THE SABBATH RECORDER.

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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 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 more sure. 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.

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Pay the Price.

All things good and worthless 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 as 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 corresponding 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.

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The history of the rebuilding 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 undermine 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 safeguard 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 raven 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.

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Is the 24th chapter of Acts a find 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 bases 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.

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One of our correspondents who is writing for the Recorder 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, a 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 often 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 correspondents, are a larger reading aid than suggestions from a lone Sabbath-keeper shall be 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 quoted 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 meet 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 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 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 mankind.

Comparative Religions.

It is both interesting and profitable to note how certain great religious truths appear in various forms in all religious systems. The following from the Hindu teaching of 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 does not worship.

"We 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 thouwert the greatest of offenders, thou shalt be able to cross the gulf of sin with the help of his father.

"There is nothing 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 the test of every 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 possess the 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, 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."

None of our religious expositions 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 if a wise law 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 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. The law did not stand between it and the evil.

There are so many friends and acquaintances of President Gardiner 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. Itinerary as follows:

New York............................... to Cairo, the Pyramids and return, railroad.

Funchal, Madeira..............................

Sibarit, Algiers.............................

Valetta, Malta (by rail to Cista Vecchia and back).

Firenze, Bay of Salamis, or Phaleron Bay...

rail to Athens and return (twice).

Alexandria..........................

Constantinople.............

steam up Bosphorus to Black Sea and back on arrival or departure.

Steam through Straits of Messina Scylla and Charysbldes.

Naples...........................

Villeneufch (Nese).

Drive to Nice and Monte Carlo, via the Corniche Road, Liverpool..........

Queestown, New York..............

These areupply.

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, Pales.

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

From March 8 to 15.—Address care Asenayler, Pfister & Co., 2 Strada Pilch, Alexandria.

After March 12.—Address all letters care White Star Line, 30 James Street, Liverpool, and they can be held, 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).

It is with regret that those interested in the South African war yet 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 SABBATH RECORDER.

Prayer-Meeting Column.

TOPIC FOR FEBRUARY 28, 1902.

The concluding article of the American Revised Editon 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, Counselor, Mighty God, Everlasting Father, Prince of Peace. Of the increase of his government and of peace; upon the throne of David, and upon his kingdom, to establish it, and to uphold it with justice and with righteousness from this time forth and for ever. The zeal of Jehovah will perform this.

Again Isaiah speaks of Christ as Jehovah.

Isaiah 60: 1.

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:


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 comprehended it not. There came a man, sent from God, whose name was John. He came unto his own, and his own received him not. But as many 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 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.

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

But of the Son he saith, Thy throne, O God, is 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, 25:30-40.

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 revealed them unto babes. Thou hast made known to us the mysteries of the kingdom.

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 the present, but are ready 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.

This will undoubtedly be one of the most valuable documents on the Social-Evil question which has appeared in the United States within a century.

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."

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Matters connected with the Philippine Insurrection 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 years of age or older, and have been in the Senate of twenty-five years in the Senate. It is said that for intellectual power, vivisibility, force and brilliancy the debate was equal to "the best traditions of the Senate." The discussion still continues, but there is evidence that it will last a long time.

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 interests of missions in China, this alliance will be a great step forward in China. It will prevent secret designs against China and Corea this alliance will act as a definite and helpful check.

As expected, the 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 leaders 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 generous principles.

The yacht Hobenzollern, 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 has always been a faithful and zealous soul, and has influenced the church very favorably by his. able and faithful services.

Asa B. Prentice and Oscar Babcock 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 remained with Rev. Mr. West, till the church was disbanded.

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 1856. Deacon Stillman moved to Minnesota in 1863, and united with the Tren ton church. E. M. Crandall left the church in 1865 to join the Adventists.

Secretary Rockefeller and son, together with other leaders of large purses, will unite in carrying on 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 generous principles.

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 account of the poor health of his father. Frank continued teaching, and 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 said that three of its pastors, Eld. R. G. Burdick, Eld. Wm. B. Maxson and Eld. Nathan Wardner died in the work.

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

Eld. Campbell removed to Minnesota in 1866 and identified himself with the Transit (now New Auburn) church, where he died. He was licensed at the church of the Wa s h o ja (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 great work of the church. He exerted an influence strong and efficient. 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 Niles, N. Y., and Eld. George B. Shaw of New York.

Asa B. Prentice and Oscar Babcock 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's work in the arena of the pulpit and consecration which he manifested during these years of hard work and study. Eld. 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 Endowment Society, and a success, too, long before Francis E. Clark started his world-wide movement.

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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 1856. Deacon Stillman moved to Minnesota in 1863, and united with the Tren ton 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 of deacon in Dec., 1865, and was retained in the office nearly 37 years, till the church was disbanded. So much was done 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 in the church 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, and with its highest interests at heart, they lived, labored and died in its communion. They became fairly well-to-do in this world, 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 church there.

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 counselor, 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 Nov. 29, 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. Phoebe Baten with her husband, George Baten, and their two children, were members of the church, 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 proponent of the Sabbath, 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 mode of life was a pattern to the 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, being in the employ of the Missionary Society. The following record of the next regular church meeting contains the following item:

On motion it was voted that the Treasurer be instruct- ed 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 parties. 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 manifested 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. The following were the names 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 Gaineville; Aldrich Crandall, died in hospit- al; Philo Perry, killed in battle of Shiloh; George K. Chappin shot through lungs, but re- covered; 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.

THE SABBATH RECORDER.

FEB. 17, 1902.

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 there were three sermons preached, 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. There were other churches to be planted and built up, at Berlin, at Dakota and Coloma, Wis., and later at Trenton, Carlston, Wasioga (now Dodge Centre) and Transit (now New Auburn), Minnesota, and still later at North Loop, Nebras. But there was another pur- pose 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 denominational work. Upon the men there, and the church become large and wealthy and able to employ a thousand-dol- lar pastor, very many of those now doing successful work in the ministry, in the Sab- bath-school and in other lines of church work from that church. Furthermore, that God would send us men who had never 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 commu- nity of farmers, bright, intelligent and con- scientious, isolated from the evil influences of the village or larger town; with not a rail- way or town, largely de- pendent upon themselves for social and relig- ious culture, competent leaders being few, young men often put forward who first accepted with great reluctance, began to serve with fear and trembling, but grew to power and influence in 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 Jun- ior Endeavor work. Another is the Associa- tional Secretary of the Woman's Board of the General Conference for the North Western As- sociation, and is an efficient worker in that and other lines of denominational work. A boy of promising home environment and weak in physical strength became a success- ful teacher in a Western state, and is a faithful and zealous representative of Sabbath truth. And, other, 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 home near the home of his loyal and devoted 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 their parents in 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 farms were entered (very likely of oxen) and wagon was 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 Sab- bath 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 those directly connected with Sabbath observance. Early in the history of the church it took a decided stand upon the question of Temperance Re- form including the use of tobacco. In the matter of intoxicants the church had some trouble early, but eventually triumphed. The church was on the border line; was against the use of tobacco, but in the hands of a great many from Utica scattered over the State, some of them in 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. A number of 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 was fully and satisfactorily carried out. The Utica Seventh-day Baptist church was organized for purpose not limited to its own indi- viduality, but that great and noble spirit of Temperance Reform and the church's methods should be brought out, developed and set to work as shall in the providence of God spread, build up and strengthen its cause through the land and that 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. Everything cannot be perfect at once. Christ experi- ment. It is not innocence God has in view for us, but growth by overcoming. Patience is the fruit of her perfection. But now the wine 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.
THE SABBATH RECORDER.

[Vol. LVIII. No. 7.

MISSIONS.
By O. U. Whitworth, 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 was a spiritual power and impressiveness 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 so dear to the esthetic, than to the spiritual.

The simplicity which theFavorites Baptists have always stood in manifest in the worship of God as well as in His work. I have ceased to preach Sundays for the support of the pastor in every way. A very good attendance and interest could be expected.

These societies are very close to my heart, and requested our people that they might be expected.

For many years for simple forms of worship there have crept into their worship much of Episcopalian and Roman Catholic forms, which appeal more to the eye, more to the esthetic, than to the spiritual. Seventh-day Baptists have always stood firmly for years for simple forms and impressiveness. If You cannot sanctify or impressiveness.

The attendance of old and young is not what it was a few years ago. The attendance of old and young is decreasing more and more until plored; nothing can prevent the loss of our people we had to contend with. Nothing has put the spirit of unanimity everywhere manifest, and the zeal of the devil.

The truth must be told. There is a great plenty to do if I attend to our own interests properly. I pray God's blessing on the work of the Church.

The attendance of old and young is decreasing more and more. 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 Church. The meetings were held in this very place for this reason 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 so much decrease of attendance and interest as might be expected. Cold weather came for us this season. The people are very faithful in their endeavor to support the pastor in every way.

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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 established, seek to enforce 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 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 raged in the church and the state. Battles were fought for religious property, and hundreds of thousands of numberless lives were lost to reflect the divorces 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 an oldlv only strong enough 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 legalize 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 untrammeled, have no confusion of functions.

And there should 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.

Another serious danger of a conservative theology is that of the intellectual and spiritual revolution which comes when the extravanant doctrine of inspiration 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 influx of light, perhaps by reading some unsympathetic book, such people are wrenched away from the old, blind, unreasoned faith in an extravagant agnostics, the Sabbath-day is 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.

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THE SABBATH RECORDER.

Three Prayers.

Kate Tucker Goods.

An infant in its cradle it, pt, and its eyes were opened before it was two months old. And one by one these women knelt to the cradle and prayed. And each thought of the days to be, and breathed a prayer that silently. One never read on many lives, but knew love's curl and care; its burdens were laid upon her, and she was heavy with care. She stooped and murmured lovingly, "Please, dear child, for thee." One had not known the burdened hands, but knew the weary heart. At life's rich banquet she had sat, an unused guest. She was disposed tenderly, "An empty heart, dear child, for thee." And one was old; she had known care, she had knelt in loneliness; she knew God leads us by its path; His presence cannot be. She smiled and murmured trustfully, "God's will, dear child, God's will for thee!" —Alkastos.

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 grandparents? You recall the dear old ladies, with soft, white locks, partly concealed by a snowy cap, with white aprons and aprons, 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 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. We old at forty nowadays? 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 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? Is it 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, you are old. Time takes 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 works and works. Be cheery, be helpful. Keep young, and keep growing. A 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 young, and just as strong, in the women whose hands are busy with the world's work, as if she was still engaged with the knitting-needles.

A Daguerreotype.

Mrs. J. J. Merrill.

The slopeing 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 the parlor. 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 on her bosom. Miss Patience was looking very young. I drove to her gate with a wreath of artificials inside the brim of her bonnet. It nearly caused a hurried departure, for the meeting-house, wished brother Green to say that if sister Hannah had any regard for the welfare of his—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, went up through one long sleepy sleepless night, and the next day removed it from her bonnet. It nearly caused a hardiness between us, and as for Deacon Saunders—I didn't even look at him for weeks!" Miss Patience ceased speaking and gazed wraithfully out of the window.

"Well," said I, "there must have been a sequel, or was Miss Hannah content to wear bonnets without artificial 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 Saunders’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, howsoever, I was dumbfounded to see upon sister Hannah’s head a bran new bonnet with almost a sinful lot of ribbon upon it, and not one but a whole wreath of artificialities inside it! ‘Hannah! dawned I. ‘Deacon Saunders must have disguised you, I suppose!' And, ‘Brother-in-law, your soul!' But Hannah only blushed as pink as her roses, and Brother-in-law astonished us by kising the sweet face inside the gay bonnet before us all."
was bent on endowing a woman's college with a certain Mary Anstell as its founder and benefactress. 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 failed. 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. Tippett, had, of course, an elegant Salutatory to her Majesty in the first issue. There was likewise a "picture in perpetuum" 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 former 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 *Albion*.

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, but the death, of a man is the measure of a man. There were flaws, and these were along the lines of his strength. He who could be so unerring in right decisions could not easily yield in wrong ones. No human life is flawless. It is a gnarled and knotty human nature with which should be one of the rest of death, but the rest promised is as a delusion. But, then, he knew that his heavy sleep, his sea of forgetfulness, would not wrap him up in its dark folds and he could be right down to the last that his funeral service could be one of joy and comfort. It was fortunate 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 heels. The gulf between spirit and letter has been declared to have grown impasseable, 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 Christ's principal to serve it as salt. And men's love of the present and their joy-ful 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 times or 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, 1905.]

Another of Berlin's highly-esteemt 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. Eliza 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 1857, having in a company with his brother David K. April 22, 1848, he married Miss Caroline Lamphier, who died Jan. 28, 1895.

Three children blessed their union: Euphe-mia 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 love 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 service was conducted by 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 superiorities and irresistible progress. We marvel, therefore, at the strange attempts of those of our contemporaries, who, under the pretext of elevating the mind, seek to bring back to life the old doctrines, under the weight of which the East still sleeps its heavy sleep, haunted by impure dreams and broken by sanguinary struggles.—*De Pressense*. 
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 there a clear conscience an aid to health, especially when you live in the invigorating climate of Allegany county? Is it true that the average average sixty-five 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 wound slowly down the walk in front of my 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, and 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 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 that 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.

Who Will Take Their Places?

And now, young people, who will take the place of those who have gone 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 their 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 advisers of our great religious undertakings? Young men and women—up your loins with a determination to be true to these responsibilities which are coming to you so rapidly.

Quartermaster Report.

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

J. D. Clarke, Treasurer.

In account with the Young People’s Permanent Committee.

Lebanonville

Dealers. $2.50

Instruments, $1.00

Albion (Canvass). $2.00

Burlington (Canvass). $1.00

Glenn. $0.00

Whitefield. $0.00

Delphi. $0.00

Alfred. $0.00

Total. $18.50

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 gatherings. The invitation was gladly accepted.

The church recently gave our pastor, Mr. Prentice, a donation. The reception was $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.

C. E. Topics and Home Readings have been prepared by the Permanents 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. $1.00

75 copies. $1.15

50 copies. $1.50

25 copies. $2.00

Single copies. $0.08

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, and 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, socials, weddings, or something that will give me more pleasure than a Sabbath-night’s service).

2. “I can’t sing a note” (except in the parlor and at concerts and entertainments of various sorts. At such places as I sing very well).

3. “I am too poor to give” (unless it be to buy me some luxury or pleasure, or 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 take up my time, along with what I spend for what 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 socials, and, of course, I could not wear a party dress full dress suit to church).

It is not hard to discover the free use of such excuses. All Christian workers come at this sort quite frequently, but the whole truth to which the 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 world of the south, and other 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 wondrous things. A few months ago Bishop Tucker was telling me of the Baganda people.

Bishop Tucker may well be a man of splendid physical type, for he has traveled 15,000 miles 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; yet he is 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 the well-known town on the west of 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 a decree 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 honor 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 his graceful 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 missionary, 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 Islam 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 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 of 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 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 of Christ has taught him to fulfill this work in the gathering 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 Bishop speak so enthusiastically of the British and Foreign Bible Society, to whom he expressed his highest appreciation. In abbreviated lessons he has taught 30,000 people in the ground. Now an 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 support of the building by the very huge supporting columns of the native forest weighing too much, for the ground was soft. Some 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 in Uganda, Bishop Tucker's own words, "There is not a man who could go 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 hand had been cut off, another whose arms were amputated, others were without ears, or nostrils, or lips—almost 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 in Central Africa, and the pigmy tribes discovered by Stanley are already under Christian instruction, and at least one had been baptized. The Bishop hopes very 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 was 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 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. What do you think the morrin' 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 about what always came 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, the clock struck one by feathered 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 two.

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 as you're worth 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 advent of Roses. Harold thought it was like fairydland 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 wagons completely hidden by feathery pampas plumes. Then came tallyhoos, 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, like a dream of odd folks and beautiful flowers.

There was one small brake 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 girls 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. "I am so glad to see the pony, and to be able to ride on the pony by the bridle, with his foot held up over his head in suppliance bent, 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. —Congregationalist.

TEDDIE AND RODERICK DHU.

Faboline K. Hendrick.

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 the rocks he was 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-plut 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 perhaps to see him having such a happy time. Teddie seemed so contented. At school he 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 far ahead of his hind feet that Teddie, having no stirrup 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 to go up the steps and across 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 at what she might find. 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.

Mrs. Blair could not reach Teddie herself, so she called Philip, the man, 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 the sofa, and his mother bent her 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 bruises, 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 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, seeing his 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 lover of adventure, and a lover of his country. 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 playmates still delight to relate how "Ted" brought the house down by his method of rendering that old standby, Marco Bozaria.

Everybody knows at least the beginning of the stirring poem:

At midnight in his guarded tent
When Greece, her knees in supplication bent,
Should tremble at his power.

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

At midnight in his guarded tent
When Greece, her knees in supplication bent,

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 she knees once more, Theodore; perhaps she'll go then."
IN MEMORY OF REV. JULIUS M. TITWORTH.

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, Rev. Julius M. Todd, has been called from earth to 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 servant of his heavenly King,

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 faithful 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 Houten, E. G. Curtis, (Con.), R. S. Langworthy.

TRACT SOCIETY—EXECUTIVE BOARD MEETING.


Visitor: Geo. L. Balcock.

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 organization. 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 it is 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 publication of 24,000 pages during the past month.

Correspondence from Rev. G. Velthuyzen mentioned the illness of Mrs. Velthuyzen, 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. Velthuyzen their sympathy and best wishes for the early recovery of his health.

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 Befrorn revivalists, 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. TITWORTH, Sec. 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 conveniences, which, in the eyes of 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 nation's life 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. In France, it is said, the middle Alleys 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 are forcing a separation. The false standards that have surrounded the marriage. The false standards that have surrounded the marriage...
Lesson IX.—The Stoning of Stephen.

For Sabbath-day, March 1, 1862.

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 proving that Israel had been a rebellious nation. Although Stephen showed very great knowledge of the Holy places, and the holy things, and the Mosaic law, and thus virtually proved 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 the fathers who persecuted the prophets; for they have shown the same line of conduct in being the betrayers and murderers of Jesus Christ, the one toward whose advent they were waiting. It is not that Stephen and his associates, but his accusers, are the real violators of God’s law. Although their fathers had the tabernacles, and they themselves have the temple, both them and their fathers have themselves failed in rendering true worship to the Most High, who “dwelleth not in temples 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; Sadoc, young Aarab: rabbi; the apostles and other disciples.

Outline:
4. The Disciples are Scattered: 8:1, 2.

Texts.
54. They were out to the heart. The same word as in 5:37. 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 no teeth. The meaning is not that they bit him, but that they ground their teeth with rage and exasperation.
55. His soul was crusher to the very dust of the Holy Mount. Not but that he was ordinarily filled with the Holy Spirit, but now especially at the end of his life he was sustained by power from on high. Landmark in my sufferings is heaven. The same verb that is used of their fixed attention upon Stephen in the last verse of chapter 6. He was not con cerned to be what he was, with the things of the world. To him it was not a matter of vital interest whether he was condemned by the Sanhedrin or not. His eyes were open to have seen the things of God: that is, his splendor, magnificence, brightness, majesty. And Jesus standing on the right hand of God.

And his stoning was an affair of the most public of affairs. It was so terrible, so shocking, so filling of the heart with grief, that it was a strain upon the whole people, Jews and Gentiles, to hear it. The very pagans were so affected by it that they went to pray for him. And Stephen was stoned out of our midst. And they were all scattered abroad. There were two thousand and eighty thousand Jews, and then all went forth to persecute. And Stephen was stoned out of our midst. And they were all scattered abroad. Of course the word “all” need not be pressed to mean every individual. There was a large proportion of them from the city to escape the threatened danger. There were some left for Sanz to persecute. Except the apostles. They thought that their duty required them to stay behind, and to remain in Jerusalem among 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 the service of the Lord. That were these that were called 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 consulting to the deed of the seven cow-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.

Science Becoming Exciting.

Perhaps in no one department has science clearly developed greater improvements, profit and profits and 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 then 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 place to triple expansion engines, and steel in place of wood for lightness, strength and durability in construction.

We are informed that the French liner Campania, 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 Campania General Translautique 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 Eurasia 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 Lusitania this week indicated the possession of means that they could send messages to friends on shore who would arrive at their destination twenty-four hours before the vessel would arrive in port.

We apprehend that the day is not yet far
distant when by turbine improvements in propulsion, the multiple expansion of steam, and by a device of our own (for which we made a patent application at the Patent Office, in Washington, D. C., some five or six years ago, and which was rejected as being chemical) for enveloping the vessel in a sheet of condensed atmospheric air, discharged at near the bottom of the stem, at the bow, and by a device of our own for small conical 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 center by an upper inclined line of the ribs to give the vessel a 'hoop' and, so to speak, cause it to rise on the ocean 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.

Near upon us now are the solemn angels
Have we sought,
The funeral anthem is a glad evangel. The good die not.
God calls our loving ones, but we lose not wholly
What He has given.

They live on earth in thought and died as truly As His beloved. 

W. F. W. Clark—James W. Clark was born in Scott, Covington County, Ala., May 20, 1850, and died in his native town Feb. 3, 1902.

Mr. Clark made a profession under the labors of Elder J. L. Huffman, 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. V.

Langworthy—Prof. Charles W. Langworthy, eldest son of the late Rev. John and Sarah Langworthy, was born in the town of Alford, N. Y., May 26, 1850, and died at his home in Rome, Ga., Jan. 3, 1889.

He graduated in music at the Conservatory in New York in the early fifties, and secured a position as Professor at Rome Normal at the war broke out and 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. 24, 1856, to Miss Lydia M. Shaw, of Alfred. She, with two sons, survives him.

E. D. D.

Damon—Oliver Damon was born in the village of Southbury, District of Darien Canton, December 18, 1830, and died at his home, nine miles south of Winsted, Conn., Jan. 30, 1889.

Mr. Damon was a soldier in the War of the Rebellion, a member of Company A, 5th Independent Volunteers, Infantry. At the time of his death he drew $80 pension per month by a Special Act of Congress. Funeral services conducted by the writer.

F. B. O.

Clark—At Leonardsville, N. Y., Feb. 5, 1902, of cancer, Mrs. Helen M. Clark, wife of Wallace S. Clark, in the 56th year of her age.

Mrs. Clark was the daughter of Daniel and Olive Gules, and was born in Columbus, N. Y., June 24, 1843. March 20, 1863, she 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 East Kingston—she lived in or near Leonardsville. In later life she gave her home to the Sabbath, and was baptized at Leonardsville by the Rev. W. C. Daland, July 5, 1888, uniting with the First Brockedoo church, of which she remained independent. She was the devoted member till her death. She had two sisters, Mrs. Mary Basinger, who died in 1882, and Mrs. Emma Axtell, of South Edmeston, 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 the Twenty-Ninth of February, addressed an invitation to meet 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. Dunbar, pastor of the M. E. church at Leonardsville. Interment at Undallia Forks, N. Y.

W. C. D.

Literary Notes.

Will the Philippines Pay?

Senator Bacon, of Michigan, 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 be paid off. He is 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 Adler. How Transplant Promote Men, by PaulLotke. When O'Connor Draws His Pay, by Holman F. Day. The Captain of the Grey Horse Troop, by Hamlin Garland. How Albert visits the conclusion that our account with the Philippine must be paid off. He is on the wrong side of the ledger. This article will appear in the issue for February 22.

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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 world. 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. Nothing can change that. I have tried all. But I feel that 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.
ALFRED UNIVERSITY.

One Hundred Thousand Dollar Centennial Fund.

Alfred University will celebrate its Centennial in 1905. The Trustees expect that its Endowment and Property will then have increased to One Million Dollars. To aid in securing this result, a One Hundred Thousand Dollar Centennial Fund is already started. It is expected that subscriptions to be made up of many small gifts. The fund is to be used only for the support of the institution, and the Trustees issue this call for subscription of one dollar or more to any Graduate or Alumnus of the University, certifying that the person is a contributor to the fund. The subscriptions are received at the office of W. H. Crandall, Treasurer, Alfred, N.Y.

Fulfilled some purpose.

WHO IT IS.

The Seventh-day Baptist Missionary Society.

This work of this Board is to help pastors of athletic societies and unemploy ment committees among us to find employment.

The Board will not advertise information, help or advice upon any church or persons, but that when such is requested, the first person named to the Board will look in his working files, bring it to the committee.

The work of this Board will be to keep the working force of the Board informed in regard to the pastorships and unemployment aid to their respective associations, and give the necessary information to the respective requests.

All correspondences with the Board, either to or from the Board, will be strictly confidential.

Ashaway, R. I.

Women's Executive Board of the General Conference.

President, J. Dwight Badcock, Watertown, N.Y.: Treasurer, Miss M. B. Salmon, Watertown, N.Y.; Vice-Pres., Miss M. B. Salmon, Watertown, N.Y.; Miss C. E. J. B. Salmon, Watertown, N.Y.; Secretary, F. D. G. Salmon, Watertown, N.Y.

The Societies and the Associations.

New York City.

Sabbath School Board.

President, W. C. Whitford, President, Alfred, N. Y.; Treasurer, A. E. Goodwin, President, Utica, N.Y.; Secretary, E. M. Whipple, President, Utica, N.Y.

 Regular Quarterly Meetings of the Board, at Rochester, Jan. 1st, April 1st, July 1st, and Oct. 1st.

Primitive Baptist Church.

Prohibition, State, Island, N.Y.

Phonograph and Organ.

Special Organs.

Eric Whipple, President, Utica, N.Y.

THE SABBATH EVANGELISM AND INDUSTRIAL ASSOCIATION.

Pastor, D. D. President, Watertown, N.Y.; Treasurer, Miss M. B. Salmon, Watertown, N.Y.; Secretary, E. M. Whipple, President, Utica, N.Y.

THE SEVENTH-DAY BAPTIST MEMORIAL FUND.

W. H. Crandall, Treasurer, Alfred, N. Y.; Treasurer, N. D. Bishop, President, Utica, N.Y.

Regulations of all Missions of the Seventh-day Baptist Church. The American Baptist Missionary Association, etc.

SECRETARY, Caroline A. Platts, Watertown, N.Y.

NEW YORK CITY:

B. F. Farmer, President, Watertown, N.Y.; Treasurer, A. E. Goodwin, President, Utica, N.Y.; Secretary, E. M. Whipple, President, Utica, N.Y.

These officers, together with Rev. J. A. Lewis, J. B. Salmon, Watertown, N.Y.; Miss M. B. Salmon, Watertown, N.Y.; and Miss E. M. Whipple, President, Utica, N.Y., presiding, constitute the Executive Committee of the Conference.

Ashaway, R. I.

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