THE REFORMER.

Before the monstrous wrong be set him down—One man against a stone-walled city of sin.
For centuries these walls have been a building; Smooth porphyry, they slope and coldly gleam; The flying storm and wheeling wheel.
No crevice lets the thinnest arrow in. He lights alone, and from the cloudy ramparts A thousand evil faces gaze and jeer him. Let him lie down and die: what is the right, And where is justice, in a world like this?
But by and by, earth shakes herself, impatient; And down, in one great roar earth shakes away; Watch-tower and citadel and battlements. When the red dust has cleared, the lonely soldier Stands with strange thoughts beneath the friendly stars.

---Unknown.

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

The second meaning denotes a figurative discourse or saying in which more is meant than appears upon the surface; this hidden meaning being important and worth seeking for. The term parable, Greek παράβολή, comes from a verb which signifies the placing of one thing by the side of another for the sake of comparison. In the wider sense this term covers a large field of thought. A pertinent definition of parable as it appears in the New Testament is "an earthly story with a heavenly meaning." The New Testament parables are stories and illustrations true to nature and human experience, used to convey spiritual truth to the mind of the hearer. Christ's parables are drawn from natural objects, the Providence of God in his care for men, and from human experience as related to things in nature and in Divine Providence.

What we call nature is a department of Divine activity, and what we call Providence is God's care touching us and our experiences. Parables are more than beautiful illustrations of truth. They are outward symbols of actual inward realities. Parables reveal to us relations and realities always existing, but which may seem new revelations, because unknown before.

Parables may teach important truths in the lower department of life. Not Fables. human experience and along worldly lines; but the fable usually puts into nature something which is not real, in order that it may draw out a lesson it desires to teach. But the parable, as already suggested, is true to nature and seeks to unfold a high spiritual truth which is actually involved in nature. The fable transfers human motives and actions to senseless things or animals. The parable draws spiritual lessons from nature without thrusting into nature merely human conceptions. With this preview of the parable and its purpose, the reader will better appreciate any one or all of the parables of the New Testament.

The thirteenth chapter of Matthew contains instructive lessons, Parables, seen from the standpoint of agriculturalists. These, like all other parables, were intended to throw light upon the Kingdom of Heaven, which is the central subject of discussion in the Gospel. The Kingdom of Heaven was a familiar theme to those with whom Christ had to deal, and the beginning and end of his teaching was to correct their misapprehensions concerning that kingdom, and to teach them the true value of the kingdom, and of the laws which govern its growth and development. It was spring-time, and the crowd pressed around Christ on the shores of the Lake of Galilee. To escape the enthusiastic multitude, he stepped into a boat, and, pushing out a few yards, preached to them in parables. They were familiar with the illustrations used. The work of the sower and the various kinds of soil described were every-day objects and household words. It was easy for them to transfer the thought to themselves, and thus to correct their mistaken notions concerning the kingdom, about which they were asking, and into which they desired to come. The central thought in this Parable of the Sower is: the growth of the seed depends upon the quality of the soil. The quality of the seed and the character of the sower are also important features, but the harvest must be determined by the nature of the ground. The importance of this thought to them, and to the readers of the Reformation as well, must not be overlooked. Some practical lessons from this parable are these: Truth is the seed. Human hearts are the soil. The final results of hearing, that is, of the sowing of the Divine seed, depends upon the state of human hearts. In other words, the character and the choices of the hearer determine the final harvest. We of these days have not learned this lesson any too well, neither do we appreciate fully Christ's warnings: "He that hath ears to hear, let him hear"; or "Take heed how ye hear." No chink, no crevice lets the thinnest arrow in. It is a matter of interest not only to the preachers and hearers of the hearers, but also to the public out of the hearers, to who always the sower is. The freedom with which men criticize the work of the preacher is a prominent characteristic of the day. It is for the preacher to seek the best methods of presenting truth. He fails who does not do this. But it is quite as important that the hearers present their hearts as receptive and well-fitted soil. If these two points can be compared, the hearer is the more important one. If the Recorder can deepen in your hearts the sense of personal obligation, whether as preacher or hearer, one purpose of this editorial will be attained. Of the two, we think the hearer needs to be awakened to the fact that the state of the heart is the more important one. If the Recorder can deepen in your hearts the sense of personal obligation, whether as preacher or hearer, one purpose of this editorial will be attained. Of the two, we think the hearer needs to be awakened to the fact that the state of the heart is the more important one. If the Recorder can deepen in your hearts the sense of personal obligation, whether as preacher or hearer, one purpose of this editorial will be attained. Of the two, we think the hearer needs to be awakened to the fact that the state of the heart is the more important one. If the Recorder can deepen in your hearts the sense of personal obligation, whether as preacher or hearer, one purpose of this editorial will be attained. Of the two, we think the hearer needs to be awakened to the fact that the state of the heart is the more important one. If the Recorder can deepen in your hearts the sense of personal obligation, whether as preacher or hearer, one purpose of this editorial will be attained. Of the two, we think the hearer needs to be awakened to the fact that the state of the heart is the more important one. If the Recorder can deepen in your hearts the sense of personal obligation, whether as preacher or hearer, one purpose of this editorial will be attained. Of the two, we think the hearer needs to be awakened to the fact that the state of the heart is the more important one.
teachings of the Bible. While the Bible marks the mountain ridge of human thought, touching matters ethical and religious, the surrounding plains and lower lands reveal much in common with that with which the Bible concerns itself. This appears in many instances where no knowledge of the Bible exists. Many things touching the duties men owe to each other in ordinary social relations are found in the Scandinavian Eddas. For example, this adage:

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

And this:

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

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

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

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

"Vices and virtues the sons of mortals bear in their breasts, mingled; no one is so good that no failing attends him, nor so bad as to portionate all that is in store," and, that the cause of happiness is his own business, but says:

"I am determined not to let selfishness overcome me in my duty toward God. I am under obligations to him to help build up and strengthen his church. He has blessed me in my poverty, and I owe him a just return."

Another statement made by Bible wordsmen, which suggests the fact that no failing attends him, nor so bad as to portionate all that is in store, is this:

"I am not a safe refuge ment to that refuge." application of what he possesses be- longs to the cause of Christ; and that it is both a pleasure and a duty to fulfill the obligations which every Seventh-day Baptist should work on the Sabbath day.

The cry for liberty is echoed from "the mountain of moral duty," and the cry for liberty is echoed from the mountain of moral duty, in the words of the prophet:

"Who is a heroism of the people?"

Happiness.

We are indebted to Max Muller's scholarship and labors for much of the riches that have been unearthed from Buddhist writings. A discussion of happiness, written as early as 246 B. C, gives valuable instructions for an age so restless as ours. From the Pali, Dharmadapita we have this:

"Men driven by fear go to many a refuge, to mountains and forests, to groves and sacred trees."  

"But that is not a safe refuge that is not a safe refuge that is not a safe refuge that is not a safe refuge that is not a safe refuge that is not a safe refuge."

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

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

The Treasurer of the Tract Society has placed on our desk a letter which enclosed a remittance for the Society. The spirit of that letter is in keeping with what all our readers will recognize as the true theory of Christian service. The writer, although poor in this world's goods, recognizes his duty to contribute something to the cause of the Christian as represented in the local church to which he belongs, and an equal duty to contribute to the work of the Tract Society. He recognizes the fact that God blesses men "in basket and in store," and that the cause of truth is entitled to a share of the material things which God gives to men. He speaks of the struggle which such an one has with himself, but says: "I am determined not to let selfishness overcome me in my duty toward God. I am under obligations to him to help build up and strengthen his church. He has blessed me in my poverty, and I owe him a just return."

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

All that is suggested in the foregoing quotations relates to the theme of Sabbath observance, the good of all, the Kingdom of God, the needs of our time, the desire to do what is best, the will that work appeal to whatever is noblest in people, to make the most of the opportunities given. The Mail and Express, New York, in the issue of Feb. 1, comments on the fact that at the late meeting of the Federation of Churches in that city it was reported that the mass of the people in the cities of New York and Brooklyn do not attend church, and that the proportion of Protestant churches to the population is considerably less than it was a few years ago. That report also indicates that many people report themselves to census-takers as Christians in the city who have no definite connection with organized churches. The Mail and Express says of such:

"But when they are questioned as to their present direct affiliation, a vast proportion are unable to establish any. In one ward of Brooklyn four hundred families of one collection were found to be affiliated with no church whatever. That is to say, plenty of people are found ready to call themselves Methodists, or Episcopalians, or Roman Catholics, or Jews, or Presbyterians, or Baptists, or Dutch Reformed, or to go to church and who have no connection with any church."

Whatever may be the facts concerning church-going and the slight hold the churches have upon the majority of the population, it is only just that we should consider the relation that exists between the Sabbath question and public worship, for the religious and moral welfare of the community of man. Christians must see as spiritually weak and unresponsive. Souls thus diseased, spiritually, listen to preaching, or to the reading of the Word of God, without awakening any definite impulses toward good, much less any determination to do that which is right. A patient, sick by disease, listens languidly to all invitations and urging that he go forth to walk in the sunshine, or to take part in the activities of life. Too weak in body to respond, he does no more than listen, and faintly desires to do what is asked. In a similar way weak souls hear what God says, and learn what he requires, without any responsive action. Physicians are often condemned because their remedies do not secure health, when the trouble is not with the remedy, but with the low grade of vitality which makes no response. Preachers and teachers are sometimesEdition of 1892-93, page 83 criticized because what they say seems to bear no fruit in better living, on the part of those to whom they appeal, when the trouble is not with the message given, but with the unresponsive soul of him who hears.

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Spiritual Resistance. A given patient determines recovery or failure to recover. That unexplainable something men call vitality is the determining factor as to health, life and death. Remedies are of value in proportion as they aid vitality. Similar laws govern in spiritual matters. The moral and religious health of soul determines its power to throw off evil, to stand against temptation, and to rise in spiritual things. Spiritual healthfulness and spiritual weakness determine almost entirely the results of good counsel and of the efforts made to uplift and develop men in spiritual life, for example: The best preaching may be, to all appearances, of no avail. A man may be in the same conditions, be spiritually weak and unresponsive. Souls thus diseased, spiritually, listen to preaching, or to the reading of the Word of God, without awakening any definite impulses toward good, much less any determination to do that which is right. A patient, sick by disease, listens languidly to all invitations and urging that he go forth to walk in the sunshine, or to take part in the activities of life. Too weak in body to respond, he does no more than listen, and faintly desires to do what is asked. In a similar way weak souls hear what God says, and learn what he requires, without any responsive action. Physicians are often condemned because their remedies do not secure health, when the trouble is not with the remedy, but with the low grade of vitality which makes no response. Preachers and teachers are sometimesEdition of 1892-93, page 83 criticized because what they say seems to bear no fruit in better living, on the part of those to whom they appeal, when the trouble is not with the message given, but with the unresponsive soul of him who hears.
swep over the Atlantic coast, resulting in several shipwrecks and the loss of a few lives. Severe storms of snow visited Northern and Western New York, as well as other sections in the interior.

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

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

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

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

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

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

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

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Judge Taft declares "a crime against civilization." Considering the difficulty of the task before the United States, it is apparent that the Commission headed by Judge Taft has succeeded in an unusual degree. Plans for the general government were greatly increased by the families of Willett S. Burdick, Dea. Rowland I. Crandall, E. M. Crandall, Daniel B. Crandall, Leroy Crandall, Edwin Fuller, Thos. C. Maxson, Amos Colgrove, George Odell and others, all of whom bought farms except Daniel and Leroy Crandall, who established a store. The following year, 1854, J. Stanton Crandall and family and Wm. B. West and wife and baby moved in, and in the meantime the spirit of emigration seemed to have remedied some of the far distress that seems to have visited the rich soil of Koshkonong Prairie for the sand of Waushara county. Among the latter were Dea. Rowland I. Crandall and family and Dea. Rowland T. Greene and family and sons-in-law, Samuel T. Mills and Alonzo Coon.

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

Up to this time Eld. Campbell had served as pastor, but for the next two years he and Eld. Burdick served jointly in the pastorate, alternating in preaching on the Sabbath. In the fall of 1857 Eld. Campbell was called upon another field. and Eld. Burdick filled the pastorate till the fall of 1859, when Eld. Campbell again assumed the pastoral duties, and Eld. Burdick soon after went to Berlin, Wis., where he served as pastor till 1863, when he returned to the states of the United States.

This time Eld. Campbell was given the larger work, administering the ordinances, etc., but was assisted in preaching by Prof. A. R. Cornwell, then at the head of Albion Academy, A. B. Prentice and others as they came along, until the fall of 1864, when A. B. Prentice was ordained and became pastor and served in that capacity four years, resigning in 1868 to accept a call to Adams Centre, N. Y., where he now is.

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

After Eld. Rogers left, Eld. R. G. Burdick again resumed the duties of pastor so far as his health would permit. He was, however, assisted in the preaching by his son, George W., who was a licentiate. In the fall of 1871, however, Eld. Solomon Carpenter, then at Milton, was invited to come over and spend the winter and preach for the church, it being agreed that rooms and board should be provided for himself and wife. The ar-

rangement was satisfactory, and they remained till spring. The pastoral duties again fell upon Eld. Burdick, and he retained that relation till his death, Sept. 22, 1875.

Preaching was provided by George W. Burdick and Frank O. Burdick, of whom more will be said later.

Up to this time the church had been known as the Christiana church, the name of the town in which most of its members lived. But in 1875 the name was changed to Utica, the name of the post-office. Eld. Wm. B. Max-

son was then a licentiate in the church, but only for a few months, and died March 17, 1876; a sad blow to the church losing by death two pastors within a year.

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

Sermon by Eld. J. L. Huffman.
Consecrating prayer by Eld. Y. Hall.
Right hand of fellowship by Eld. J. C. Rogers.
Charge to the candidate by Eld. L. C. Rodgers.
Charge to the church by Eld. E. M. Dunn.
Singing by the choir.

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

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

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

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

Sermon by Eld. J. L. Huffman.
Consecrating prayer by Eld. Varnum Hall.
Right hand of fellowship by Eld. E. M. Dunn.
Benediction by the candidate, Eld. F. O. Burdick.
Missions.
By O. U. Whitford, Cor. Secretary, Westerly, R. I.

FROM PETER VELTHUYSEN.
Two letters were received Jan. 31 from Peter Velthuyshen, dated Gold Coast, Dec. 20 and 27, 1901, chiding on business. The following are extracts taken from these letters:

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

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

I also in a letter to him in English, I in English, and Ebenezer in English. I have been devoured from beginning to end. The Bro. Ammokoo do really remember you personally in their prayers and also Dr. Lewis; they are deeply interested in the Sabbath Recorder. Next week I go to Ayan Maim. My health is decidedly better; am looking and feeling much better. Pray for us and the work here.

FROM A. G. CROFOOT.

I report for the quarter 8 weeks' work on the Stokoe and Holgate field and 4 weeks at Cartwright, Wis. I made 4 trips to Stokes and one to Holgate before coming here. We reached the latter place by boat, the big Salt Port. Since then we have had no public meetings because of several cases of small-pox in the village. The doctor and the health officers thought we ought not to have any meetings.

We found the brethren and sisters busy at work on the farm among the people. We have not had the time to do wholly with questions of philosophy, such as bear on the problem of life. But when it comes to baptism, we are told, by four hundred men, and fully credited by Paul and the Apostles and martyrs of the first century.

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

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

On the law of Moses and the Sabbath of the Lord the New Testament witnesses to the law and to the prophets. Thus, Matthew, Gospel, six years after the Resurrection of Christ; Mark, Gospel, ten years after the church commenced; Luke, Gospel, twenty-eight years; John, Gospel, sixty-three years; the Acts of the Apostles, thirty years; Romans and the Corinthians and the Galatians, twenty-four years; Ephesians, Colossians and Hebrews, twenty-nine years; Timothy, Titus and the Second Epistle of Peter, thirty years; the revelation, forty years. Thus Jesus the Resurrection and after the church had properly commenced; and it is easy for us to understand how these Apostles understood and practiced with regard to the Sabbath, and they are the foundation next after Christ himself. This means for there is only such institution known and frequently spoken of in the church as Sabbath in those different ages of the church we can easily know what was then meant by it. Some may say if we keep the seventh day of the week we keep a Jewish day. Well, we have no Saviour to trust in but Jesus Christ, who was according to the flesh a Jew; no other Apostles and prophets but Jewish; no other than: Jewish Scriptures, and indeed, Jesus said himself that Salvation is of the Jews (John 4:22). Then, what did the Jews mean by the word Sabbath and Sabbath-day? What did Matthew mean in the sixth year of the Christian church? He certainly did not mean the first day of the week, but he meant the day before the first day of the week (Matthew 28:1). Also, what all other Jewish writers ever meant. The seventh day is the Sabbath of the Lord thy God. None of the Apostles ever told us a word about the Sabbath being changed from the seventh to the first day of the week. Now, if the Scriptures cannot be broken, but mean one and the same thing, the Seventh day is the Sabbath of the Lord; and if ministers contradict this and say the seventh day is not the Sabbath of the Lord, but the first day of the week is the Sabbath, will they not, in this, bear witness clearly and positively against themselves, unless they bring forward the chapter and verse where God commanded the Sabbath to be changed? If the Sabbath had been changed at the Resurrection of Christ, Mark would have known it within ten years afterward. What did Luke mean twenty-eight years after the Resurrection of Christ? The Sabbath was the day before the first day of the week, because he says that the woman that prepared the ointment rested the Sabbath-day, according to the commandment (Luke 23:56). Thus Luke understood the words Sabbath-day in the fifty-eighth year of the Christian era to mean the day before the first day of the week.

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

When ministers call any other day the Sabbath besides the one so called by the writers of the New Testament, it is only a title which is nowhere found in the Scriptures. The very same law that was given when it was said, "Thou shalt not covet," this same law says, "The seventh day is the Sabbath of the Lord thy God." Exodus 20:10, 11—J. Houghton in New York Press, Jan. 30, 1902.
A YOUNG girl was much interested in the cause of missions, and particularly in the work of MRS. MAXSON, of Plainfield, N. J., who had recently returned from a visit to China. Her home was one of comfort and luxury, but that did not satisfy her, and she greatly desired to give herself to the cause of missions in China. Her own health was delicate and an invalid mother needed her care, so that it was impossible for her to leave home. What could she do? As she could not go herself, was there not something that she could send? As by inspiration, her eye fell on her violin, the instrument that she so much loved and that she had learned to play with such rare talent and sympathetic touch. Many a time had her friends been charmed with her sweet music, and she had often been asked to play where she would receive some compensation for her playing. The problem was solved, and from that time she accepted every opportunity to play that would put money in her purse, and every penny that came to her in this way went to China. Years passed, and at last her dream was realized. Her health improved, her presence at home was no longer imperative, and she and her violin were left to labor for China. Another girl at a summer hotel always had her knitting-needles and wretched within reach, and whenever she sat for a few minutes talking with a friend, her needles were flying as fast as the tongues. Inquiry brought out the fact that the articles thus made found a ready sale among her friends and the proceeds went to a pet charity. Have you any talent that you can consecrate to the Lord? It may not be playing a violin, it may not be in any way that the world may know, but it may be that there is something that only God can say—"This is not your care, it belongs to God, and I will make of it the most that I can for his sake."—Stroystories.

HEAT will quiet pain, but it must be a dry heat to accomplish it. Hot-water bags are excellent if properly used; while sand or hops-bags, or ordinary bottles or plates, perfectly correct in appearance, are equally efficacious in giving relief to a patient suffering from neuralgia, rheumatism, bowel complaints or inflammation of any other sort. Frequent changes of these hot, dry applications so that the warmth is kept right along, will bring great relief. Blankets are another great aid in pulling a patient through severe neuralgic or inflammatory pains, but the weight of the blanket is, in severe pains, almost impossible to bear; therefore, it is well to cut a heavy blanket into four or six pieces for use in the respective cases and not to try to cut the blanket—the price of the best blanket would go but a small way on a doctor's bill, and it may restore the sufferer to health; and again, these small squares will last a lifetime for similar cases. These coverings may be heated and tucked around any portion of the body the patient may desire; they will hold heat a long time and will produce a comfort that nothing else can, besides inducing sleep, as a comfortable warmth invariably will. A covering of this sort where the outdoor surface can, therefore, not be reached simply by the statement that "boys do not grow so well" who smoke. Manual training also affords valuable discipline. Children acquire self-control in doing that work, because they learn, when carving wood, for instance, that slashing at it will rain it, when by patience and exercise of the will the work will be completed. Responsibility is good for even a small child. One boy who would take more than his share of candy from a weekly allowance to all was absolutely indifferent to rules, until it occurred to his father to give the whole quantity into the hands of the child as his responsibility of its rightful distribution and the care of any left over. The dignified position of custodian of the whole appealed to the child's sense of responsibility, and he never took advantage of his opportunity to help himself. The child must learn that life cannot be controlled by whims and tastes, but by high ideals, and this can be best taught by pointing to examples of noble lives as standards; and the quality of stick ing to a purpose through hardship and trial is often taught by the hardships of the child in the form of little be stings. Submission to the will of another is the beginning of self-control; religious spirit is at the root of it all. When we have learned to be submissive to the will of God, we know how to use our own will.—New York Tribune.

BRITAIN'S MEAT SUPPLY.

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

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

Moreover, Christians themselves do not today observe Sunday in accordance with the provisions of the Fourth Commandment. For reasons that seemed to them good and sufficient they have shifted it from the seventh to the first day of the week. "In it (the Sabbath), declares the Fourth Commandment," thou shalt do no manner of work," and that is within the sphere of Jehovah's inspiration. The sort of Sabbath-observance that Moses contemplated may be inferred from the story of the man who was caught gathering sticks on the Sabbath-day. "And the Lord said unto Moses, The man that gathereth sticks upon the sabbath shall surely be put to death: all the congregation shall stone him with stones without the camp." This was the law of the Sabbath as it was originally enacted. And if, as the Methodist preachers declare, the law of the Sabbath is "above the franchise of any people," there must be the same rigorous observance of Sunday to-day and for all time. But if any attempt was made to enforce such an observance we feel sure that the Methodist Preachers' Association of Brooklyn and Long Island would be audible in the opening ceremonies of the law as to the Sabbath is no longer observed, and it is certainly recognized by the state as divinely obligatory for all time. At the same time public opinion demands that Sunday shall be carefully safeguarded as a day of rest, recreation and worship for the people. — New York Tribune.

LOWER LIGHTS.

For Christ and the Sabbath.

1 Cor. 4: 4.

IF ANY LACK WISDOM.

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

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

One of our sisters, who has a great burden, after requesting prayer, added: "Perhaps you will not consider this a subject for prayer. I know that many of my friends would think this too worldly to mention to God, and would not pray for it." From earliest childhood, I have been in the habit of taking all my trials, small and great, to God, and have received some remarkable answers, which were beyond human reason. God is a loving and tender Father. Does it not seem to you to be a waste of time to give good gifts unto us, more than it grieves an earthly parent, when his child refrains from coming to him with his joys and sorrows? I believe that the child who prayed for a new doll at Christmas time was more pleasing to God than the child who said, "I didn't bother God with her small trials." She was one of the Martha's of this world, strong and capable to minister to the material needs of those about her; but she missed much of the deeper blessings a more spiritual nature enjoys.

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

SUNDAY LAWS.

The agitation now going on in New York for a more liberal Sunday excise law brings up for discussion the frequently mooted question as to the right of the minority (largely composed of Jews and Seventh-day Baptists) who abstain from work on Saturday and observe the Sabbath on Sunday. The policy of nearly all the states of the Union has been to provide by general laws for the total cessation of all but necessary work on "the first day of the week, commonly called Sunday." The right of the states to enact such laws was tested in a number of instances years ago. In Pennsylvania, during the administration of the act, went so far in justifying its position as to declare that "Christianity is a part of the common law of the state." The ingenious but by no means convincing reasoning by which the Court arrived at this conclusion is an interesting landmark in the history of legal casuistry, and was afterwards followed in other states, and more recently by so august a tribunal as the Supreme Court of the United States. In the face of these facts, the earnest pleas of Rabbi Samuel Schuhrman, of Temple Emanu-El, New York, in the name of the "Macabees," for a strong effort on the part of the Jewish people of the country, who observe the Sabbath, to have their right to labor on Sunday recognized and guaranteed by law, may seem like an invitation to ask for that which is sure to be refused; but as Dr. Schuhrman truly says, "Such an assertion on the part of Israel would secure the respect of our fellow-citizens"—at least of those whose respect is worth having. The sense of fairness and justice of the great majority of those who have always believed in liberty of conscience, it is not at all likely that the majority would deny its full fruits to the minority if a forcible and energetic agitation, conducted on a fair and reasonable basis, was carried on. At all events, as Dr. Schuhrman points out, it is not only the right but the duty of the Jews to make the effort.—Jewish Exponent.

WINTER FLOWERING PLANTS.

There are several varieties of the begonia which are well adapted to winter use. Indeed, they belong to the ever-blooming class of plants, as under ordinary treatment they are seldom without flowers, and under liberal treatment they bloom profusely at nearly all seasons of the year. In this respect they are quite the equal of the geranium. They are also of very easy culture. All begonias do their best when grown in a sphere of about 3 feet, and with a soil containing a generous amount of sand to suit them better than a loamy compost, but they will flourish in the latter if it has sand enough in it to make it friable. Good drainage is essential. In a poorly-drained soil their root action is quite sure to result, and this is shown by the foliage turning brown at its edges and falling off. Often the plants fall apart, joint by joint.

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

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

Lester C. Randolph, Editor, Alfred, N.Y.

PRESIDENT'S LETTER.

Dear Young People:

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

Actual Christian Endeavorers may be divided into two classes, viz., the egotistic and the altruistic. The egotistic Endeavorer (I do not use the word in its narrowest sense), feeling the responsibility of keeping his own heart right, focalizes his endeavor upon himself. "Keep thy heart with all diligence," "Work out your own salvation with fear and trembling," and similar passages, appeal to him more forcibly than any others. When, therefore, he prays in meetings, he does so as a necessary means of grace for his own soul. He carefully studies his Bible and jealously watches his own life. This is noble prevails above all. He is a Christian, he is saved, but half the work is done. The world has not yet realized what a help he may be to it, and he is often discouraged and forgets he is able to keep that which he has committed to him. The word of Paul, "Let no man seek his own, but each neighbor's good," becomes the ruling principle of his life. When he speaks in the prayer meeting, he does it not only for his own good, but also with a strong desire that his words may benefit another. The blessing and comfort of others occupies a large place in his prayers. But a comparatively small amount of his endeavor is made in these public ways. His sympathetic nature quickly detects a note of discouragement, and he takes special pains to speak a helpful word or lend a helping hand. He misses the absent, and looks him up. In any growing cold or indifferent, he gives kindly admonition. He is acquainted with his pastor's cares, and removes many of them. He works and prays for the salvation of the converted. Oh, this is the joy of life—to be instruments in God's hands of bringing blessings to others. Like the two men perishing in the blizzard, the one in an heroic effort to save his freezing companion became so warm by the fire that he forgot himself, and both were saved. Let us go and do likewise lest we ourselves perish.

M. B. KELLY.

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

JACKSON CENTER, Ohio.—It may be of interest to your readers to know what our Society is doing. New officers have just begun their term of service, with Brother William Simpson as President. The different committees have been doing excellent work, especially the Lookout and Music Committees. An impressive meeting of the Executive Committee was held last Sabbath afternoon, after reports for the business of the Society of Rev. W. F. James, and prayer for Divine guidance, some time was spent in planning how to increase interest in the work of our Society, in order that souls may be brought to Christ. We realize that our Society has advantages beyond the usual methods of church work and our inability to exchange opinions and plans with other Societies, through which, we think, great help would come. The young people are doing good work by attending and taking part in the services of the church. What a mighty potentiality there is! We are looking forward anxiously for the coming of Rev. J. G. Burdick, and trust that much good will be gained through his labors. Pray for us, that we may have wisdom from on high to help in this great work.

BARTHO SLUTTON, Col. Sec.

POSSIBILITIES OF FARM LIFE.

SOME THOUGHTS FOR YOUNG MEN.

CHARLES A. BURDICK.

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

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

1. First to be mentioned is the possibility it affords a young man of education and culture of building up an ideal home, and in which shall cluster all the comforts and culture that make town life enjoyable, besides some possibilities that town homes do not offer. This cannot be accomplished quickly, nor without study, labor and economy.

2. It will be a growth from small beginnings, it may be, the same as when one starts in life in any other occupation. But from the beginning the farmer's home possesses some advantages which cannot be found in a town; namely, a large range in which children, as they come to bless his home, find room for abundantly and healthful exercise, free from the harmful influences to which they would be exposed in the associations of town life, and work that is needful for the formation of industrious habits and for the building of vigorous bodies. It is from such healthy and hardy conditions that very many of our country's useful and great men have come.

3. On the farm the father and his boys have almost constant companionship, which is impossible in most other occupations.
Children's Page.

DICK'S BEARSKIN.

Mac Schoon Davies.

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

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

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

"What outfit is this?"

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

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

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

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

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

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

Only the day before I had passed Nolan's camp in a ravine a short distance away, and I offered to pilot Dick to it. Leaving Bab sleeping peacefully in a roll of blankets, we started out. Before we reached the ravine it began to rain, and as we turned up into it from the grass-grown lowlands we could hardly thread our way along. Presently we came to a little clearing, where we saw a wagon indistinct in the darkness and heard the startled neigh of a horse. Dick and I threw up and a sign of the man I had seen the day before. We rode into the little clearing and called. Only the echoes answered and, far off in the woods, the hooting of an owl.

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

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

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

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

Some distance ahead of him, at the foot of a small bank, there was a great tree with a grizzly bear of considerable size. I could distinguish a great wound on his shoulder and what looked like a broken ax on the ground. High up in the tree was the disconcerted Nolan, unconscious of our approach and watching his jiler, who stood guard below. I was too far off to be of any assistance. I could only watch Dick and wonder at his courage. Silently he crept near the bear. When within close range he knelt and took careful aim. There was a loud report and a snarl from the bear. Dick had not missed his mark, but had failed to reach a vital point.

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

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

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

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

THE SMALL COLLEGE AND THE LARGE.

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

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

"Hence then as we have opportunity, let us be workers together for the salvation of souls, as God has called us, and as he has prepared us beforehand by grace unto the end that we should abound in this work of service."—2 Cor. 9:10.

Alfred, N. Y.—Thirty-six candidates were received at the meeting held by Rev. J. G. Burdick. Our people will be more interested in Bro. Burdick's labors than ever before. His work here has been strong, wise and effective. We carry with him the love and best wishes of the people of his old home.

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

SALEM, W. Va.—Sometime time has elapsed since any communication has been sent to the Reading Room from here. Beginning with Jan. 1, the Week of Prayer was observed by the churches of town in union services held at the Baptist church. At the close of the Week of Prayer series of union revival meetings were held in the Baptist church under the leadership of Dr. Carter of Tennessee. The preaching was with power and gave no uncertain sound. The meetings closed Jan. 28, with fourteen professing regeneration, and many more were quickened to newness of life. Many non-church goers came out to hear the preaching, and it is to be hoped much inviable good has been done. The people have recently shown their kindly thought of Pres. Gardner and their appreciation of his unselfish work by furnishing him $500 with which to visit Egypt, Palestine and many other places of interest in Eastern countries. He is to sail on the Celtic, which leaves New York Feb. 8, and expects to return April 22. President Gardner left Salem Tuesday night, Feb. 4, and will be followed in all his enterprises outside of our own society. This adds color to our meetings' held by Egypt, up to Jerusalem and Galilee where every place is sacred to the memory of the Master, into Greece and Italy, and so homeward again.

DOUGLASS CENTER, Mo.—After a three weeks' campaign, under the leadership of Mrs. Townsend, our meetings have closed, but we trust not without some lasting benefit. Before the meetings were well under way, the measles broke out. This has seriously crippled our work in many ways. Four of our own families had them and others, aild astray lest they might take them at this unfavorable time of year. The light attendance of First-day people was no doubt due in part to this condition. Sister Townsend, not being immune, was kept from making many calls usually expected of her. Many other young people, as old agnostics and as old queries, the distance from the church and unusual rush of business, kept the attendance small and the interest at rather low tide. But surely the church has been helped and inspired to higher living, and much good seed has been sown, which we trust will bear fruit in the near future. Following the close of these meetings, Sister Townsend spoke in the M. E. church to an appreciative audience on the subject of temperance. Many complimentary remarks were made by citizens present. We trust this will be a great help to us in our coming city election, as "license" carried last spring, for the first time in many years.

On the afternoon following the lecture, Sister Townsend addressed a "Mother's Meeting" at the home of one of our aged W. C. T. U. sisters. This was greatly enjoyed by a large circle of women. Much gratitude is hereby expressed to our Missionary Board, and to Sister Townsend, for the visit here and the work performed. To-night we hold a union C. E. meeting with the Congregational church, in celebration of the twenty-first anniversary of its eventful career.

G. W. L.

February 2, 1902.

Milton, Wis.—The annual meeting of the Milton Seventh-day Baptist church and society, held the first First-day in January, was, in every respect, a satisfactory one. The reports showed about two thousand dollars raised during the year, nearly one-half of which went to Missionary, Tract and other enterprises outside of our own society. This makes no account of the sums contributed by individuals to liquidate the debt of Milton College. Plans for the coming year promise to be even more liberal than those of the society last year, the time which followed the business session was one not to be forgotten. There is no other occasion in the whole calendar when so nearly all the church and society, old and young, come together for a social good time as at the "Happy New Year's Supper," begun with this annual gathering, reached a higher height at the close of January. Friday, the 31st, was covenant meeting, when an unusually large number came together in the power of the Spirit. That evening fourteen young persons came to Christ by baptism, two were received by transfer, and five by letter. The next morning at the communion service these and two others, whose letters had previously been presented, were given a cordial welcome, the pastor preaching a tender sermon on "Christ in you the hope of glory." The day closed with a blessing to one of the Brethren of the P. S. C. E. This precious ingathering is wholly the result of the regularly appointed agencies for the work of the church,—the home, the Sabbath-school, the Endeavor work and pastoral labor. Other baptisms are expected to follow not far in the future.

President Whitford of the College has been quite ill for several weeks past, but is now able to be about the house a little. The work of the College is well cared for by others, though the genial and inspiring presence of the President in classroom and chapel is greatly missed. May he yet live long to carry on his noble work.

SUNDAY LEGISLATION.

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

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

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

The author points out that one of the difficulties confronting us lies in the fact that Sunday legislation, unsupported by a state church, has had no adequate test in history until within the last century in the United States. He goes on to say: "The author points out, has been evolved through the loss of religious regard for Sunday, compulsory idleness on Sunday and a system of legislation which has made the liquor traffic a great commercial and political power, proving itself always to be more or less a criminal on Sunday," its day of richest harvest.

He holds that a crisis has been
Popular Science.

BY H. E. BAKER.

Science in Worshiping God.

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

The people "brought in the offerings and the tithes and the dedicated things faithfully." "Every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee."

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

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

The Size and Shape of the World.

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

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

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

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

The southern expedition made several observations to determine the density of the earth, also to determine its size and shape, one of which was this: they swung a pendulum at the top of the Andes, and at the bottom, to get the mean density of the earth as well as its size and shape. By the use of the pendulum in different latitudes you can tell how much nearer you are to the center of the earth at one place than at another. If the earth were revolving seven times faster than now, bodies would have no weight at all, as the centrifugal force would just balance gravity.

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

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

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

CONDUCTED BY SABBATH-SCHOOL BOARD.

REV. WILLIAM C. WHITMORE, Professor of Biblical Languages in Alfred University.

INTERNATIONAL LESSONS, 1902. THIRD QUARTER.

Mar. 28. Review.

LESSON VIII.-THE ARREST OF STEPHEN.

For Sabbath-day, Feb. 23, 1902.

We should love the word of God, and serve tables. It was of course inappropriate that they should devote the greater share of their time to the formal matter of administering the airs of the church. Their principal mission was to preach.

3. Seven men. We do not know just why this number was chosen, and they were presumably selected, perhaps because of the sacred associations of the number seven, perhaps because there were seven different houses in Jerusalem at that time. It matters not. Better, "of good report," as in the American Revision. There was no question of priesthood.

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

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

7. A great company of the priests. There were thousands of priests in Jerusalem, and it is probable that they did not have to give up the work of their office because of their allegiance to Christ— at least not as a whole. Faith is a power which weaves upon the soul. To this power they rendered obedience.

8. Full of faith. The American Revision following better manuscripts, reads "full of grace," which was especially gifted by the favor of God and had power to perform miracles. The Holy Spirit did not suffer him to continue marvels, but put his seal upon his testimony.

9. Then there arose certain of the synagogue, etc. There is a difference of opinions as to how many synagogues are mentioned in this verse: some say one, some say two, and there are even four. There were many synagogues in Jerusalem at this time (possibly four hundred and eighty, as Josephus makes out); but Stephen was not envious of them. He also had to be the voice of the foreign Jews in the Synagogue in the Holy City. The Liberators or "freedmen" were the descendants of Jews who had been enslaved by Ptolemy and subsequently released and allowed to return to Palestine. Disputing with Stephen. These foreign Jews were stirred up with zeal to resist Stephen.

10. They were not able to resist, etc. Stephen easily defeated them in argument, and it matters not what they thought. It is evident that his face shone so that his beard was white. "Precious in the sight of the Lord is the death of his saints." Ps. 116:15.

DEATHS.

Not upon us or over the solemn anguish Have wildly Figure the best and noblest, Thy good God, not yet. God calls our brothers, but was not wholly He has given. They are the dead and do not live as truly. As in his heaven. —Whittier.
The Finest Cake
Is made with Royal Baking Powder. Always light, sweet, pure & wholesome.

Mt. Hall returned to Shiloh, N. J., where Helen was converted, baptized, and united with the Seventh-day Baptist Church. When fourteen years of age she fitted herself for teaching, and for nineteen years taught in the Second Ward School in the city of Freehold, N. J. For twenty-five years she was a successful teacher. Falling health compelled her to give up teaching, she maintained to the last the same cheerful Christian spirit. The Shiloh church has lost another consecrated Christian worker. Funeral services were held at the home of her sister. Sermon from 1 Tim. 4: 4-10.

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

In March, 1861, he was baptized and united with the Seventh-day Baptist church at Shiloh, Dec. 4, 1870, he was married to Miss Addie Whitford, a sister of Rev. Dr. O. C. Whitford. Brother Hall has been a spiritual leader in the church for many years, and for the last year one of its Trustees and its Treasurer. He was not a rugged man. He suffered a sunstroke not many years ago, from which he has fully recovered. Later, in December, 1901, he contracted a severe cold, and, through a complication of diseases, gradually failed until the end. A true, good soldier, even in illness, his only thought was of his family and the church, to both of which he was devoted. He leaves a wife and an invalid daughter. In his death the church and every unconverted person has lost a friend. While we cannot doubt God’s wisdom and love, we cannot but.say a sad farewell to one whose departure we take thus in the prime of manhood. E. N. S.

SAYRE.—Near Cartwright, Wis., Dec. 25, 1901, Clara Mattison Sayre, in the 50th year of her age.

Clara Mattison was born in West Hullock, N. Y. When about eleven years of age she was baptized by Rev. O. J. Crandall, and joined the Seventh-day Baptist church at North Loop, Neb., where she lived at that time. April 14, 1891, she was married to Jesse P. Sayre, at Welton, Iowa. To them were born five children, four of whom, with her husband, mourn her early death. In the death of a devoted, faithful wife, a dear and true friend, the members of the Seventh-day Baptist church, Cartwright, Wis. Early in December the small-pox broke out in Cartwright. Mrs. Sayre’s family was one of the first to take it. The whole family had it, so that when Mrs. Sayre died none of the family could attend the funeral. We buried her Christmas night, about nine o’clock. It was not to leave the father with his four little motherless ones alone that night; but they have the comfort of knowing that she was ready to enter the everlasting rest. Memorial services were held in the near future by the Seventh-day Baptist church Feb. 1, 1902. Text, John 13: 7, “What I do thou knowest not now, but thou shalt know hereafter.” A. E. C.

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

She was born Sept. 28, 1865, and left motherless at the age of fourteen, she was educated in the district school, the public school of Alfred, and the Academy. She taught school for some time, including two or three years in the public school. She was married April, 1880, to Leman Wheaton. Four children have been born to them. Her only surviving sister is Edith. She passed away just a week after the birth of her baby. She was baptized when about sixteen, and became a member of the First Alfred church. She was a faithful worker as a young woman, and was looking forward to attending church regularly again in the near future with her family. She was a devoted and cheerful mother, making home pleasant for the children. She believed that things would in some way work out for the best. When told that probably she could not live, she was content to go, if it was God’s will.” “He will, not mine, he does.” A large company of sorrowing relatives and friends gathered at the home Feb. 2. Services were conducted by Pastor Randolph. Text, Mark 14: 41, 42.

THE NINETEENTH TO THE TWENTIETH CENTURY.

Among the things which the nineteenth century left us, we can cite the following:

Steam locomotives, electric railways, bicycles, and automobiles.

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The readers of this paper will be pleased to learn that there is at least one dreadful disease that science has been able to cure in all its stages, and that is Cataract. Hall’s Cataract Care is the only positive cure now known to the medical fraternity. Cataract being a constitutional disease, requires a constitutional treatment. Hall’s Cataract Care is especially, 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 its doing 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 Brand and Testimonials.

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T. M. GATRE, President.

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New York City.

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Winter Term.

Sabbath School Board.

New York City.

CITIZEN.