who will be the trustees, the heavy financial supporters, the wise advisors of our great religious undertakings? Young men and women, gird up your loins with a determination to be true to these responsibilities which are coming to you so rapidly.

QUARTERLY REPORT.

From Nov. 1, 1901, to Feb. 1, 1902.

J. D. CLARKE, Treasurer.

In account with the

YOUNG PEOPLE'S PERMANENT COMMITTEE.

DR.

Leonardsville.....	\$ 6 00
Pawcatuck.....	66 25
Milton Junction.....	6 25
Albion (Juniors).....	2 00
Adams Centre.....	25 00
Shiloh.....	9 00
Wilton.....	9 00
Platfield.....	30 00
Rockville.....	2 00
Walworth.....	12 50
Alfred.....	20 00
	\$188 90

OUR MIRROR.

ADAMS CENTRE, N. Y.—Quite an interest is being awakened among the young people. Several, not heretofore members, have signified their intentions of joining the Christian Endeavor Society. The Epworth League of a nearby village recently gave our Y. P. S. C. E. an invitation to attend one of the League's sociables. The invitation was gladly accepted.

The church recently gave our pastor, Mr. Prentice, a donation. The receipts were \$115.50. It was a great surprise to us when Mr. Prentice made known that he would terminate his pastorate of the Adams church on the first of April next. It was not known that he had thought of such a step, and it was with deep regret and much reluctance that we yielded to his wishes. It seemed to be his thought that in some other field he, perhaps, may do more efficient labor in the Master's vineyard. It is with sorrow that we realize that the time is drawing nigh when his relations with us will cease. There has always

been the best of feeling between pastor and church. As a pastor he has taken a deep interest in the young people, and was one whom they always wished to have present at their gatherings. Having been with us nearly thirty-four years, it cannot seem otherwise than that he is a part of us, and to a great many the choosing of a successor is a new experience. Mr. Prentice will go to his new field with our prayers that his future may be happy and pleasant and that he may have many more years of usefulness in the salvation of souls. Cor.

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

THE UNSAID PART OF EXCUSES.

Paul says sinners "are without excuse." Jesus tells us in the Parable of the Great Supper that they "all with one consent began to make excuse." There seems to be but "one consent" amongst excuse-makers now, as the same excuses are used to-day as in centuries gone by. But all excuse-makers leave much unsaid when they are trying to get out of serving God. If the whole truth were told by them, they would not appear in an enviable or commendable light. Are excuse-makers untruthful? Generally speaking, yes. In excuses, "more is meant than meets the ear;" and in the illustrations that follow what is really said is italicised, while all they should have said to be truthful is in parenthesis. The occasion of each excuse will be recognized. The following will serve as illustrations:

1. "*I never go out at night*" (except to balls, parties, theaters, clubs, concerts, sociables, weddings, or something that will give me more pleasure than a Sabbath-night's service or a prayer-meeting).

2. "*I can't sing a note*" (except in the parlor and at concerts and entertainments of various sorts. At such places as these I sing very well).

3. "*I am too poor to give*" (unless it be to beautify my home, purchase some luxury or pleasure, or add in some way to creature comfort or that of my friends who do not need my handsome and expensive presents).

4. "*I do not have the time*" (I need it all to myself. My social and business matters so take up my time, along with what I spend idly, that I have none left for church matters).

5. "*I was too sick*" (to go to church, but quite well enough to make a visit, receive company, go to the store or office or to the opera).

6. "*I didn't have anything to wear*" (but my nice dress, or suit, which I keep to receive company in, or to wear out at teas and sociables, and, of course, I could not wear a party dress or full dress suit to church).

It is not hard to discover the free use of such excuses. All Christian workers come athwart such quite frequently, but the whole truth is rarely told when such excuses are rendered. John does not exactly call names, but he tells just what such people do. See 1 John 1: 6.—*Selected.*

THE WONDERFUL STORY OF UGANDA.

Bishop Tucker was good enough, a few days ago, to tell me, in his study at Surbiton, one of the most romantic and thrilling stories of missionary enterprise that I ever heard. The walls of the study and other rooms in the unassuming residence in which I was a privileged guest were adorned with beautifully-executed sketches of places of interest in the vast diocese over which the Bishop exercises oversight, and in which he has seen such wonderful gospel triumphs. A fearsome collection of bows, spears, and battle-axes tell more eloquently than words of the former savagery of the Baganda people.

Bishop Tucker may well be a man of splendid physique, for he has traveled 15,000 miles on foot, mainly in Central Africa. He has journeyed into all sorts of places, healthy and unhealthy; he has crossed the lakes in native canoes in storm and in calm; he has again and again been prostrate with fever; he has been temporarily blind in both eyes; and yet he was able to say to me, with a look of triumph in his face, "There is not a scratch upon me."

"What is the extent of your diocese?" I asked. The Bishop replied that it includes, roughly speaking, the whole of the Uganda Protectorate, and extends from the Congo on the west to Lake Rudolf on the east, and from Kikuyu on the south to Gondokoro on the north.

Twenty years ago Uganda was one of the dark places of the earth—a veritable habitation of cruelty. It was no uncommon thing for the king, when a fit of ferocity seized him, to issue an order that every man, woman, or child found on the roads of the capital at a certain hour should be put to death, and in a brief space hundreds of wretched creatures would fall into the hands of the executioner, and be hurried into eternity.

Mackay, in one of his letters, told how, even as he wrote, he heard the shrieks of women borne to him over the swamp—shrieks that told of the doom to which they were being hurried. Besides these murderous attacks, there were the cruel slave raids. Some, perhaps, who read these lines will have heard Bishop Tucker describe, in graphic language, the midnight attack, with all the horrors attendant on the capture of slaves. The price of a man or woman was gun or a musket, while a boy or girl was sold for a cupful of powder or a hundred gun caps. Then followed the weary march to the coast, a thousand miles away. Often two-thirds of the victims perished, and the survivors were doomed to the intolerable plantations of or-Pemba Zanzibar.

On the tomb of Livingstone in Westminster Abbey is inscribed that great missionary's prayer for God's blessing on any man, Christian or Mohammedan, who would heal the open sore of the world. Bishop Tucker claims that Christianity has healed that open sore in Uganda at any rate, for eight years ago forty of the great chiefs signed a document declaring that slavery was abolished.

Eleven years ago Bishop Tucker went to Uganda to continue the work begun by the martyred Bishop Hannington, and by Bishop Parks. The blood of the martyrs in Uganda, as elsewhere, had been the seed of the church. Many of the native converts, in the early history of the mission, suffered martyrdom in the most painful forms. Some were hacked

limb from limb, while others were cast into the flames, or roasted to death over slow fires. And yet the Bishop declares he had never heard of one who saved his life by renouncing his Christian faith.

The progress of the gospel during the last ten years has been nothing short of marvelous. There had been ten years of patient and faithful sowing, often with bitter tears. Then came the joy of harvest. Ten years ago the number of baptized Christians in Uganda was something like 300. To-day it is 30,000, an increase of exactly a hundredfold. Ten years ago there was but one church—one place of Christian worship—in the whole of Uganda. To-day there are 700. Ten years ago there were but some 20 native evangelists at work. To-day there are some 2,000 Baganda men and women definitely engaged in the work of the church—again an increase of exactly a hundredfold.

I asked Bishop Tucker to what causes he attributed this glorious triumph of the gospel. The reasons he assigned are exceedingly suggestive.

First. The Bishop regards this work as an object-lesson of the inestimable value and power of intercessory prayer, for he says if ever any work has been steeped in prayer, it has been this mission in Uganda.

Secondly. From the very beginning the line which has been adopted has been that of laying upon each individual convert the responsibility of handing on to others the truth which he himself has received. "We have at this moment," said the Bishop, "a noble band of some 10,000 communicants, of whom one in five is doing some definite work for God. The work of the European missionary is almost entirely that of training native clergy and evangelists. He imparts the truth and suggests the ideas, and the native—understanding the native character, mind, and mode of thought, as no European can ever understand it—goes forth to hand on this truth and these ideas, with his own methods, his own illustrations, and in a manner best calculated to win the souls Christ has taught him to love. The result is this ingathering of 30,000 Christians within ten years.

Thirdly. A third cause to which this wonderful result may be traced is the policy adopted of putting into the hands of the people the Scriptures in their own tongue. Bishop Tucker was strongly of opinion that any amount of teaching from catechisms would have failed in producing the result which has come from this personal contact with the Word of God. It was delightful to hear the Bishops speak so enthusiastically of the British and Foreign Bible Society, to whom he expressed himself very greatly indebted for having so readily done everything for them in the way of printing these Scriptures.

There is another feature of this wonderful work about which Bishop Tucker talked to me—one that is of the greatest interest. It is the fact that the two thousand evangelists at work in the country are all maintained by the native church. The same is true of the twenty-seven native clergy. Nor is this all. The churches and schools of the country—some seven hundred in number—are built, repaired, and maintained by the natives themselves. In one word, the whole work of the native church—its educational, pastoral, and

missionary work—is maintained entirely from native sources.

The event which is just now exciting the greatest interest in Uganda is the building of a new cathedral. The old one, with its forest of 500 poles, had grown insecure, the supports having rotted in the ground. Now an imposing building, cruciform in shape, having 24 brick columns and 74 windows, is in course of erection. It will hold between 4,000 and 5,000 people, and great will be the rejoicing when this great building is completed and opened for public worship. Some day I hope to tell my readers the story of the building of this cathedral as the Bishop told it to me.

Before leaving Uganda, the Bishop preached in the old cathedral to a congregation of between four and five thousand people. Among the five hundred communicants that remained to the Lord's Supper, were living witnesses of the unspeakable barbarities of other days. Here was one man unable to grasp the bread or the cup because his hands had been cut off, and only stumps were left. Some were blind, others were without ears, or nostrils, or lips—all mutilated in the dark days of persecution. What a memorable scene!

The work is now spreading far beyond the limits of Uganda. Native evangelists had penetrated to the confines of Stanley's dark forest of Central Africa, and some of the pigmies discovered by Stanley are already under Christian instruction, and at least one had been baptized. The Bishop hopes ere long to have pigmy evangelists at work in the dark forest of the interior.

During lunch I gathered much information concerning the natives, and was greatly interested to find that these men and women, whose strength and agility are so remarkable lived almost entirely on bananas; and this fact so impressed me with the nutritive value of this fruit that I resolved to partake more freely of it myself.

I ventured to tell the Bishop how I rejoiced in the success of the work of which we had been talking, and what a privileged man he was to be allowed to see such days of the Son of man.—*Ed. Illustrated Missionary News, London, Eng.*

ONE THING AT A TIME.

When I was a little boy helpin' mother to store away the apples, I put my arm around ever so many o' them an' tried to bring them all. I managed for a step or two. Then one fell out, an' another, an' two or three more, till they was all rollin' over the floor. Mother laughed.

"Now, Dan'el," says she, "I'm goin' to teach you a lesson." So she put my little hands quite tight around one.

"There," said she, "bring that, an' then fetch another."

I've often thought about it when I've seen folks who might be doin' ever so much good if they didn't try to do too much all at once. Don't go tryin' to put your arms round a year, an' don't go troublin' about next week. Wake up in the mornin' an' think this:

"Here's another day come. Whatever I do an' whatever I don't do, Lord, help me to do this—help me to live to Thee." One day at a time, one hour, one minute—yes, one second—is all the time we get at once. So our best course is to do the next thing next.—*Daniel Quorum, in Rest Islander.*

Children's Page.

HAROLD'S BIRTHDAY IN CALIFORNIA.

MAY BELL.

No one in the family had any difficulty in remembering Harold's birthday, for he was born with the New Year. He seemed a little fellow to be remembered on so large a day, but of course he will soon get over that.

It happened that he was in California with his father and mother when the last day of the year came, and while other people were thinking thoughts that always come when the year is at an end, Harold was looking forward to a birthday in the new land.

"Please wake me early, grandpa," he said, "I want to see the sun paint the mountains the first thing in the morning."

"All right," said his grandfather, who was waiting for his good-night kiss. "There'll be no trouble about that. We'll wake you good and early, never fear."

But Harold needed no waking. About two minutes after his birthday and the New Year began, a cannon cracker exploded in the street and soon the bells were ringing. When he rose from his bed and ran to the window there was a crowd in the street, though the clock on the shelf said only a quarter past twelve.

Harold rubbed his eyes in wonder. He had never been up at midnight before, and when his mamma came in and kissed him and wished him a happy New Year, as if it were a matter of course for a boy of six to be getting up at midnight, he began to think it was good fun—"Just like a Fourth of July at home," he said. "I wonder if it's because it is my birthday." His father laughed at that and told him that this was the way the people celebrated New Year's Day. He looked out and saw the people in the street, and it was a long time before he got to sleep again.

They woke him again at daybreak and he saw the sun on the mountains, and after breakfast was eager to start on the drive which his father had promised him.

The road to Pasadena was full of carriages of every sort full of people going to help celebrate the Tournament of Roses. Harold thought it was like fairyland as he sat between his father and grandfather in the carriage and saw the procession of moving flowers. Every pole along the street was hung with palm branches. Flags were waving, some of them the buff and blue, which are the tournament colors, and some the stars and stripes he knew and loved so well.

First came the horses of the advance guard, stepping proudly under garlands of roses and carnations wreathed with smilax. Next were automobiles completely hidden by feathery pampas plumes. Then came tallyhos, autos, floats, bicycles, donkeys and ponies, covered with roses, pinks, callas, palms, smilax, pepper branches and bamboo, and carrying school children, firemen, Chinese, Indians, cowboys. It was like a dream of odd folks and beautiful flowers.

There was one small brass cannon drawn by four little donkeys, each with a boy on his back, and two boys on the gun carriage; and this Harold liked best of all, although the Chinese children were interesting. But his little sister Gladys thought the basket of roses with a little girl in the middle driving the big white doves was best of all, and next

to this the white float with the Maypole and the children around it.

The day seemed like June, with a cloudless sky. Harold thought of the snowy street and the sleighride of his last birthday. It seemed impossible that people in the East were shivering with cold while the sun was so warm and all along the country roads people were picnicking as they drove home. When night came he was tired, but happy. "It's the beautifullest birthday I ever saw," he told his mother as she kissed him good-night; and he dropped off to sleep, as a tired boy should, to dream of riding on a donkey with a wreath of roses round its neck and a big brass cannon just behind.—*Congregation-alist.*

TEDDIE AND RODERICK DHU.

CAROLINE K. HERRICK.

Teddie Blair's Shetland pony, Roderick Dhu, had a stall in the basement of the stable that was at the back of the garden behind Mr. Blair's house, and had to go up four broad stone steps to reach the garden. He did not mind going up the steps; perhaps he thought them some queer kind of rocks, unlike any he had been used to scramble over in his native island; but when it came to going down the steps, he did not like that in the least, at first, but went very timidly, and often stopped and shook his shaggy little head, as if he doubted whether that was at all a safe thing for a pony to do.

But he soon became accustomed to the steps, and did not mind going down any more than going up, and Teddie often led him up into the garden, and rode him around, and played with him there for hours.

One day, Teddie and Roderick Dhu were playing in the garden, and Teddie led the pony by the bridle, running up and down the paths, and around and around the grass-plat until he was tired of running, and got up on his back to ride. There was no saddle on the pony's back, but that made no difference to Teddie, for he had learned to sit firmly, and he kept his place well while Roderick Dhu trotted around the garden. Mrs. Blair sat in the library window that overlooked the garden, watching her little boy, and pleased to see him having such a happy time. Teddie was enjoying his ride, and had not even begun to tire of it, when Roderick Dhu made up his mind that there had been quite enough of this play; he was tired, and wanted his dinner, and was going down into his stall to look for it.

When Mrs. Blair looked up from her work to take another glance at her little son, she was horrified to see the pony starting to go down the steps to the stable basement. As he took the first step down, his front feet were so much lower than his hind feet that Teddie, having no stirrups nor saddle to hold him on, slid off his smooth back, right over his head, and down on the stones of the lower steps.

Mrs. Blair flung down her sewing and rushed into the garden and across to the stable, expecting to find Teddie terribly injured by his fall on the stones, and still more by the pony trampling him under his feet in getting down to the stable-door. When she came near the place, she could hardly bear to look, so frightened was she at what she might see. But when she looked, there was nothing dreadful to be seen. There stood the pony, just as she had seen him from the window,

standing with his hind feet on the upper step, one of his front feet on the second step, and the other held above the breast of his little master, who lay on his back on the lowest step, too frightened to move until some one should come to help him.

There was no way for the pony to get into the stable but by stepping on the boy, and that he would not do. So he had waited patiently there until some one should take the boy out of his way.

Mrs. Blair could not reach Teddie herself, so she called Philip, the coachman, who came running to see what the trouble was; and all the while Roderick Dhu stood as still as a statue of a pony, with his foot held up over Teddie's breast.

Philip came out at the basement door, close to where Teddie lay, and lifted him up. The minute the way was clear, the pony set down the little foot that had been held up so long, followed it with the other three, and trotted into the stable to look for his oats. Philip carried Teddie into the house and laid him on a sofa, and his mother bent his knees and his elbows, and worked his shoulders, and felt his back all over, and could not find a spot that hurt, except a small bruise on one shoulder.

Teddie recovered from his fright even more easily than from his bruise, and felt no more fear of Roderick Dhu than he had done before the accident. Indeed, he became such a fearless rider that, when the family went to the country the next summer, Mr. Chalmers, the farmer, who saw Teddie ride past his house almost every day, said to Teddie's father:

"Well, Mr. Blair, I guess that boy of yours could a'most ride that pony of his along the top of a picket fence."—*S. S. Times.*

GOOD ADVICE.

Theodore Roosevelt was not always the fluent orator and ready extemporaneous speaker that he is to-day, says the *Times-Herald*, but this is not a matter of surprise, as precocity is never proof of greatness, although it has in many instances characterized those who afterwards became great. Theodore Roosevelt was a wide-awake, hustling youth, good at his books, but better at his sports, a lover of all out-doors, and a healthy, hearty, sturdy American. At school he was required to write essays, deliver orations, "speak pieces," just as are all school-boys in these modern days, and his old play-mates still delight to relate how "Ted" brought the house down by his method of rendering that old standby, Marco Bozzaris.

Everybody knows at least the beginning of the stirring poem:

At midnight in his guarded tent
The Turk lay dreaming of the hour
When Greece, her knees in suppliance bent,
Should tremble at his power.

When young Roosevelt's turn came to speak he rose with all confidence and began:

At midnight in his guarded tent
The Turk lay dreaming of the hour
When Greece, her knees—

Then his memory failed him, and he repeated:

Greece, her knees—

In vain; his memory stubbornly refused to work. Once more he shouted desperately:

Greece, her knees—

The old professor looked over his spectacles and encouragingly remarked:

"Greece her knees once more, Theodore; perhaps she'll go then."

IN MEMORY OF REV. JULIUS M. TODD.

The following resolutions were passed at the regular business meeting of the Second Seventh-day Baptist Church of Brookfield, New York, on the 2nd of February, and forwarded to the RECORDER by L. P. Curtis, clerk:

WHEREAS, Our beloved brother and former pastor, Eld. Julius M. Todd, has been called from earth to the higher activities of his heavenly home, and

WHEREAS, For more than thirty years he went in and out before this people as a loving under-shepherd and faithful minister of the gospel,

Resolved, That we hereby recognize that this man of God has done a work for the church and this section of country of inestimable value,

Resolved, That while we shall miss the influence of his personal presence among us and feel the loss of his fatherly counsels, we shall emulate ever the good he has done, and honor his memory by perpetuating in our lives the precepts he so forcibly taught, and heeding the admonitions he so lovingly gave.

Resolved, That these resolutions be spread upon the records of the church and be sent for publication to the SABBATH RECORDER and the *Brookfield Courier*.

T. J. VAN HORN,
E. G. CURTIS,
R. S. LANGWORTHY. } Com.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Feb. 9, 1902, at 2.15 P. M., President J. Frank Hubbard in the chair.

Members present: J. F. Hubbard, D. E. Titsworth, L. E. Livermore, A. H. Lewis, F. J. Hubbard, W. M. Stillman, Secretary O. U. Whitford, J. D. Spicer, H. M. Maxson, W. C. Hubbard, J. A. Hubbard, Corliss F. Randolph, C. C. Chipman, O. S. Rogers, A. L. Titsworth, and Business Manager J. P. Mosher.

Visitor: Geo. L. Babcock.

Prayer was offered by Rev. O. U. Whitford, D. D.

Minutes of last meeting were read.

The Committee on Distribution of Literature reported progress in matters connected with the publication of *The Sabbath of Christ*, and also that a list of valuable works for a minister's library had been completed, and will be published in parts, at intervals, in the SABBATH RECORDER.

The Treasurer presented the usual financial statement, and also reported the receipt, through William L. Clarke, Executor, of the sum of \$100, to be placed in the Permanent Fund, said amount being the bequest of Sarah C. L. Burdick, late of Westerly, R. I. Correspondence from Secretary O. U. Whitford in relation to the employment of Rev. J. T. Davis on the Pacific Coast field stated that, at the present time, from purely financial reasons, the Missionary Board does not see its way clear to add this expense to its present obligations. In view of this information, it was voted that the action taken at the last meeting in relation thereto be laid upon the table until such time as in connection with the Missionary Society both Boards may see their way clear to take up the work according to the terms of the previous action.

Correspondence from Rev. A. P. Ashurst noted a more favorable condition of his health, which word was received with much rejoicing by the Board. The letter also noted the distribution of 24,000 pages during the past month.

Correspondence from Rev. G. Velthuysen mentioned the illness of Mrs. Velthuysen, she

having suffered a slight stroke of paralysis, the condition being somewhat improved at the time of writing. The members of the Board extend to Bro. Velthuysen their sympathy and best wishes for the early recovery of his companion.

Voted that the usual appropriation be made for the year of \$10 for exchanges for the Editor of the RECORDER.

Time was given to an informal discussion of the need of, and qualifications necessary for, a successful Sabbath Reform revivalist, and the seeming urgent need of securing one so qualified to represent the Society among the churches.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec'y.*

THE NEED OF SIMPLER LIVING.

Our newspapers abound in congratulations over the fact that we are getting to be monarchs of all we survey, and a great deal besides. They boast of the commonness and cheapness of labor-saving appliances and household luxuries that, to our fathers, would have seemed princely extravagances. But sometimes we need to ask, How much of this boasted luxury and ease really promotes human good? Just now we need to cultivate a keen discrimination between what makes the race more virile and great, and what either adds to the nerve-tension of life by making it more complex, or enervates us by pampering us.

One thing that calls for simpler living is the widening breach that the luxurious living of the rich makes between them and the poor. Hardscrabble Alley broods bitterly over the lavish and wasteful display of Opulence Avenue. The "higher classes" have the legal right to flaunt their fortune in the faces of the ragged and hungry, but is it politic and sane? Is there not a call for simpler living, that the Christian ideals of brotherhood may be realized?

Another mischief of lavish living affects the family. Young people nowadays find the financial bugbear standing in the way of their marriage. The false standards that prevail in the matter of showy weddings, expensive bridal trips and pretentious homes intimidate many young men with moderate incomes. In the older parts of the country engagements hang fire longer, and there are more unmarried men and women of thirty or forty, because salaries do not match society expectations as to the style of living which a young couple should adopt. A remedy for this is the courage to return to simpler and honest living.

A still more vital consideration is the hygienic one. Recent medical writers tell us that the childlessness of so many rich homes is due to the deterioration of idleness, pampered appetites, and artificial living. A note of warning has been sounded by Dr. Marechal, a French Deputy, against the unnatural fashions in dress that, he claims, have reduced the birth-rate in France alarmingly. Such a warning may not be timely in this country, but there is a cause for anxious study in the fact that among us the largest percentage of increase by births is among the ignorant foreign classes. Fewer luxuries, fewer servants, a less enervating life, these lessons are urged upon us by such statistics.

In our rebound from the hardships and primitiveness of our forefathers, we may go too far in the other direction. There are so-called labor-saving inventions that make life burdensomely complex, and wear out the nerves instead of relieving them. Because we may have the products of the whole earth on our dinner-tables or for our adornment, there is need of self-control. Lavish expenditure and display devitalize our lives, take us out of sympathy with our brother, and coarsen our fiber. Just enough of what we may have keeps life simple, strong, and healthful.—*Christian Endeavor World*.

BEAUTY AND BREATHING.

Correct breathing is the first art to cultivate in the pursuit of beauty, just as it is the first step toward improvement in health. As a woman breathes, so she is; for the poise of the chest is the key-note to the whole figure. When the chest is in proper position, the fine points of artistic wearing apparel and all the little frills of fashion are seen to best advantage. Even humble materials assume a certain elegance hitherto unknown. But if it is carried badly, the figure drops and falls into ugly angles. Nothing sets well; no garment seems right. It is always wrong to make the bone structure do most of the work in keeping the body upright. The muscles should hold it in position, otherwise grace is out of question, and good health difficult. To breathe correctly, keep the chest up, out, forward, as if pulled up by a button. Keep the chin, the lips, the chest, on a line. Hold the shoulders on a line with the hips. The observance of these directions will insure to golf skirts and rainy-day costumes a real dignity and picturesque effect. Breath upward and outward, as if about to fly, drawing in the air with slow, deep breaths and letting it out gently. This conscious deep breathing repeated ten or twenty times at intervals during the day tends to expand the chest permanently, to give it classic poise and style. Repeated forty times, it is said to be a cure for worry.—*Harper's Bazar*.

CHRISTIAN CHARACTER A GROWTH.

It matters not if you cannot tell just when you became a Christian. If we sow a handful of wheat in our garden, we could not tell, though we watched it ever so narrowly, the exact moment when it germinated. But when we see the waving grain in the autumn, we know it *did* germinate, and that is all we care for. The young disciple should not expect too much light at once. It will grow brighter with every Christian duty he performs. The Christian life is sort of mountain path; and the higher one climbs, the clearer the atmosphere, and the sooner he will see the morning sun. To the adventurous traveler who has ascended to the summit of Mount Blanc, the sun rises earlier and sets later, and the night is therefore shorter, than to the peasant who lives down in the valley at its base. So it is in the Christian life. Clearness of vision, and firmness of foot, and beauty of prospect come only to those who have struggled up to the heights—to the heavenly places in Christ Jesus. Conversion may be the work of a moment, but a saint is not made in an hour. Character, Christian character, is not an act, but a process; not a sudden creation, but a development. It grows and bears fruit like a tree, and like a tree it requires patient care and unwearied cultivation.—*Unknown*.

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: 26-39
Mar. 22.	Temperance Lesson.....	Eph. 5: 11-21
Mar. 29.	Review.....	

LESSON IX.—THE STONING OF STEPHEN.

For Sabbath-day, March 1, 1902.

LESSON TEXT.—Acts 7: 54; 8: 2.

GOLDEN TEXT.—Pray for them which despitefully use you and persecute you.—Matt. 5: 44.

INTRODUCTION.

Stephen began his defense by a somewhat lengthy historical sketch of the nation of Israel; but this was not for the purpose of taking time. He wishes to show that God has ever been long-suffering, and that Israel has been a rebellious nation. Although Stephen shows very great respect for the holy place, and for the law of Moses, and thus virtually proves all the charges against him to be false, his speech is far from conciliatory in its tone. He tells his hearers that they are worthy successors of their fathers who persecuted the prophets; for they have shown the same line of conduct in becoming the betrayers and murderers of Jesus Christ, the one toward whom the prophets looked. Thus it is that not Stephen and his associates, but his accusers, are the real violators of God's law. Although their fathers had the tabernacle, and they themselves have the temple, both their ancestors and they themselves have failed in rendering true worship to the Most High, who "dwelleth not in houses made with hands."

It is probable that Stephen was not suffered to complete his speech. He had, however, reached the climax of his address, and bravely earned for himself the martyr's crown by denouncing the sin of the people among whom he lived.

TIME.—Immediately after last week's lesson.

PLACE.—Jerusalem.

PERSONS.—Stephen, one of the Seven; the first Christian martyr; the members of the Sanhedrin, and others; Saul, a young Jewish rabbi; the apostles and other disciples.

OUTLINE:

1. Stephen's Vision. v. 54-56.
2. The Stoning of Stephen. v. 57-59.
3. Stephen's Prayer for His Enemies. v. 60.
4. The Disciples are Scattered. 8: 1, 2.

NOTES.

54. *They were cut to the heart.* The same word as in 5: 33. They were terribly vexed. No words that Stephen could have uttered would have been more distasteful to them. *And they gnashed on him with their teeth.* Better, they gnashed at him with their teeth. The meaning is not that they bit him, but that they ground their teeth with rage and exasperation.

55. *But he, being full of the Holy Ghost.* Not but that he was ordinarily filled with the Holy Spirit, but now especially at the end of his life he is sustained by power from on high. *Looked up steadfastly into heaven.* The same verb that is used of their fixed attention upon Stephen in the last verse of chapter 6. He was not concerned so much as they with the things of this world. To him it was not a matter of vital interest whether he was condemned by the Sanhedrin or liberated. His eyes were open to heavenly things, and so he saw the glory of God; that is, his splendor, magnificence, brightness, majesty. *And Jesus standing on the right hand of God.* This first martyr was highly honored by a vision of his Lord. The right hand of a king is the place of honor and of power. Elsewhere Jesus is represented as sitting at the right hand of God; here only, as standing. Some have suggested that he had risen to receive his faithful follower.

56: *Behold I see the heavens opened, etc.* Words little calculated to allay the anger of his adversaries. He was thus boldly asserting both that Jesus was alive and that he was the Messiah; for the expression "Son of

man" is evidently used with a reference to the Messianic prophecy of Dan. 7: 14.

57. *They cried out.* Apparently with the design of silencing him. *And stopped their ears.* Implying that his words were blasphemy and ought not to be listened to. *And rushed upon him with one accord.* Some have thought that Stephen was condemned by the Sanhedrin with due formality; but the writer of Acts gives us the impression that the members of the council and others laid hold of him in their rage, and, as we would say, lynched him.

58. *And cast him out of the city.* That is, according to the law of Lev. 24: 14. In spite of their tumultuous rage they are careful to obey this law, and to stone him rather than to put him to death by any other means. Their act was, of course, illegal from the Roman point of view, for the Jews were not allowed to inflict the death penalty. If, however, the authority of the government were not at stake, it is probable that the Roman officials would overlook an occasional outbreak like this. *And the witnesses, etc.* The law required that those who had borne testimony against one to be executed by stoning, should cast the first stone at him. This provision was no doubt for the sake of preventing the false testimony of those who might have no scruple against lying, but would hesitate to lift up their hands against the innocent. In this case the witnesses were probably of the synagogues mentioned in chapter 6: 9. *A young man named Saul.* Here mentioned for the first time in the Acts. He was very likely a member of the congregation of the synagogue, last mentioned in chapter 6: 9. It is almost certain that he was a member of the Sanhedrin; for he speaks of giving his vote against the Christians. Although he did not actually throw stones at Stephen, he felt that he participated in the deed of the others. He took care of their outer garments, which they laid aside so as better to attend to the killing of this devoted man. We cannot be very certain as to the age of Saul, from the fact that he is called a young man; for the Greeks use this word of any one under forty. Many think that he was about thirty years old.

59. *Calling upon God.* The word "God" is not expressed in the text. The American Revision inserts instead, "the Lord"; and their opinion is favored by the context. A part of what Stephen called out was, "Lord Jesus, receive my spirit." Compare this prayer with the words of Jesus, "Into thy hands I commend my spirit."

60. *And he kneeled down.* Standing was the usual attitude of the Jews in prayer. The early Christians were doubtless greatly influenced by the example of Jesus. Luke 22: 41. *Lord, lay not this sin to their charge.* Stephen doubtless remembered the first word of our Saviour upon the cross; but he spoke these words not by way of imitation, but because he desired that his enemies may be forgiven for their great sin of rejecting the message of God and killing his messenger. *He fell asleep.* That is, he died. Compare John 11: 11-14. Death is often spoken of under the figure of sleep. Compare our word cemetery, which means, literally, sleeping place.

8: 1. *And Saul was consenting unto his death.* This sentence belongs properly in the previous chapter. As the climax of this whole record of injustice toward Stephen our historian adds, "And Saul was approving of his murder." *And at that time, etc.* More accurately, "on that day." The flood of persecution broke out at once, on the very day of Stephen's martyrdom. The jealousy of the opposers of Stephen was not satisfied with the blood of one victim. They were eager to make way with anyone who held like opinions with Stephen. *And they were all scattered abroad.* Of course the word "all" need not be pressed to mean every individual. There was a general exodus from the city to escape the threatened danger. There were some left for Saul to persecute. *Except the apostles.* They thought that their duty required them to stay, and so remained to preach the gospel wherever they had opportunity. We must suppose, however, that they were in hiding, or else they must have been the very ones to fall under this persecution.

2. *Devout men.* That is, pious men, those devoted to service of God. It seems probable that these were not Christians, but Jews; certain ones who recognized the integrity and devotion of Stephen, even if they did not accept all his teachings. They were not consenting to the deed of their fellow-countrymen, and mourned the death of Stephen.

WHEN you are reading a book in a dark room, and come to a difficult part, you take it to a window to get more light. So take your Bibles to Christ.—Robert McCheyne.

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."

"God is a spirit; and they that worship him must worship him in spirit and in truth; but the hour cometh and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him."

"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."

"Him shall ye fear,
And Him shall ye worship,
All they that go down to the dust
Shall bow before Him."

Science Becoming Exciting.

Perhaps in no one department has science clearly developed greater improvements, benefits and profits than in the propulsion of large ships by placing stationary power on board, also in the form of the vessel and the application of the power. The steamships Washington and Herman were built at the shipyard of Wm. H. Webb, and the engines were made by Stillman, Allen & Co., at the Novelty Works in New York City. These vessels were in form very much like sailing vessels, having rounded stems, light depth of hold, and furnished with side wheels for propulsion.

These ships were supplied with what was called the "low-pressure engine," which had recently been introduced. These steamers were considered marvelous at the time, as they would cross the Atlantic in from twelve to fourteen days. From that time, about one-half century ago, has the march of improvement gone steadily forward. The length of ships has been increased four-fold, the depth of hold nearly the same, the side wheels have given way to screws, the single to tripple expansion engines, and steel in place of wood for lightness, strength and durability in construction.

We are informed that the French liner Champagne, on account of having but one screw, will make but one more trip to New York, when she will be withdrawn and put to service in the Mediterranean line.

The agent of the French line says that "henceforth the Campagne Generale Transatlantique would enter the transatlantic trade with only up-to-date twin-screw flyers, these to be composed of the Savoie and Touraine, the remodeled Louraine and the recently-purchased Aquitaine. Wireless telegraphy will be installed on all these vessels."

Wireless Telegraphy Established.

The steamships Etruria and Umbria, on their recent voyage to New York, kept up an exchange of messages when they were more than one hundred miles apart. The captain of the Lucania this week informed the passengers at sea that they could send messages to friends on shore that would arrive at their destination twenty-four hours before the vessel would arrive in port.

We apprehend that the day is not very far

distant when by turbine improvements in propulsion, the multiple expansion of steam, and by a device of our own (for which we made application for a patent at the Patent Office, in Washington, D. C., some five or six years ago, and it was rejected as being chimerical) for enveloping the vessel in a sheet of condensed atmospheric air, discharged at and near the bottom of the stem, at the bow, and held to its work by small concave overlapping ribs so arranged as to cause the air to shield the vessel and reduce the friction of the water on the bottom and sides to a minimum, and after passing the centre by an upward incline of the ribs to give the vessel a "boost" and, so to speak, cause it to cross the ocean on a kind of toboggan slide, thus assisting in breaking the record of 1,000 miles a day, as the twin screw has the record of 200 to over 500 miles. The speed would then be such that passengers would be out "on the ocean sailing" but two nights while passing over the ferry between New York and Liverpool.

Having passed the middle month in our eighty-ninth year, who knows but that we may see the scientific unit jump in arithmetical progression, and the feat be performed?

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.

CLARK.—James W. Clark was born in Scott, Cortland county, N. Y., May 20, 1829, and died in his native town Feb. 3, 1902.

Mr. Clark made a profession under the labors of Elder J. L. Huffman about twenty-three years ago, and was baptized by him, but joined the Methodist Episcopal church. By request, the pastor of the Seventh-day Baptist church preached the funeral sermon from these words: "Of whom the whole family in heaven and earth is named;" assisted by the pastor of the M. E. church. That Mr. Clark was highly respected was attested by the large number in attendance at his funeral.
J. T. D.

LANGWORTHY.—Prof. Charles W. Langworthy, eldest son of the late Deacon Charles D. and Susan S. Langworthy, was born in the town of Alfred, N. Y., May 26, 1830, and died at his home in Rome, Ga., Jan. 3, 1902.

He graduated in music at the Conservatory in New York in the early fifties, and secured a position as Professor of Music at Cedartown, Ga. The war broke up his school work, and for over thirty years he has been engaged in the sale and repair of musical instruments, over a large territory in Northern Georgia and Northern Alabama. He was married Jan. 21, 1856, to Miss Lydia M. Shaw, of Alfred. She, with two sons, survives him.

DOMON.—Oliver Domon was born in the village of Saulee, District of Delmont Canton DeBerne, France, March 19, 1836, and died at his home, nine miles south of North Loup, Neb., Jan. 30, 1902.

Mr. Domon was a soldier in the War of the Rebellion, a member of Company A, 8th Independent Volunteers, Infantry. At the time of his death he drew \$30 pension per month by a Special Act of Congress. Funeral services conducted by the writer.
F. O. B.

CLARK.—At Leonardsville, N. Y., Feb. 5, 1903, of cancer, Mrs. Helen M. Clark, wife of Wallace S. Clark, in the 58th year of her age.

Mrs. Clark was the daughter of Daniel and Olive Guiles, and was born in Columbus, N. Y., June 24, 1843. March 26, 1874, she was married to Wallace S. Clark, of Plainfield, N. Y., and during all her married life—with the exception of last year, when she resided at West Edmeston—she lived in or near Leonardsville. In later life she gave her heart to Christ, and was baptized at Leonardsville by the Rev. W. C. Daland, July 3, 1886, uniting with the First Brookfield church, of which she remained a faithful and consistent member till her death. She had two sisters, Mrs. Mary Bassinger, who died in 1892, and Mrs. Emma Axtell, of South Edmes-

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ton, who survives her. She leaves besides her husband one daughter, Miss Ethel Clark, of Leonardsville. At the time of her death she was a member of the Ladies' Aid Society of West Edmeston, and from the C. E. Society of that place a beautiful floral offering was sent to her funeral. The services were held at her late home in Leonardsville, Sabbath-day, Feb. 8, 1902, conducted by her pastor, assisted by the Rev. M. E. Duesler, pastor of the M. E. church at Leonardsville. Interment at Unadilla Forks, N. Y. W. C. D.

Literary Notes.

Will the Philippines Pay?

Senator Bacon, of Georgia, who has just returned from a tour of study in the Philippines, has written for *The Saturday Evening Post*, of Philadelphia, a valuable paper on the business aspect of our insular affairs. He comes to the conclusion that our account with the Philippines must, for an indefinite time, be on the wrong side of the ledger. This article will appear in the issue for February 22.

Other features of this number will be: Frictional Electricity, a clever humorous story by Max Adeler. How Trusts Promote Men, by Paul Latzke. When O'Conner Draws His Pay, by Holman F. Day. The Captain of the Gray Horse Troop, by Hamlin Garland. How Albert Edward Saw America, by Rene Bache. Letters From a Self-made Merchant to His Son. Sophomores Abroad, by Charles Macomb Flandrau, and the usual miscellany and departments.

I HAVE FINISHED MY COURSE.

I feel in myself the future life. I am like a forest once cut down; the new shoots are stronger and livelier than ever. I am rising toward the sky. The sunshine is on my head.

You say the soul is nothing but the resultant of the bodily powers. Why, then, is my soul more luminous when my bodily powers begin to fail? Winter is on my head, but eternal spring is in my heart. I breathe at this hour the fragrance of the lilacs, the violets and the roses. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is history.

For half a century I have been writing my thoughts in prose and in verse; history, philosophy, drama, romance, tradition, satire, ode and song—I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others, "I have finished my day's work," but I cannot say, "I have finished my life." My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight, it opens with the dawn.—*Victor Hugo.*

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. P. 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.

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