

# THE SABBATH RECORDER.

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### My Mother.

**S**HE gave the best years of her life  
With joy for me,  
And robbed herself, with loving heart,  
Unstintingly.

For me with willing hands she toiled  
From day to day.  
For me she prayed when headstrong youth  
Would have its way.

Her gentle arms, my cradle once,  
Are weary now;  
And time has set the seal of care  
Upon her brow.

And, though no other eyes than mine  
Their meaning trace,  
I read my history in the lines  
Of her dear face.

And 'mid His gems, who showers gifts  
As shiuing sand,  
I count her days as pearls that fall  
From His kind hands.

—*Christian Register.*

## The Sabbath Recorder.

A. H. LEWIS, D. D., - - - - - Editor.  
J. P. MOSHER, - - - - - Business Manager.

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If there be any comfort in comparing ourselves with others, all religious newspapers may find that sort of cold comfort in some general facts stated by the *Evangelist*. This representative of the great and orthodox Presbyterian church declares that "It is no secret that the religious newspaper has fallen on evil days." Referring to a "sister church,"—we suppose he means the Methodists—the *Evangelist* states that several strong papers of that church are not meeting their expenses, and that at their late annual gathering the brethren of that church proceeded to "wipe out several of its papers for the benefit of the others." The *Evangelist* goes on to say that "Not half the families in our communion subscribe for a denominational paper; in some churches not a tithe of them do." The RECORDER has only this to add: The duty of any Christian who believes in a given denomination sufficiently to ally himself with it, is to support the religious publications devoted to the interests of that denomination. His devotion to denominational literature should be second only to his devotion to the church to which he belongs, and to his duty to Christ, the great Head of the Church. A revival of subscriptions to the RECORDER, or any similar denominational paper, would be equivalent to a denominational revival—a consummation devoutly to be desired.

It is not possible to determine the progress of truth and righteousness by figures alone; but so far as figures can be gathered and statistics compiled with all care to make them accurate, the church of Christ has certainly gained much during the century which has just closed. It is possible to exaggerate, comparatively, the progress of evil or the progress of good; one side of the picture only being seen. Such exaggeration, or, at least, want of due judgment of facts, makes the difference between the extreme optimist and the extreme pessimist. While it is well to look squarely at facts and carefully weigh the pros and cons of a question from all bearings, it is also well to dwell upon the pleasant features shown, especially when they are, so far as can be made, verities.

The following figures have been given by Rev. Daniel Dorchester, an author well known for the past twenty-five years for his research in this direction. The figures given have also been supplemented by the investigations of Dr. H. K. Carroll, of whose personal work the writer has had intimate knowledge for years. The following general facts will be of interest to many:

At the opening of 1800 there were of the so-called evangelical churches in the United States 3,030, with 2,651 ministers and 364,862 communicants; at the middle of the century, 1850, there were 43,072 churches, 25,555 ministers and 3,529,988 communicants; at the close of the century, 1900, there were 172,406 churches, 126,046 ministers, 17,784,475 communicants. The proportion of church members to the inhabitants was as follows: in 1800, one communicant in 14.51 inhabitants; in 1850, one communicant to 6.56 inhabitants; in 1900, one communicant to 4.28 inhabitants.

THE larger field of observation must include the character of these communicants, and the practical development of Christianity among these members, even more than the number *per se*. Great as the evils are which abound, we believe that a careful comparison of the growth of Christian principles and the progress of reforms during the century just past will accord with the view legitimately deduced from the statistics given; and that the progress of Christianity along various lines of social and moral life are in keeping with the figures above. In the matter of temperance alone, it must not be forgotten that in 1835 Rev. Geo. B. Cheever laid in jail in Salem, Mass., under charge of libel for calling Deacon Giles' distillery "a breeding place of demons." Compare that fact with the recent position taken by the entire nation through its representatives on this question, in the passage of the Anti-canteen Bill. Some years later, and within the memory of the writer, a representative in Congress from the state of Massachusetts felt himself compelled, by public opinion then dominating Washington, to accept a challenge to a duel with a fellow-congressman. The opening century shows the duello dead and buried, at least, in our own land.

MANY of our readers are familiar with the fact that after sixty years' struggle the war against lotteries was crowned with victory in 1893, and that this method of robbery is now ranked with other vices, shunned, and written in the catalogue of crimes. Formerly it was patronized for the purpose of securing money for churches and various philanthropic enterprises. Most glorious, in some respects, of all the attainments of the last century, has been the abolition of the slave trade and slavery. This blot upon our nation and upon Christianity has been wiped out within the memory of a large number of our readers; but before the close of the Civil War it dominated political and social life all over the United States. Without making an argument, pro or con, as to whether the world as a whole is better or worse than a century ago, we are sure that all who love truth and righteousness will rejoice at the hope given by the figures quoted, and will agree, too, after having scanned this brief review of some of the evils which have met, at least, a measure of defeat, that we have much to cheer and encourage us to battle for the cause of right in the new century.

It is claimed by several of the religious papers that there has been a rapid increase in regard for Protestantism, in the Philippine Islands, during the last two years. The Young Men's Christian Association opened services in Manila on August 13, 1898, the date upon which the American Army took possession of the city. Considerable has been done by other Protestant agencies, and it is not too much to hope that the strong opposition against the friars, which has been developed on the part of the native Filipinos, may work to the advantage of Protestantism, as against the domination of the Roman Catholic church. It is yet too early to draw definite conclusions, since the unsettled state of the country and the absence of civil government has militated against all religious instruction, or religious movements. That the power of truth will find expression in the Philippines, as elsewhere, cannot be doubted,

and while we may not prophesy as to future results, it is well to believe that wherever the simple truths of the Gospel are preached and understood, the Christianity of the New Testament will be revived and, in so far as Protestantism holds to that standard, Protestantism will be strengthened.

RABBI HIRSCH, in *The Reform Advocate*, declares that the Jewish synagogues are losing influence over their members, and the main reason for this he believes to be the opposition of modern Judaism to the ancient and revered Sabbath-observance. Between the disregard for the Sabbath into which the Jews have fallen through commercial interests, and the effort on the part of the Reformed Jews—so called—to secure the Sunday-Sabbath, general indifference is the result, and the loss of spiritual life is seriously felt. Dr. Hirsch, as is well known, would accept the Sunday in place of the Sabbath if he could thereby secure better attendance at the synagogue; but there is abundant evidence that no effort to secure regard for Sunday in place of the Sabbath has succeeded. The Jews are struggling with the same problem which confronts Christians—a problem which will find no solution, except as men are conscientious toward God and the requirements of his Word. Every effort to secure Sabbath-sanctity, every attempt to build Sabbath-observance upon anything less than the commands of Jehovah, upon the authority drawn from the Divine Word, will fail in the future, as it has in the past. How long men will persist in these futile efforts remains to be seen; but the standard of success or failure will be measured by adherence to the Bible or departure from it. Therein is hope for the Sabbath and condemnation for the Sunday.

THE *Jewish Messenger*, January 25, 1901, has a valuable article concerning the city of Abraham, Ur of the Chaldees, and the results which the deciphering of the inscriptions found upon the site of that ancient city have brought out, thus far. Comparatively little has been done, but enough to indicate that much more of importance will come to light touching the history of the movement which Abraham represented in coming out from his home land, and therefore touching the early history of the Jewish people. The city is known to have been a great metropolis, both as to business and religious life, long before the days of Abraham. It is said that a stone has been found on which is inscribed the name of one of the rulers of Ur who lived at least six thousand years ago. The political importance of the City of Ur during that early period is well known, and its political history will be thrown out in a strong light by the facts which await the spade of the excavator at that place. As the RECORDER has frequently said, the buried history of the Euphrates valley, of the land of Palestine, and of Egypt holds uncounted treasures.

A PUBLIC meeting of the "Woman's National Sabbath Alliance" was held near the close of last year in New York City. Dr. Hathaway, of the American Sabbath Union, made the leading address, in which he "feared that Sabbath-desecration would cloud the glories of the coming years." He said that Sunday excursions were not toward the country merely, where the people found clear skies and pure air, but Sunday excursion trains

carried many more people into the cities than out of them. This indicates that Sunday holidayism tends directly to debauchery and those destructive forms of pleasure which undermine, not only the religious but the physical life. Surely, the Alliance and Mr. Hathaway may well dread the results which are impending, and they may also well learn the truth that these results cannot be averted except by a turning to the Sabbath of Jehovah and depending upon the law of God rather than upon useless human enactments for securing the observance of Sunday.

A LETTER is at hand bearing the date of January 28, 1901, announcing the death of Rev. William T. Helms, Editor of the *Cottage Pulpit*, at Nashville, Tenn. We had notice of his ill health during the last year, but the announcement of his death came during the absence of the editor of the RECORDER from home. Mr. Helms was an able writer, an earnest advocate of the Sabbath and a champion of all reform. The RECORDER is glad to make this tribute to his memory, and we sorrow over the loss of one whose life and work were on the side of righteousness, without regard to the popularity of the cause which he championed. A marked copy of one of the local papers which was sent to this office at the time of his death is not now in hand, and we can give no further details, except that his death occurred one month previous to Jan. 28, from Bright's disease. It is a comfort to know that his work in behalf of the Sabbath and of righteousness has not been in vain, and that somewhere the fruit will be reaped by other hands.

#### PROGRESS OF INTERNATIONAL ARBITRATION.

The absorption of the public mind in other things may have left unnoticed the fact that the Peace Conference, held in Holland, has resulted in more permanent things which make for arbitration and peace than was first supposed. Dr. Edward Everett Hale, of Boston—a man right royally great in things pertaining to reform—has been prominent in pleading for the creation of a permanent international high court, which should be for the nations of the earth what our Supreme Court is for the United States, and do for the nations of the earth what our Supreme Court does for the states of the Union. In his magazine, the *Lend a Hand Record*, Dr. Hale is now giving special attention to the results which have already been attained toward the establishment of such an international court. Without stopping here to recount the position which our Government took, and its permanent interest in securing the best results in connection with the late Peace Congress, it is of interest to our readers to know that a permanent arbitration tribunal is practically established. The arrangement of the details by which a home for this tribunal has been secured has been in the hands of the Secretary of Foreign Affairs in Holland, who is, *ex-officio*, Secretary of the Arbitration Tribunal. When nine of the various nations had named their representatives for this court, steps were taken to secure a permanent home for it. A palace just then came into market, which was purchased by the Dutch Secretary of Foreign Affairs, and suitable apartments are now ready for the accommodation of the Arbitration Tribunal; even the minor details have all been attended to, and the

representatives of the various nations will find everything ready to hand, including appropriate stationery, with a suitable device. This palace will be a permanent seat for the councils of the tribunal, composed of the diplomatic representatives of the Powers represented at the Hague. The Minister of Foreign Affairs of the Netherlands will act as President. This council will organize the Court, employ the minor officials, and determine the order of procedure in all cases between the various nations.

It is said that in the purchase of the palace the United States has invested \$1,638, and that every representative of the United States is, therefore, in some sense, an owner of certain rights in connection with the palace and the Court. It is not improbable that many cases growing out of the situation in China may yet be referred to this Arbitration Tribunal for settlement. It is said that probably one of the first cases will be the settlement of a dispute between Bulgaria and Moldavia over the possession of a certain island in the Danube River.

It is reported that Baron de Staal, the Russian Commissioner to the Hague, and one of the oldest diplomats present, said when the conference adjourned: "As regards myself, I, who have reached the term of my career and the downward slope of life, consider it a supreme consolation to have seen the opening of new perspectives for the good of humanity, and to have been able to have cast my eyes into the brightness of the future."

We are glad to be able to chronicle these facts in these opening days of the new century, and to believe that rich results will come from the establishment of this tribunal. There was a sort of irony in the breaking out of the Spanish-American War and the British-Boer War so nearly in connection with the world-wide effort for peace through the Peace Congress; but it must be remembered that both these sad occurrences came from causes which had been at work long before the thought of a peace tribunal was entertained. It is not too much to believe that with the incoming century that which has already been attained will be increased, and that this palace at the Hague may become, indeed, a great Palace of Justice for the entire world, and that the best interests of humanity, under the sanction of our holy religion, may find expression in that tribunal, and its results, which shall mark the first part of the century upon which we have entered as peculiarly sanctified to the cause of peace and righteousness.

#### VALUE OF THE INDIVIDUAL.

One important element in which Christianity differs from other religions is in the value placed upon the individual. The ancient civilizations of the world made little of the man, although some of them made much of the citizen. In the Roman Empire the man was comparatively nothing, while "to be a Roman was greater than a king."

It is this peculiarity of Christianity which brings men close to God, since the individual man is made to feel that God has a specific regard for him, that his life is under the divine care, and that his salvation is sought by the divine love. The true worth of the individual man cannot be found outside the history of Christianity. It is only when the spirit of Christianity is at the front that the

worth or the rights of the individual are recognized or maintained. It is this clearer light in which the value of the individual appears that encourages and guides those who seek to rescue the depraved and debased, in mission work. Seen from a human standpoint, a fallen fellow-creature excites disgust and repulsion; but seen from the standpoint of the Friend of Sinners, and in the light shining forth from his Word, such debased and degraded beings awaken feelings of tenderest love and compassion, while we realize the value of a single man—the priceless worth of a redeemed soul. Recognizing the value of the individual, and that alone—being inspired by the Master himself—will give the patience and forbearance necessary to engage in mission work, either among the heathen or among the sin-stricken ones in civilized lands. It will be well, indeed, if the opening of the new century shall diffuse and accentuate that sentiment which recognizes the value of the individual, and seeks to impress the truth that we are all children of one Father, who recognizes, as we cannot recognize, the priceless value of each child.

If the thought be cherished that the process of lifting men as individuals is slow, that thought is fully met by the truth that it is the divine method, hence the right method. When even a few in one generation are uplifted, that means many workers to labor for the uplifting of myriads more. Few have expressed this truth so aptly as it is brought out in the beautiful story by Edward Everett Hale, "Ten Times One Are Ten." If the reader has not read and re-read that book, he has lost much. It is an adaptation of the Saviour's parable illustrating the spread of the gospel by the growth of the mustard seed or of the leaven. It tells the story of the labor done for the souls of ten of his companions by one sincere, but simple-hearted and unassuming Christian. Ten are brought into the fold of Christ through his efforts; quickly these go forth and induce ten others to lead Christian lives; these, in turn, work for the salvation of ten times their own number, and speedily one thousand are converted, and go forth to uplift and bring blessings to the lives of others. The story shows how by a simple and natural process of multiplication the good seed produces other good seed, until the whole world is filled with Christ-loving men and women. This is not an unmeaning dream. The plan of the Master will bring such results, when it is followed out; for, it is by individual effort, individual conversion, that true religion spreads abroad, leavening as it goes, bringing blessing, light and life, increasing and unfolding with each successive generation.

#### BACK NUMBERS !!

The Sub-Committee having in charge the securing of complete files of our denominational publications has sent a circular letter lately to all our pastors, and one to Sabbath-school Superintendents and to representatives of C. E. Societies. The Publishing House cannot afford to send an agent to search for old publications in each church, and the Board must rely on the pastors and church workers to make search in the churches. If the letter you received was laid aside for a more convenient season, the committee hopes that season has now fully come. If it has not, please to create that convenient

season to-day. Continue it until as many to-morrows as need be. Interview everybody. Search all nooks and corners where even one copy of any old publication may chance to be. Better go twice where none are than to neglect one chance. This is a work for all time. Note a paper published on p. 110 of this issue. No one can tell how important the record of a fact of to-day may become ten or an hundred years hence. Pastors, Superintendents, this most important enterprise for our school libraries, and for all the people, will fail in part, without your help. We know you want to help and this is written "Lest you forget." Not for ourselves, nor for you, but for 1950 and for the year 2000 we plead. Search attics. Interview every "oldest inhabitant." Search, re-search. Inquire, and inquire again. The Board, the Committee, and the RECORDER join in this plea "Lest you forget." To save and record a fact is almost as valuable as to create one. Search, please.

Address all communications to Corliss F. Randolph, 185 North Ninth Street, Newark, N. J.

#### DO YOUR BEST.

Many years ago, a college student was appointed to survey a tract of land in Western Nova Scotia. It was a barren region, covered mainly with granite boulders, and impassable except on foot. There was little fertile soil or valuable timber. The whole tract seemed not worth the cost of even a rough survey; and there seemed little prospect that any test would ever come to the work which this student might do. But the young man was true to his profession, and equally true to the idea that he must do his best. It is said that even ten years ago, in the whole area of this survey of 1,350 square miles, there were only twenty-six residents. Since then, gold has been discovered in that rough territory; the "leads" being such that the successful finding of the gold depends upon the accuracy of the surveyor's calculations. Experts have followed in the path of that young student, seeking by trial and re-trial to locate the veins of gold. After their most careful work has been done, the Government's best surveyors declare that their work was unnecessary, and that every one of the lines laid down by that college student have been proven as true as human knowledge can make them.

Do you ask what has been the life of this young man since he thus carefully surveyed the barren land of Nova Scotia? He is Sir William Dawson, and is now filling out a grand life at McGill University, Montreal.

Young man, do your best; whether you survey a Western prairie, rich in immediate prospects, or a waste region, covered with barren granite. The great Master, who knows all work, will bring back to you blessing for work well done; or failures for work poorly done will crowd in to bury your memory in forgetfulness. Do your best always!

"ONE of the most useless of all things is to take a deal of trouble in providing against dangers that never come. How many toil to lay up riches which they never enjoy, to provide for exigencies that never happen, to prevent troubles that never come; sacrificing present comfort and enjoyment in guarding against the wants of a period they may never live to see."

#### ABSTRACT OF A SERMON.

Preached in the First Brookfield Seventh-day Baptist church, Leonardsville, N. Y., Sabbath-day, Feb. 2, 1901, in the interest of Theological Education, and particularly of the increased support of the Theological Department of Alfred University, by the pastor, the Rev. William C. Daland, D. D.

Text, 2 Kings 4: 38-44.

Education is not the acquisition of facts. According to the meaning of the word, it is the drawing out or developing of the powers or capacities of the individual to their fullest extent. A person is educated when those powers with which he is endowed by nature are increased and developed by being supplied with what they need for their fullest development, as well as by training and exercise, in order that the person may be fitted for the duties of life in that sphere for which he is by nature the best adapted.

The powers and capacities of man may be conveniently classified as those of the body, the mind and the soul, and his nature itself as physical, intellectual, and moral or spiritual. This division may be subject to criticism, but it is useful and convenient. An ideal education would render one so improved in body, mind and soul, as to be fitted, so far as possible, for all the duties of life in which these threefold parts of man are to be exercised. We ordinarily limit the use of the term to the training of the mental powers, and only consider it to refer to the others so far as we may learn the truth concerning them. We regard it, for example, as a part of our education to study the nature and care of the human body, as in physiology and hygiene, although the training of the body itself is not commonly thought to be a part of education. Likewise we study the truths of religion and ethics, and regard this as a part of education; but the culture of the soul itself is not ordinarily thought to be a part of education, as the term is often used.

But the object of an education should be the fullest and most harmonious development of all these powers, so that we should not have one man with the body of an ox, but a mind of no power and a soul of mean and base tendencies; or, likewise, that we should see not another with a brilliant intellect, well developed, but with a feeble body and an evil character; or, again, that there should not be one with a beautiful and sweet spiritual nature, but with a sickly body, an ill-trained mind, and a judgment that could not be trusted.

But, while education is not the acquisition of facts, this is an important part of education. The assimilation of food is not all there is of physical training, but the body must be fed, or it will die. There must be food for the body, and proper food, while, in addition, there must be the moderate and proper exercise of all the muscles, and the training of the hand, ear and eye, so that the body may answer the requirements of the reasonable soul and the heart devoted to the service of God. So, in like manner, the mind must be supplied with its nourishment, and the heart and spirit fed with heavenly food. And when fed and nourished, all these powers must be trained and exercised, so that the whole man may accomplish his mission on earth in the noblest and most truly successful manner.

The first duty of a people is to fit their young for life; that is, to educate them in this broad sense. Our early forefathers of

Seventh-day Baptist faith felt this, and they planted schools and churches in days gone by, which have been the means of preparing for life's work multitudes of those who have gone before us, whose noble character and lofty manhood and womanhood are an inspiration to us who follow in their footsteps.

In this republic of the United States of America religion is eliminated from the education furnished by the state. This is just. There is no more reason, in the nature of things, why the state should furnish our children with education than with food or clothing. Only this can be done more satisfactorily and economically by the state, and it is the easiest way in which the state can secure the education of all. A condition of society can be conceived in which it might be more expedient for the state to clothe and feed the young, as well as to educate them. Now, people have conscientious preferences in the matter of religion; and in a republic composed of Protestants of all sorts, Roman Catholics, Jews, infidels and others, it is most expedient that religious education should be left to the people to provide for their own. Roman Catholics complain that the religion furnished by the state is irreligious and infidel, and their complaint is just. They see, as many Protestants do not, that religious training is the most important, if the young are to be kept in the faith of their fathers. In the older countries of the world, where the state and the church are allied, if not one, religion is taught in schools, and thus the education is more complete, in the sense that the soul is fed as well as the intellect.

Now the most important part of the religious education of a people is the training of its ministers, for they are to be the leaders of the people in the matters of religion. If there is a duty on the part of each religious community to teach its young, a higher duty rests upon it to see that its ministers or teachers of religion are themselves well and properly taught. Education apart from religion is incomplete; religious education is the most important, as the culture of the soul is more important than that of the mind or body; this must be furnished by each religious community for itself, and the ministers are the chief teachers of religion. If we do not see first of all that the religious education furnished our ministerial candidates is adequate and satisfactory, in every respect, then we fail in the first duty resting upon us, and by our neglect, if we are neglectful, we confess that we care less about the permanent establishment of our people religiously than about other matters less important.

Our early fathers in this country recognized this, and our denominational schools, especially the University at Alfred, were established primarily to furnish an education for our ministers. This was the chief thought in the minds of our wise forefathers, and the academic education given in our schools was thought of as preparatory to the higher education in theology. Our Education Society, one of the three great societies which hold their anniversaries in connection with our General Conference, was founded that it might accomplish the ultimate achievement of a fully endowed "Denominational College and Theological Seminary." This was the

end ever kept in view by our elders; and shall we, in these latter and more materialistic days, cast aside what they in their wise forethought have begun? Are we so much wiser than they?

To be sure, in those days the ministry was the chief learned profession. Classics and Divinity were the recognized means of developing the highest intellectual powers. Today a new fashion has sprung up. Science and Industrial Art have come to the front, and Classics and Divinity have to step back and modestly stand aside. It is seen that there are other ways in which man's intellect can be trained and even better fitted for life's work. This is good. But if the study of science and the cultivation of industrial art be carried on to the exclusion of the others, the tendency is to materialism. This need not be so in the nature of things. But our age is a commercial and materialistic one, and it is all too easy to be carried away by the tide, which is against the cultivation of the ideal and the preservation of the highest religious conceptions in the minds and hearts of the people. If the study of science be not balanced by the study of poetry, literature, and above all, the Bible and religion, then its influence is far from beneficial. The fact that we do not care to keep up our theological department, while we delight in the additions made to the scientific and industrial departments of our University, is in itself a trifle ominous. The age is too materialistic and utilitarian. We are not the only ones affected. It is seen in the tendencies to a "short-cut" to the ministry in other denominations; and in the theological seminaries of other bodies it is observed, in the substitution of other courses, eliminating the study of the Bible in its original tongues, in the hasty and sketchy review of the history of doctrine, and in the almost entire disappearance of systematic Divinity.

It is now a time of dearth with the sons of the prophets. As in the days of Elisha, so now our young ministerial candidates go to the men of God at Alfred, and the pot is empty! or, if not empty, at least the theological pottage is thin and watery, a veritable *soupe maigre*, like that of our humble and economical Gallic cousins. It is not needful that this be dwelt upon in detail. The facts are known to us all, and we may emphasize them without in the least reflecting upon the devotion or the ability of the one professor\* in the theological department at Alfred.

What is the result? Our young men go out into the theological schools of other denominations and get wild gourds. They seek out the endowed institutions which other religious bodies generously furnish their ministers, and feast on the "free lunch" there provided. But our young men are wise. They know in most cases the wild gourds—or the seedy cucumbers, as the Professor of Hebrew will tell us—and they are unharmed. They become learned in all the wisdom of the Egyptians, and that is good. We reap the benefit, and chuckle over our brightness. As long as we can beg a better education outside, why provide our own? It does not matter if one or two become poisoned; they might have gone astray if taught in our own school, as some, indeed, may have done.

\*The preacher is not unmindful of the fact that the President of the University and the Professor of Education also give instruction in this department.

What is our duty? What shall we, or can we do? There is one thing we can do. If it is hard to keep the pot boiling for the sons of the prophets, we can break it and cast it away. We can let our young men go to other schools, as the brightest of them will do anyway. We can make the humiliating confession that, while we are able to build schools of science and increase our educational plant in other ways, we cannot afford even a little pot of good nourishment for the teachers of religion. That we can beg from others! Nay, brethren! We dare not abolish our school of the prophets. For the sake of the *past* we must not. For the sake of those wise fathers of our faith who knew what was most important, for the sake of their gifts to be devoted to this high purpose, for the sake of the memories of revered men who have sacrificed in years gone by, we must not do this thing. For the sake of the *present need* we dare not. This age more than any other needs emphasis in the direction of religious education. For the sake of the *future* we must not. Do we believe that our cause is destined to triumph? Dare we, who believe that we, more than others, know the Word of God in its purity and fullness, and that we are more loyal to its principles than others—dare we, I say, admit before the world that we are willing to trust to others, less loyal and less devoted than we in this respect, the teaching of those who are to lead and teach our people the Word of God? Shame on us for beggars! Shame on us for cowards! All things we can do, but the teaching of our religion we leave to other Christian bodies, the teaching of our very leaders we entrust to those whom we would feign lead! Shame on us for selfish boasters, who prove our great swelling words but hollow professions, as we talk of our pure devotion to the Word of God, if we break the pot!

Another thing we can do. We can keep the pot barely supplied at the same niggardly rate we have done the last decade or more. That we can do, and make that which ought to be the crowning glory of our educational institutions a laughing-stock. Nay, let us bring our meal to the men of God, and let a pure repast be furnished the sons of the prophets. Some say they are but few. It is not profitable to support more than one theological hen (*alias* professor) to hatch out one lone chicken, as is sometimes the case. Are there but few? Then, indeed, were it needful that we pray the Lord of the harvest that he send forth laborers into his harvest. Our ministers are passing away. One by one they are gathered to their fathers. Our churches tremble lest their pastors be taken from them to fill other posts in denominational work. Instead of cutting down the supply of pottage, let us do more for its support, and pray for laborers, and stronger and better men, the while proving our faith by our works.

Some one may say, Our ministers largely come from other schools, and even from other denominations, so they are enough for our purpose. Yes, verily, God may send us such as he has done in the past. Let us thank God for them. But is that any reason why we should not provide for our own needs? Because God will raise up his own from homes of misery and degradation and crime, should we, therefore, let our children run the streets

and sow their wild oats? Away with such an argument; it is but an excuse and a cloak for indifference and selfishness!

Let us do as the man from Baal-shalisha did. Let us bring our first-fruits, be it but twenty loaves. Let us do what we can to support the Theological Department, as planned by the Education Society, agreeable to the vote of the people at the last Conference. Our people can raise the amount asked for—a paltry \$1,500—for the highest and noblest work, the training of men of God for our Zion. Compare this with the money given for other purposes, and with what we ought to do for the work of God. Some day I may have something to say upon the giving of at least the tenth required of God's ancient people. It is hard for some men to tell what the Lord is, indeed, giving them, they say. The farmer can tithe his increase; the man who works for wages can tithe his earnings; but the man of business, who knows not how he stands from day to day, he cannot. But, my brother, you spend upon yourself and your household surely less than what God bestows upon you for that purpose, else you are a spendthrift. If we tithe even our *spendings*, we shall be able to give this amount over and above what we now do for our denominational work. Think, hereafter, when you draw from your business what you expend upon yourself and all depending upon you, that the tenth surely ought to be given to God's work. I say not that the law of the tithe is binding upon us in the sense in which it was upon them of old. But shall we do less than they—we who are sons of the New Covenant in the blood of him who loved us and gave his life for us?

If we do this, and bring our first-fruits to the men of God for this object, God will do as he did of old. He will make it more. How will he do this? I am not a prophet, nor the son of a prophet, in the fullest ancient sense, but I dare affirm that, if we are in earnest in this matter, and all give what we can, God will, in his own time, raise up men of might and wealth to endow this our Theological Seminary in a manner commensurate with its needs. We may say we will wait till he does this. Then we shall wait forever. If we are cold, indifferent and selfish, then will the atmosphere of our church life be hostile to the development of such generosity. But if we are on fire, and give from year to year as we can, believing that this is God's work and our chief duty in the matter of education, as it truly is, then we may trust God's Spirit to touch the hearts of those who are able, and the permanent endowment will certainly follow.

The servitor's question was, "Is it worth while?" It is like the question of the disciples at the feeding of the five thousand, and like the question of Judas at the gift of the costly ointment. It is the question of a heartless materialism.

Our spiritual food as a people is the Word of God. We have the pure doctrine. We rest upon that Word. We know that upon its pure teachings the future of our cause and our people depends! Shame on us if we leave that teaching to other denominations to give to our young men! Shame on us if the repast spread before our young and truly loyal men be such as to cause them to go to other fields to gather that which we in our selfishness fail to provide! Let us do our best, trusting the Giver of all good to be our recompense and our reward. Then will he send forth his laborers; then will he feed them with food convenient for them, and that at our own fireside. Amen!

## Missions.

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

THE evangelistic meetings in the Middle Island church, W. Va., conducted by brethren J. G. Burdick and D. W. Leath, are deepening in interest. Fourteen young people from ten to twenty years of age have already professed Christ, several have been baptized, four backsliders have returned, and others are seeking the Saviour, among them older people.

BRO. J. H. HURLEY, pastor of the Dodge Centre church, Minn., went to Cartwright, Wis., not knowing that Mrs. Townsend was there, to do some missionary work. He and Mrs. Townsend have been working together in a revival effort. Considerable interest is awakened. It is hoped that the church will be greatly revived, the membership increased, great unity shall prevail, and that the church and society will soon call a pastor.

WE believe in consecration to Christ and his service. It is a state of heart and life which every Christian should desire and attain. It is evident that in our churches some are desiring and attaining it, and may the number increase until it shall embrace the entire membership of our churches. This consecration is seen in some of our young people as well as in older ones. Bro. Jacob Bakker gives his strong young manhood to the mission work in Eastern Central Africa. He is desirous and willing to give consecrated and self-sacrificing service to bring the light of Calvary and Sinai to the dark and benighted Africans. There were other young men willing and ready to go if wanted. It is the indwelling and inworking Spirit of God that leads young men to such consecration. But example does much to inspire persons to devotion to Christ and the work of his kingdom. The consecrated and devoted lives of the late Dr. Ella F. Swinney and of Joseph Booth have a great influence in inspiring young men and women to give their lives to a consecrated service for the Master.

It is not to our young men alone come the desire and purpose to act and do something for Jesus Christ and the salvation of men. Our young ladies are catching the spirit and purpose and consecration. Miss Elizabeth A. Fisher, of the Marlboro church, N. J., a graduate of the State Normal at Trenton, N. J., and a successful teacher, has decided to give some of her life to the work of the Master. She declined a call to the position of a teacher in New Jersey at a salary of \$700, and has gone to do missionary work on the South-western field, where her former pastor and his wife, Mr. and Mrs. G. H. F. Randolph, are now laboring. She goes without pay, giving her time and labor, her traveling expenses being met by the Evangelistic Committee of the Missionary Board. She goes onto that field to work more especially among the children and young people, though she will assist Bro. Randolph to some extent in evangelistic meetings at the organ and in the singing. She will teach the children and young people in music and singing and in various lines of religious knowledge and work, but not least to be an object lesson in inner life and outward appearance, in manner, politeness, refinement, inspiration, aspiration, high purpose, aim and endeavor, in life

and character. Who can measure the influence and power of this consecrated, cultured, refined, Christian young woman in her daily contact with the children and young people on this field? Such line of work is as much needed in some of our frontier fields as preaching, and perhaps more so. The work of Miss Emily P. Newton and her sister Phebe in the missionary school taught by them near the Cumberland Seventh-day Baptist church in North Carolina, and supported by three of our women in the North, was very fruitful in good results; in higher conception of life, in refined and cultured manhood and womanhood, in bringing young people to Jesus Christ and consecration to his service. The influence of their work in that school will never end. May we not hope and pray that the work and influence of Miss Fisher in the South-western field may be as fruitful in good results. May we not fail to give Bro. Jacob Bakker and Sister Elizabeth A. Fisher our prayers, and beseech the loving Saviour to bless them and give success to their labors.

FROM A. G. CROFOOT.

On account of the expense of keeping a hall rented, our folks at Holgate, Ohio, now hold their meetings in a private house. The most of the expense of renting, lighting and warming the hall was borne by one family. Now they have fitted up the best room in their home for a church room, with about thirty chairs in it, where they hold meetings and Sabbath-school. There were not as many who attended the meetings when I was there as at other times, still they have quite a little Sabbath-school and more to attend meeting than you would naturally expect in a private house. Sickness has kept some away from the meeting at Stokes, but they keep up their Sabbath-school almost every week. I meet with them every two weeks, and preach after Sabbath-school.

JACKSON CENTRE, OHIO, Jan. 10, 1901.

SAVED BY HOPE.

It is never safe to build a theological system on a single text. How dangerous it would be to shut up the whole meaning of salvation to one single phase of it! Paul evidently never expected to have any expression of his taken out and used as though it contained all he ever said. "We are saved by hope." It is a great truth. But it will not do to forget that he also said, "We are saved by grace"; "We are saved by faith"; "The gospel is the power of God unto salvation." Nobody can say everything at one time, and it must not be concluded that one believes only barely what he says when he is dealing with a special subject. Let this be remembered as we touch for a moment on Paul's great utterance: "We are saved by hope."

There is surely no salvation for a man who has lost his hope. Despair has no place in the gospel of salvation. The moment God's loving purpose for us makes itself real to us, and we arise to go to the Father, hopelessness has ceased. Nobody faces God with despair. With beautiful imagery, the Bible says there is a rainbow about the throne of God. So there is. Nobody looks that way without the spring of hope which the rainbow symbolizes.

Hell has begun in earnest when hope is gone, and the poet was right when he saw over the gate to that dolorous realm: "All hope

abandon ye who enter here." Hope is one of the great elements of faith. It is an expectation and a confidence that we shall get what we need. It is just that expectation and confidence which makes salvation possible. Isn't salvation impossible for the man who settles down with his poor, lean life, and says with resignation, "Well, I don't expect anything more than just this which I am"? His failure to expect cuts off his chance at salvation. It is a kind of disease which attacks two classes of persons—the very bad and the very good. The former say to themselves: "I am too bad ever to be anything. I have no hope of ever being better." There is no chance of being better until the hope comes; but once let the rainbow about the throne be seen, then the new life may begin in earnest. The case of the other class is, perhaps, harder. They are the self-made saints who appear satisfied with the product. They are so good that they have no expectation of being made better. They are called pharisees, but they were not all killed in the destruction of Jerusalem, A. D. 70. Real salvation does not come to them because they have no hope, no expectation.

There is, however, a very large class of Christians who do not quite realize what an essential element of a vigorous Christian life hope is. They haven't Christianity enough to cast off their blue glasses. Alas, such glasses make even God's rainbow look all one color! Such must not be our way of life. There is never an age of the world when there are not hard things to face. Has Christian faith now for the first time met difficulties? Is this the only time in history when the world seemed out of joint? Did no other epoch seem to have a drift toward materialism? Is the church just now beginning to be lukewarm? Think, if there is a tendency to discouragement, of that magnificent phrase of Paul's, "The God of patience"! He can stand the universe. Why? Not because everything in it is right, but because he sees things working for good, because the groaning and travailing are prophetic of an unveiling of the sons of God. We have, it is true, no divine foresight. But the curtain has been lifted enough, so that no one of us ought to lack that patience and hope which make life triumphant, even in the days of unfinished battle.—*The American Friend*.

A DRY TREAT.

The "Evils of Drinking" was the subject upon which two prominent clubmen communed the other day.

"Why not ask one's friends to take something more useful than a drink?"

Acting upon the idea, they went into the nearest shop—a haberdasher's—and Number One asked:

"What will you have?"

"A pair of socks, I think," said Number Two, and with a "Here's Luck!" he put them in his pocket.

"Have one with me?"

"Thanks; I'll have a tie."

They chatted while the tie was being wrapped up, and then came to the inevitable:

"Have another?"

"No, thanks, really," was the answer; "have to keep my head clear for business, don't you know!"—*The Inland*.

## Woman's Work.

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

### BEAUTIFUL HANDS.

Flirting through the dishwater,  
Making up the bread,  
Cleaning pewter, scrubbing floor,  
Patting up the bed.

Ever busied, not for self,  
In some useful way—  
Never resting from their labors  
All the livelong day.

They are not fine or dimpled,  
Nor white nor even small;  
But, oh! those toil-worn fingers  
To me are all in all.

They are not like a "lady's"—  
But they do with all their might  
Whatever lies before them,  
Whate'er is good and right.

And I know that, when she shall show them,  
As at Judgment-seat she stands,  
The Lord will praise the beauty  
Of those seamed and hardened hands.

For He'll see the fruits of their labors,  
And the will that in them lies;  
And I know they'll be perfectly lovely  
In the Lord's approving eyes!

—Selected.

### REPORT OF NEW YORK CONVENTION OF WOMAN'S CHRISTIAN TEMPERANCE UNION.

BY A. P.

[This paper was read at a meeting of one of our Missionary Societies, and requested for the Woman's Page, but has been unavoidably delayed. H. L. M.]

It is a great privilege to give this report of the Convention of the Woman's Christian Temperance Union of the State of New York, where there were present over three hundred delegates, and nearly as many visitors, representing 22,103 women of the Empire State, all wearing the white ribbon and pledged to total abstinence and to work for the destruction of the traffic in alcoholic liquors.

Tuesday morning, Oct. 16, 1900, was indeed the beginning of red letter days to many New York W. C. T. U. women who had seldom if ever had the privilege of attending a State Convention. The interior of Park M. E. church presented a lovely sight. On the walls and pillars were hung more than twenty-five silk banners of counties, and about the platform and each side of the church were festoons of red, white and blue cards strung upon white ribbons, which represented hundreds of temperance pledges signed by children of the Bible-schools.

Soon after 9 o'clock the President called the convention to order, and the crusade psalm (the 146th) was read, and prayer was offered by Mrs. Hall, president of Clinton County, and the song "Some Glad Day" was sung.

Roll call of officers and superintendents brought out many beautiful and apt mottoes and quotations.

The response given by the State President, Mrs. Ella A. Boole, was so good that, afterward, she was asked to repeat it that all who wished might copy it. It was this:

"The inner half of every cloud  
Is bright and shining,  
And so I turn my clouds about  
And always wear them inside out  
To show the lining."

There are over thirty different departments in which these women are working for the annihilation of the traffic which seeks to make its dealers rich at the expense of the souls and bodies of its devotees, and the destruction of every good which the Church of Christ seeks to uphold and to rebuild. There is no evil in the world to-day so wide-spread in its influence, and so the work of the consecrated women has widened and widened until, as I

have said, there are over thirty departments of work in the state.

The State President in her annual address speaks thus of this department work: "We have broadened our work from a single department into a 'do everything policy,' which utilizes every woman who is willing to commit herself to any phase of temperance effort, that she may cut off the tiniest rootlet which may be helping to nourish the great tree of the liquor traffic, while the Woman's Christian Temperance Union has become a center of influence in every town, and is directing its work against the great tap-root, the license system. We are building sentiment not only in churches, but in forts and barracks, aboard warships, in alms-houses and jails; wherever there is sick and suffering humanity, there our women have found the trail of the serpent of drink and have gone with the gospel message."

Each local Union takes up one or all of these departments as they find opportunity to work, seeking to oppose the enemy at every turn. But many of these women, after years of work on educational and preventative lines, have come to the conclusion that the only successful remedy for this great evil of our country comes through the ballot, and so they desire to enter into the full rights of citizenship, that they may take their stand with a power equal to that of their brothers.

There are 22,174 white ribbon women in New York State, but when we consider that the saloon keepers of the state outnumber them by more than 5,700, we wonder that every Christian, home-loving woman is not willing to don the white ribbon and stand over against a saloon keeper.

Many of our Seventh-day Baptist women have felt that they cannot work in this organization because some years ago the Department of Sabbath Observance made such urgent and restrictive resolutions on the observance of Sunday. We believe that every principle stood for with firmness and persistence wins respect and recognition in the end, and so the action of the Seventh-day Baptist women of Allegany County, who have stayed in the ranks, has had its influence, and at the Convention just past there was nothing said in the report of the Superintendent of Sabbath Observance or at any other time to which we as Seventh-day Baptists could take exceptions. Again, many women have refused to take up the work because they believe the Woman's Christian Temperance Union favors one political party above another, but this is not necessarily so. Mrs. L. M. N. Stevens, National President, spoke quite strongly on this point, that it is the principle of prohibition and not the party for which we are working. Mrs. Boole also said in her annual address, "As an organization we do not dictate the political affiliations of our members." The women are learning to adopt the tactics of their enemies and to favor any organization or party that will carry out their principles.

The first forenoon was taken up with the reports of the Corresponding Secretary, Mrs. Nellie H. Hutchinson, and Treasurer, Mrs. Ellen L. Tenny, showing a gain in membership of 1,376.

The annual sermon by Mrs. Mary J. Weaver, National Evangelist, occupied a half hour, and the Convention closed with the Noontide prayer by Mrs. Emilie U. Burgess, President

of Ulster County. The custom of noontide prayer is observed by white ribboners the world around.

"'Tis always noontide somewhere,  
And across the shining continent from shore to shore,  
Somewhere our prayers are rising ever more."

In the afternoon was a memorial service conducted by Miss Celia S. Hutton in memory of white ribboners and friends of temperance who have been promoted during the year. Following this were reports from the Secretaries of the Y branch and the L. T. Legion branch, and the report of the editor and publisher of the state paper, Mrs. Francis Graham, showing a balance of \$500 turned over to the State Treasury. An address on the Curfew Law was given by Prof. E. S. Redman, Superintendent of Schools of Hornellsville.

The chief feature of the evening session was the annual address of the President, Mrs. Ella A. Boole.

Wednesday was given up to the reports of organizers and superintendents of departments. The Organizers were given five minutes and the Superintendents ten minutes each. Every one could have occupied twice the time allotted her, but when time was called cheerfully gave way to the next in order. The Christian love and promptness and willingness to give up their own wishes for the good of the convention were apparent all through the sessions. Among the many reports I can mention only a few. The work among the seamen is a large field, and Miss Alexander, the Superintendent, reported a great amount of work done in the navy on warships and in hospitals. The Social Purity work was reported by Mrs. Helen L. Bullock, Superintendent. This is a vast and very difficult work, but a most worthy one. Much is being done, but the need in this line is appalling. Mrs. A. J. R. Beers, Superintendent of Sabbath-school work, reported 144,478 children pledged in the Bible-schools of the state.

A very pleasing feature of the convention music were the solos by Mrs. Graham.

Wednesday evening was the Young People's evening, the first part being conducted by the State Secretary of L. T. L. work, Mrs. Mary B. Wood. Herbert C. Shattuck, of Cornell University, gave an address on the Need of Senior Legions in schools and colleges. Addresses were also given by Miss Grace Bowerman and Harry B. Roberts. The latter is a student at Syracuse University and President of the State L. T. L. He was a very bright and interesting speaker. The second hour was in charge of the State Secretary of the Young Woman's Branch. The principal address was by the State Secretary, Mrs. Cora Seaberry. It was a very stirring address.

Thursday morning was the election of officers. Special prayer was offered that the result of this election might be over-ruled of God to his glory and the furtherance of the work. The officers were all re-elected.

Thursday evening was a session of special interest from the fact that the National President, Mrs. Lillian M. N. Stevens, and Miss Anna Gordon, Vice President at large, were present and made addresses. Friday morning was the closing session of the Convention. Mrs. Stevens and Miss Gordon again addressed the Convention. There were interesting and helpful department conferences and evangelistic services each morning before the regular sessions.

Time will not permit me to give a more detailed account of the doings of this great

Conventicn, but as I came away I felt that life meant more than ever before, and that for myself, my white ribbon shall stand for my ballot, as Mrs. Boole called it, for total abstinence from that which desecrates these temples of God, our bodies, and for a clean life for the individual whether man or woman, and that I will both diligently work and earnestly pray for the time when our loved nation shall not legalize or sanction that which makes its citizens less God-like, and when mothers and sisters can let their loved ones go away from home to make their way in the world without the dreadful thought that on every street stand open the doors of temptation whose evil effects are so eternal.

## ISRAEL.

BY MRS. A. B. FOX.

Dirty, ragged, forlorn, he sat on a bench by Mrs. Halsey's cottage door, greedily devouring the warm breakfast the kind-hearted woman had given him. As he finished he arose and, with a miserable attempt at a bow, said: "Thank'e, ma'am, them victuals was very filling;" then, holding his hat awkwardly in his hand, he continued: "I'm tired of wanderin', ma'am, and the cold weather a-coming on. If ye would only keep me the winter, I'd do your chores for nothing and be thankful. All I'd ask would be the victuals, and mayhap any old clothes that ye might have from time to time. I could sleep in the barn and I'd serve ye faithful." He looked wistfully at the lady.

Mrs. Halsey hesitated. She lived in the cottage with her father and little daughter Alice, an only child of four years.

The man watched her anxiously. He spoke again. "Ye needn't be afeared, ma'am. I'm the son of honest parents, and I'll do ye no harm. My name's Israel Putnam. They give me a Bible name, but I'm afeared I ain't lived up to it," and he shook his head doubtfully.

Something about the man impressed Mrs. Halsey favorably, despite his objectionable appearance, and she consented to let him stay.

Little Alice became very fond of him, and loved to follow him about as he worked, prattling her baby talk, to which Israel listened with evident enjoyment. "The little un's cute," he would say, admiringly, when she would make some unusually bright speech.

The days grew shorter and the winter began in earnest.

One cold day Mrs. Halsey went to visit a neighbor who was ill. She left her little girl playing contentedly with her toys and her father sitting on his easy chair by the fire, reading the paper. Soothed by the warmth and quiet the old man fell asleep. It had begun to snow, and the flakes steadily increased in size and in quantity. The little girl, tired of play, went to the window and watched with pleased interest the pretty white "fedders," as she called them, fall softly to the ground. Going to the door she opened it and peeped out. She held out her hands to catch the tiny flakes, and laughed delightedly as she felt their soft, cold touch. Becoming bolder, she ran outside, shouting with glee as she felt the pretty "fedders" falling all about her.

An hour later, when Mrs. Halsey returned, she found her father still asleep in his corner and Alice nowhere to be seen. Quickly awak-

ening him, she asked hastily where the child was. Dazed with sleep, he could only remember a few words, but without waiting to listen, the mother ran from room to room, searching the house from top to bottom, but no Alice could be found. As she returned from her vain search, she found Israel, who had just come in from the barn. "Have you seen Alice?" cried the nearly frantic woman. He shook his head.

"The little 'un? Ain't she here?" he asked. Mrs. Halsey sank on a chair and sobbed unrestrainedly.

The wind was rising and the snow was turning to sleet, that beat upon the window panes with a dreary sound. Mrs. Halsey shuddered. "My darling out in this awful storm," she moaned.

Israel stood silent a moment, then putting on his hat, spoke to the weeping woman. "Don't ye fret. I'll bring the kid back to ye," and went out into the storm. The wind blew the stinging sleet across his face.

He walked down the road, examining carefully each drift and mound of snow. "It might be the kid," he muttered. The short winter afternoon was drawing to a close, and it was growing bitterly cold.

Presently Israel noticed a small heap of snow ahead in the middle of the road, an unusual place for a drift. He hurried to it and carefully scraping aside the snowy covering, his eager hand touched tresses of stiff golden hair and a small white face still and cold.

"It's the little 'un," he murmured. He shook her vigorously, but the blue eyes still remained closed in their death-like sleep, and the small white lips were silent.

Laying her carefully down, Israel took off his coat, which was none too thick, and wrapping it closely about the little figure, lifted her, oh, so tenderly, and held her close to his breast.

Then turning about he fought his way back against the fury of the storm, bearing his precious burden.

It was dark now and he was almost perished with the cold, but his arms did not relax their hold and he stumbled on. It seemed hours before he saw the welcome lights of the cottage, and almost falling up the path, with a mighty effort he flung open the door and placed the child in the arms of the overjoyed mother.

Alice was undressed, wrapped in hot blankets, and put to bed. It was not long before the little lips smiled again and the blue eyes opened wide. Warm food was given her, and she was soon fast asleep, while the grateful mother wept tears of thankfulness and joy at having her beloved child restored to her.

As soon as she could leave the little girl, Mrs. Halsey hastened to the kitchen to thank the man who had saved her daughter from an awful death. He was not there. Her father told her he had gone to his room in the barn.

The storm raged all night, but the morning dawned clear and bright.

Israel did not make his appearance as usual. Mrs. Halsey and her father shoveled a foot-path to the barn and found him lying on the bed dressed as he had been the night before.

Mrs. Halsey exclaimed as she saw him. He was shaking violently; his face was flushed and he breathed with difficulty. "Why, Israel, you are ill!" she cried, in alarm.

"Yes, ma'am; it's the pneumony. I've had it before, but this time I'm thinkin' it'll get the best of me. How's the little 'un?"

"She is entirely well; but, my poor fellow, what can we do for you?" and Mrs. Halsey's eyes filled with tears.

"Nothin', thank'e ma'am. The little 'un's all right, bless her. I told ye I'd find her for yer." His voice had a triumphant ring.

It was too true; his frame, enfeebled by hardship and privation, had succumbed to the exposure of the night before, and he grew worse rapidly. It was impossible to obtain a doctor, as the roads were unbroken and piled with drifts, and even Mrs. Halsey's unpracticed eye saw plainly he was beyond remedy.

"Where's the little un?" he asked continually. They carried little Alice to his bedside, and he smiled as he saw the sweet face and heard the childish voice. "She's all right, ain't she? I told yer I'd find her," and a glow of satisfaction lit up the haggard features.

"Israel," said Mrs. Halsey, bending over him, "you say you were born of honest parents. Do you not think that they will rejoice when they know, as they will know, that their son Israel died a hero?" He listened eagerly and Mrs. Halsey continued softly: "Greater love hath no man than this, that a man lay down his life for his friends. The world may well envy you, Israel, for you have done even as Christ did."

He smiled brightly. Pointing to Alice, he murmured faintly, "The little un." Mrs. Halsey lifted her child, and the small lips were pressed to those of the dying man.

A great content and peace stole over the worn, white face, and Israel the tramp died a hero.—*Household*.

## TRACT SOCIETY—EXECUTIVE BOARD MEETING.

The Executive Board of the American Sabbath Tract Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Feb. 10, 1901, at 2.15 P. M., President J. Frank Hubbard in the Chair.

Members present.—J. F. Hubbard, Stephen Babcock, D. E. Titsworth, L. E. Livermore, A. E. Main, A. H. Lewis, W. M. Stillman, J. A. Hubbard, F. L. Green, Corliss F. Randolph, J. M. Titsworth, C. C. Chipman, F. J. Hubbard, H. M. Maxson, A. L. Titsworth, and Business Manager J. P. Mosher.

Visitor.—H. H. Baker.

Prayer was offered by Rev. L. E. Livermore. Minutes of last meeting were read.

The various committees of the Board reported progress in their work, but presented nothing requiring special action at this time.

Correspondence was received from the Amookoo brothers of Salt Pond, West Africa, requesting literature, and the Business Manager reported that a number of RECORDERS and *Helping Hands* had been sent them, accompanied by price list of annual subscriptions to the same. The matter was further referred to the Manager, J. P. Mosher. On motion the gift of a copy of Smith's Bible Dictionary from a member of the Board for the Amookoo Bros. was accepted, and the portion of their letter referring to the same was referred to the Corresponding Secretaries of the Missionary and Tract Societies.

Correspondence from Secretary O. U. Whitford was received, in relation to the Board's employing Mr. Granberry in colporteur work in Arkansas, and on motion the Correspond-



ing Secretary was requested to notify Mr. Granberry that the Board is not in position to engage additional colporteurs at this time.

Correspondence from Rev. A. P. Ashurst reported the distribution, during the past month, of 32 000 pages.

Correspondence was received from E. P. Saunders in relation to the program of the Annual Meeting, and on motion the President and Secretaries were appointed a committee on program with power.

Correspondence was received from Alfred A. Titsworth on behalf of the executors, in relation to the bequest of Isaac D. Titsworth to the Society, and on motion it was voted to accept the offer as stated in the correspondence viz., in lieu of \$100 per year for five years, to accept land in Dunellen, N. J., at an appraised value of \$500. Voted that the carrying out of the provision of the will as related to the Society, and according to the proposition just accepted, be referred to the Supervisory Committee.

On motion the Recording Secretary was requested to express to the executors of the will of the late Isaac D. Titsworth the appreciation of the Board for their efforts to carry out the provisions of the will.

Voted that the Corresponding Secretary, and any other members of the Board who may be able to attend, be requested to represent the Board at the Conference of Representatives to be held the day before the General Conference convenes.

On motion the Corresponding Secretary was requested to communicate with the President of the Conference, and express the opinion of the Board that it would be more convenient to a large number for Conference to convene one week earlier than now arranged, and, other societies and organizations concurring, to secure such change of time.

Minutes read and approved.

Board adjourned.

ARTHUR L. TITSWORTH, *Rec. Sec.*

#### TWO SERVANTS OF GOD.

During the Civil War, the owner of a plantation near Tampa, Florida, called his two slaves to him, and said, in substance:

"I am in need of money, and have an opportunity to sell you in Georgia. If I do it, I want you to understand the reason: it is necessity that impels me. Yet even now I would make desperate efforts to keep you, but I am sure that before the war is over you will be free."

The two slaves loved their master and cheerfully consented to be sold for his sake, yet looked forward to the time of which he had told them, and which was nearer even than he thought when they were to be free.

Freedom came, and Abraham, one of the ex-slaves, seeking a surname worthy of a free man, took, like Booker Washington, "the best name he could find," and became Abraham Grant. As Abraham Grant he worked his way through school, preaching the gospel the while to his less-favored brethren, and as the Rev. Abraham Grant he took his place in the African Methodist Church. Steadily he rose in his church and increased in usefulness, becoming a leader in the progressive work of his denomination, not only in America but in Africa, and at length was chosen to the episcopate.

A notable conference was to be held in Tampa, and an old man, living back on his plan-

tation, read that Bishop Abraham Grant was to preside. He knew the name, and he hitched up his horse, drove to Tampa and sought, at the noon hour, the busy bishop who had once been his slave.

It was an affecting meeting; and when the time came for the afternoon session, the two men walked arm in arm to the church, white man and negro, layman and bishop, each forgetting what the world counted distinction or superiority in a Christian fellowship which had had its beginnings on the plantation, in the days when there were masters and slaves.

There were white men who wondered that the old master should be walking arm in arm with a negro; there were members of the conference who wondered what the bishop was saying to the poorly-dressed man by his side; but the two were happy together. At the church the bishop introduced his old master, and the white man sat on the front seat, a reverent worshiper among men of dark skins, in a conference presided over by his former slave.

At the close of the meeting, as they bade each other farewell, the white man took the negro's hand and said, "Abraham, I want you to promise one thing. You live far from here, but when I die, I want you to come and preach my funeral sermon."

The bishop promised, and the two men parted. That funeral, when it occurs, will be worth going far to attend. There have been few like it, and the conditions are past that will make others like it possible in future years.—*The Youth's Companion.*

#### THE BRICK AUTOGRAPH.

When a workman was cleaning the bricks from the walls of the old South Church in Farmington, Maine, after its destruction by fire, he found a brick on which some letters could be seen; and after clearing off the mortar he read there, "F. B. Stewart, 1836." The brick was saved and carried to Captain Stewart, an old man of eighty. After puzzling over it for some time, he remarked that about fifty years ago, when in a brick yard, in an idle moment he amused himself by tracing his name with a stick upon a soft unburnt brick. He had probably never since thought of the act, but now, after fifty years, his name confronted him upon the brick in his own handwriting.

In like manner the tablets on which are inscribed the history and traditions of Nineveh, which was destroyed ages ago, have been discovered amid the heaps of ruins where they have lain so long, and have been produced to give testimony, which corresponds with and confirms the statements of the Scriptures of truth. Thus too the Moabite stone, and the sculptured tombs of Egypt, covered with inscriptions more durable than brass or iron, rise up to confirm those ancient oracles of God, which have been given to the Jewish nation, and preserved and brought down to the present time.

But there is another record still more enduring, where every act of man is inscribed, and every word noted down; and the sight of those pages will startle many a guilty soul, in that day when the great white throne shall appear; when the judgment shall sit, and the books shall be opened; when God shall bring every work into judgment, with every secret thing, and when every man must give an account of himself to God. Only the

blood that cleanses from sin can blot out the record of a dark and guilty past. Only the pardoning mercy of God can cancel the guilt of human transgression. Blessed is the man whose iniquities are pardoned, whose sins are covered. Blessed is the man to whom God has said, "I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins." Then when the guilty shall tremble and the godless shall have no way to flee, the merciful shall obtain mercy, and shall have boldness in the presence of the Lord.—*The Christian.*

#### WHAT MAKES MEN STRONG?

The apostle wrote unto young men, "because," as he said, "they are strong." But when is a young man strong? Is he strong when he is held and shaken like a reed in the clutch of some base appetite? Is he strong when he is scourged and driven at the hand of some lust like a slave, and, like a slave, submits without shame or resistance? Is he strong when a low bred sneer, a stinging taunt or a silly banter can sheer him from a noble purpose? Is he strong when the breath of a woman, expressed in an invitation to taste the wine cup, can blow his resolution and pledge into the air, and whirl them, as the wind whirls a feather, out of sight and thought? Is he strong when he is too cowardly to stand by his convictions of loyalty to Christ and virtue? It was not to such that John wrote.

The thing that makes young men strong is moral courage—high, undaunted courage; or, to put it in a single, sinewy Saxon word—grit. In public and business life this quality enables a young man to say "No," not as though he wanted to say "Yes," but a negative that everybody, the devil included, will understand the meaning of.—*Youth's Friend.*

If your plants fail to grow and bloom well in the window-garden in the winter, you may be sure there are good reasons for their inactivity. In order to remedy the difficulties which interfere with their development you must find out the reason why your plants do not grow and bloom properly.

Sometimes plants do not become firmly established. This is often the case among those which have been lately repotted. You cannot expect much from them until they have formed new working root. If a recently potted plant holds its own, neither gaining nor losing, be patient with it, and let it take its time to get accustomed to its new conditions. As soon as the plant has formed new feeding roots, and these have taken hold of the soil, it will more than likely astonish you with its rapid development.

Sometimes plants are given too much water. When they are comparatively at a standstill very little water is needed. This is especially true in the autumn, before they have become accustomed to the house and the new order of things. Evaporation will be taking place slowly then, and as the roots of the plants are not in a condition to make use of much moisture a little water will be quite sufficient. Aim to keep the ground simply moist at all times. If large quantities of water are given, the soil will often remain so wet that it becomes soured, and sour soil will almost always cause disease of the roots which are planted in it. The good old rule of watering plants only when the surface of the soil looks dry is a golden one for the flower-grower to follow.—*Exchange.*

## Young People's Work.

### "I PRAY THEE, HAVE ME EXCUSED."

A paper by Ora A. Crandall, of North Loup, Nebraska, read at the Yearly Meeting in Farnam, Nebraska, Oct. 14, 1900.

This is an expression which has been in vogue ever since men have met the demands of duty. The feast of salvation set before the world long ago is still waiting, and men still ask to be excused.

While the whole parable of the great supper (Luke 14: 16-24) is not especially applicable to us, yet a consideration of the clause I have chosen for my theme will not be out of place, as we often hear it used. Whenever a soul is moved to confess his sins, and announce before the world his intention of putting on the armor of Christ, the tempter is ready with an excuse. His youth, a horror of a "strict Christian life," or the plea for time to "sow his wild oats," are common excuses. And too often the sins of some well-meaning church-member are pointed to as a stumbling-block.

In a similar way the church-member is excusing himself for his non-appearance at church or prayer-meeting by saying he doesn't like the pastor and doesn't think that he ought to go feeling as he does, or some one has said something about him, and he thinks he had better stay away if his efforts in the church are not appreciated, etc. Again we hear men asking to be excused because they have been injured, some brother has treated them unfairly in a business transaction, and they cannot worship with hypocrites. Oh, my friend, can you offer no better excuse for shirking your duty than that some one else has neglected his?

In the C. E. Society we find those who ask to be excused from the performance of the duties that fall to them as members. Some are active in one line, perhaps the music or the social features, but refuse to take the pledge. They cannot keep it, they have not time to read the Bible every day, or they think that this or that clause ought not to be in the pledge; in fact they do not think we need a pledge at all. Then there are active pledge members, who, if asked to lead the meeting, are ready with a host of excuses. They have not studied the topic and cannot spare time to prepare a lesson. They tried to lead a meeting a few weeks ago, and the meeting was a failure, or they have made arrangements to spend Sabbath afternoon elsewhere. Occasionally we hear one say plainly, "I don't want to," without any other excuse, and we rather like such candor.

There is scarcely an hour in the day that we do not ask to be excused from doing something we know we ought to do. We put off the errand of mercy and fail to receive a blessing in doing, because we are too weary, or for some other selfish reason. We refuse to speak a good word for a friend when we hear him falsely spoken of, because folks might misunderstand our motives in so doing. The unkind word at home is pardonable, we think, because we "felt out of sorts," which would seem a very poor reason for making some one else feel in the same way. So we live, always trying to pacify a stinging conscience for things done or undone, for selfish reasons.

By such excuses we lose the blessings we might enjoy; but there are other and more

serious results to be considered. Such excuses have an evil influence over others. They have a demoralizing effect on Christian associates. If you neglect your Christian duties, others are, in some measure, influenced by your act and find it easier to neglect theirs through your example.

The earnest Christian may have stability and principle enough not to be led astray by your excuses, but there are others whom we should be very careful not to mislead. These are the half-Christians and backsliders, who are in such condition that a feather's weight of influence may decide their destiny. What must be their decision when they hear those who are looked up to in the church and society asked to be excused from even a trivial task? I think we do not realize how much of the back-slider's discouragement we are responsible for. Those whom we call unbelievers, the hardened and avaricious business men, the reckless young men and the unhappy skeptics, profess to have no thought of religion, but they are watching Christians and note each time they shirk responsibility, and wonder if that is part of the religion men profess to love. They are looking at our outside dealings, and are not charitable enough to credit us with good intentions; so we and our Christianity are condemned by the world, because we are not doing as we know God would have us do, but are saying, "I pray thee, have me excused." Oh, friends, Christians, let us awake to a sense of our duty to the world and God, and cease to make those excuses which are such a detriment to ourselves and to others. Let us do faithfully what God requires of us and trust him that good may result.

Ask not to be excused,  
There's earnest work to do,  
Stand ready to be used  
Where God may station you.

His invitation kind  
To us has oft been given,  
Accept and ye shall find  
'Tis sweet to work for heaven.

### INVEST IN YOURSELF.

In the course of an address, John Wanamaker said he was once called upon to invest in an expedition to recover Spanish mahogany and doubloons from the Spanish Main, which, for half a century, had lain under the rolling waves in sunken frigates. "But, young men," he continued, "I know of better expeditions than this right at home, deep down under the sea of neglect and ignorance and discouragement. Near your own feet lie treasures untold, and you can have them all for your own by earnest watch and faithful study and proper care.

"Let us not be content to mine the most coal, make the largest locomotives and weave the largest quantity of carpets; but, amid the sounds of the pick, the blows of the hammer, the rattle of the looms and the roar of the machinery, take care that the immortal mechanism of God's own hand—the mind—is still full-trained for the highest and noblest service.

"This is the most enduring kind of property to acquire, a property of soul which no disaster can wreck or ruin. Whatever may be the changes that shall sweep over our fair land, no power can ever take away from you your investments in knowledge."

No other investment can equal the investment made in yourself. What other advantage can possibly compare with the educa-

tion which opens wider the door of a narrow life? How much money would match the wealth of expanded powers, of unfolded possibilities? Can you estimate, in dollars and cents, the advantages which your college course has given you? If you have made the most of your opportunities, you are a larger, broader, grander man in every way.

Money is not the measure of highest values. There is something greater and nobler in life than piling up dollars, or in owning houses and large estates. Would you not rather be a millionaire of brains, a millionaire of character, of achievement, than a mere millionaire of money?—*Success.*

ONE matter which all young girls should consider, which is, perhaps, almost hackneyed and yet never unnecessary, is the question of reverence, all that is implied by the injunction to honor our parents. To honor them is not only to obey them! It goes further and deeper than mere obedience. You cannot possibly understand the love that your mother bears you; it is a law of nature that you should not understand. It is like no other love; peculiarly interwoven with every fibre of her being, not to be comprehended by any daughter of you all until the day when you, perhaps, hold your own children in your arms. You must take it on trust. But remember that this love of hers makes her acutely conscious of every touch of hardness and coldness in your voice; she misses the kiss that you are in too great a hurry to bestow, she winces at the argumentative voice with which you labor to get your own way; she dreads unspeakably to lose your affection and respect. Don't grudge the tender word, the long caress, even if you feel a little impatient of it all the while. You will long for it with a heart-sick longing when it can never be yours again. And remember that hardness is one of the faults of youth; you should strive against it as much as you strive against your faults of bad temper, or inaccuracy, or sloth. Be hard on yourself, if you like; that won't hurt you. But you may regret it all your life that you have been hard on anybody else.—*Watchman.*

### QUARTERLY REPORT.

J. D. CLARKE, Treasurer,

In account with the

YOUNG PEOPLE'S PERMANENT COMMITTEE.

Receipts from Nov. 1, 1900, to Feb. 1, 1901.

Leonardsville .....	\$ 5 75
Shiloh, Missionary, \$5; Tract, \$5 .....	10 00
Adams Centre, Missionary, \$15; Tract, \$15 .....	30 00
Plainfield, Missionary, \$25; Tract, \$25 .....	50 00
Boulder .....	5 00
	\$100 75

J. D. CLARKE, Treas.

### THE GREATEST BOOKS OF THE CENTURY.

Seven men attempt in *The Outlook* to name the ten books or authors which have had the greatest influence on the thought of the nineteenth century; these seven men are James Bryce, Henry Van Dyke, Arthur T. Hadly, Thomas Wentworth Higginson, William DeWitt Hyde, Edward Everett Hale, and G. Stanley Hall. The seven all agree on one book, namely, Darwin's *Origin of Species*.

Five of the seven agree upon Hegel as one of the greatest influences, and two select Hegel's *Logic* as the typical book by which that great system-maker strove to reconcile science with theology. Four of the seven agree upon Goethe's *Faust*, that glorious poetic attempt to grapple with the problem of evil. Only three of the seven include Carlyle

among the ten great influences. These three are Presidents Hall and Hyde, and Professor Van Dyke. It is surprising that Mr. Bryce, who must know that for fifty years Carlyle's house in Chelsea was the intellectual center of England, mentions no book of Carlyle, but does mention Wordsworth's *Excursion*! One could wish that Wordsworth's *Excursion* had actually been as deep and wide an influence as Carlyle's doctrines of duty and work and hero-worship. The *Excursion* teaches that man cannot live deeply and happily except he live simply and in communion with nature and nature's God; that this serene life is the best thing he can help others to; and that he must be patient with the world, nor think that French Revolutions can make good the constant neglect of brotherly love. But the *Excursion* has never been widely read. Commenting upon these lists editorially, *The Outlook* says:

The range of books named in these lists is too wide to make any detailed tabulation valuable or significant. Two impressive facts become clear, however, from any study of these lists: the books selected are almost without exception books of spiritual liberation and of the enlargement of human interests and privileges. The men of letters whose works appear in these lists are those who might have said, with Heine, 'Lay a sword on my coffin, for I was a soldier in the war for the liberation of humanity.' Goethe, Wordsworth, Tennyson, Carlyle, Heine, Ruskin, Hugo, Emerson, Browning, Coleridge, Tolstoy, belong with the noble company of those who, in the arts, have striven to set men free and to put them in possession of the larger life. In this great company belong also Darwin, Hegel, Mazzini, Kant, Helmholtz, Schleiermacher and Spencer. In different fields, with diverse aims and with tools of many kinds, these thinkers, investigators, and writers have helped to let men out into a freer and a vaster world. If books of distinctly religious aim are few in these lists, it is because the religious spirit has begun to penetrate all human activities and to heal that ancient and atheistic schism which has broken man's life into fragments by separating what has been mistakenly called the secular from that which has been recognized as the religious.

E. H. L.

#### AN ART STUDENT'S THREE-CENT BED.

Mr. Edward Moran, the marine and figure painter, is over seventy-one years of age, and has had an interesting career. He was born in England in 1829, and came to the United States in 1844. His career began with hardships, but he successfully surmounted all difficulties. He has exhibited in London and Paris, as well as in this country, and is an associate of the National Academy and a member of the American Water Color Society and of the Pennsylvania Academy of Fine Arts.

On his way to Washington, recently, to present his canvas, *The Olympia*, to Admiral Dewey, he passed through Philadelphia.

"Here it was," he said, "that I experienced most of the hardships of my life. I came from Lancashire, England, to New York in the steerage of an immigrant ship when a mere boy, and after stopping there long enough to spend all my money, I walked to Philadelphia, working for my board from town to town by doing chores. In 1844, I studied under James Hamilton, to whom I owe much. Of course he could not understand my poverty, for I had the air of one in comfortable circumstances, but one day he learned that I lodged in an attic room, and that my only furniture was a wooden chair and a copy of a New York paper.

"How do you get along?" he asked.

"Why," I replied, "I sleep on the newspaper at night and sit on the chair in the daytime."—*Saturday Evening Post*.

## Children's Page.

### THE BABY.

Where did you come from, baby dear?  
Out of the everywhere into the here.  
Where did you get your eyes so blue?  
Out of the sky as I came through.  
What makes the light in them sparkle and spin?  
Some of the starry spikes left in.  
Where did you get that little tear?  
I found it waiting when I got here.  
What makes your forehead so smooth and high?  
A soft hand stroked it as I went by.  
What makes your cheek like a warm, white rose?  
Something better than any one knows.  
Whence that three-cornered smile of bliss?  
Three angels gave me at once a kiss.  
Where did you get that pearly ear?  
God spoke and it came out to hear.  
Where did you get those arms and hands?  
Love made itself into bonds and bands.  
Feet, whence did you come, you darling things?  
From the same box as the cherub's wings.  
How did they all just come to be you?  
God thought about me, and so I grew.  
But how did you come to us, you dear?  
God thought about you, and so I am here.

—George Macdonald.

### CIGARETTES.

One day two little boys, smoking cigarettes, got on a street car, and offered the conductor half fare. "No, sirs," said he; "if you're big enough to smoke, you're big enough to pay full fare," and so he made them do it. The conductor was right. Sometimes boys put on men's boots, or hats, in order to look like men, and for the same reason they smoke cigarettes, but these are not the ways for boys to make men out of themselves. Boys only get laughed at when they put men's boots and hats on, but when they put on smoking ways, we do not feel so much like laughing at them as we feel like punishing them, or the men who sold the cigarettes to them.

It will do boys no harm to put on big boots or hats. If they should fall down and get hurt, they can pick themselves up, and they will soon be well again. But this is not the case with cigarette smoking. This hurts a boy all through and through. It takes away his strength, so that he will never grow to be a large, fine man. It hurts his nerves, and makes him less brave and daring than he would otherwise be. It takes away the strength of his muscle, and leaves him weak. It takes the life out of his blood, and the poor blood makes his mouth and eyes sore. It takes the life out of his brain, and makes it almost impossible for him to learn anything. So you see, boys, smoking will make you anything but manly.

Do you know what a crime is? It is something done against the law, like stealing or murder. Selling cigarettes to boys is a crime in nearly all the states in our country, because wise laws have been made against it. When you read history, you will learn about the Spartans, what strong men they were. Why? Because they never allowed a crippled or a weak child to grow up. Such children were always killed. That was cruel and wicked. But we would like to have Americans like the Spartans in noble strength of body. Wise physicians have shown us how weak and crippled children may often be made perfectly well and strong, and the love of Jesus Christ has taught us to be merciful to them who cannot be helped. That which will keep Americans from being like the Spartans is not the few weak children who are mercifully allowed to grow up, but it is the

tobacco smoking among boys and men. You say, "Girls and women don't smoke, and they are not strong, not strong as boys and men." Let me tell you, they would be a great deal stronger if they did not have to breathe the air at home, and on the street, and everywhere, that is filled with the smoke which the boys and the men make! How much sweeter our homes, how much cleaner our streets, if there was no use of tobacco.

You have all heard the story of the spider and the fly. You know it well, how the spider spun a web in which to catch foolish flies. I could tell of one such web that was spun last year for boys. Was it made of silken threads? No; but eight million cigarettes! Those who spun it did not say, "Will you walk in?" but they put a pretty card in each package of cigarettes, and they said, "When a boy gets a hundred of these cards, we will give him a handsome book;" and so the foolish boys "walked in," by smoking as many cigarettes as they could. That was what I would call a smart way to make customers, and "smart" here is just the same as mean. It was like a saloon-keeper near a school, who gave free drinks to boys, so that he might make customers to support his saloon bye-and-bye. This was the reason he gave for doing it. If you want pretty cards and books, boys, don't smoke for them. If you want to be men, don't smoke for it. When there is smoke, something is burning up. Treasures are often found in ashes when there has been a fire.

If all of the ashes which come from the cigars and cigarettes that are smoked could be gathered together, there would be found the remains of many precious things: Good manners, clean habits, good health, good minds, and enough money to make the world far richer than it is.—*Christian Statesman*.

### MY PAPA'S CAT.

#### AN ORIGINAL STORY.

This is a "once upon a time" story, yet it is true. When my papa was a little boy he had a cat that he named "Marilla" after a favorite aunt of his. As he had no little brothers to play with, he devoted much of his time to his pet. She would often play hide and seek with him and even hide where he could not find her. She would catch chipmunks while he was at school and put them in the pockets of his old coat and lie down in his old hat to await his return.

When he got hurt and would cry she would climb upon his shoulder and lick his face and hair as if she felt sorry for him. She was his friend and almost constant companion for a good many years. But she was taken sick and died a natural death. The Sabbath-day before he left for Alfred University he hid her up in a white cloth and put her in a box and buried her very tearfully.

W. R. G.

CENTER BERLIN, N. Y.

### Deafness Cannot be Cured

by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucus lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

We will give One Hundred Dollars for any case of Deafness (caused by catarrh) that cannot be cured by Hall's Catarrh Cure. Send for circulars, free.

F. J. CHENEY &amp; CO., Toledo, O.

Sold by Druggists, 75 c.

Hall's Family Pills are the best.

## Our Reading Room.

"Hence then as we have opportunity, let us be working what is good, towards all, but especially towards the family of the faith."—Gal. 6: 10. "But to do good and to communicate, forget not."—Heb. 13: 16.

ALFRED, N. Y.—Both the First and Second Alfred churches expect to get new hymn books in the not distant future. If any other churches are considering the same question, we would like to correspond with them. It might be to our mutual advantage in selecting and purchasing. If your church has *any thought* of adopting new books, please write at once. Don't delay. L. C. RANDOLPH.

MIDDLE ISLAND, W. VA.—Evangelistic meetings began at this place Jan. 23, 1901, under the direction of Rev. J. G. Burdick and the pastor, D. W. Leath, assisted by brethren W. L. Davis and S. A. Ford. The interest which was good from the beginning has increased, and under the blessing of the Lord a great work has been done. Twenty-one have been converted, five or six backsliders have been reclaimed, and others are still seeking. The work has reached the strong men and the young men of our community. We praise the Lord that he moved the Missionary Board to send us help. The work already done is the best which has been done in this community for many years. The music has been an attractive feature of the meetings. Many old feuds have been settled, and the Y. P. S. C. E. has been strengthened by the addition of twelve active members. The Testimony meetings are spiritual feasts. The good work has extended to Blandville on the west and to New Milton on the southeast. I will write again when the meetings close.

S. A. F.

### NEWS OF THE WEEK.

The new King of England, Edward the Seventh, has been duly installed, and his mother, whose memory is honored by the whole world, has been laid to rest. Our readers are not especially interested in the details in the various ceremonies in this change of English rulers. It remains to be seen whether the political life of England and her vast interests will be especially affected by the change. It will also be a matter of interest to note what effect the accession of King Edward may have upon the situation in South Africa.

Fighting has continued in South Africa with varying results. The latest reports indicate that the Boers are inclined to seek for peace. Wherever the reader's sympathy may lead him, whether with the English or the Boers, all will rejoice when peace is established.

The efforts of Mrs. Nation and others to destroy the saloons of Kansas has gained great notoriety. The saloon smashing has been undertaken under the plea that saloons are illegal in that state, and that they may be destroyed because illegal. The saloon keepers fear to make a test case in the courts, and it remains to be seen whether the claims and work of Mrs. Nation will be sustained by the judicial authorities. Whatever the outcome may be, a new interest in the temperance question has been aroused which may result in a re-trial at the ballot box. It is too early now to say what result would come if such a trial were made. Recent reports indicate that students from the Methodist college in

Winfield, Kansas, have joined in the work of saloon smashing.

Considerable interest has been aroused in regard to a Tariff war, which is possible between the United States and Russia in consequence of duties imposed upon Russian sugar.

Other matters are so pressing upon the attention of Congress that it is not probable that the reciprocity treaties with other nations will secure much attention during the present session. Meanwhile, the Cubans who are still at work upon their National Constitution are said to be in a better mood toward the United States, and it is likely that the provisions of the new Constitution will accord with the wishes of the United States Government.

Successful steps are being taken toward Civil Government in the Phillipines, and we hope to be able at no distant date to announce the details in this matter, which will show that military rule is at an end and that provisions for civil government are fully established.

Lincoln's birthday was properly celebrated in many parts of the United States. As history takes us farther away from his brilliant career, as President and statesman, the nobility of the man appears in clearer outlines, and the reverence with which his name and memory are held by the people of the United States increases.

The past week has been marked by cold weather throughout the United States. Seven snow storms, coupled with the cold, have impeded railroad work in many places, and ice in the rivers and harbors of the North Atlantic coast has been a source of trouble and loss to shipping.

The Committee of the Presbyterian General Assembly on revision of the denominational creed met again in Washinton during the last week. Thirteen out of sixteen members were present. The final result, it is reported, will be a majority and a minority report to the General Assembly in May next. All agree that some change in the creed is demanded. The form of that change is the point of difference in the committee.

The speech of Edward VII., at the opening of the English Parliament on the 14th of February, so far as it deals with current events and the affairs of the Empire, indicates that no marked change will take place in the policy of the government. The king has announced from the first that he will be a "Constitutional" ruler, as his mother was.

### IN MEMORIAM.

JOSIE L. COON MILLS.

Josie L. Coon was the youngest of seven children in the family of Rev. Amos W. Coon, and was born at Berlin, Rensselaer County, N. Y., July 21, 1861. At two years of age she was left motherless. When ten years old she was baptized into the Seventh-day Baptist church of Lincklaen, N. Y., by the Rev. Joshua Clarke. At sixteen years she commenced school-teaching, and was able to support herself and attend the University at Alfred. During the pastorate of the writer at Independence, N. Y., Sister Coon taught the public school one season, and gave valuable help to the church as organist, and in other ways.

On the 17th of October, 1888, she was married to the Rev. O. S. Mills, who had just completed his college and theological course

in Alfred University, and soon they went to Berea, W. Va., where they labored for three years with the Ritchie church. From there they went to the Lincklaen and Otselic field, where, in singing, and pastoral visits with her husband for five and one-half years, she proved herself a valuable worker in the Lord's vineyard.

From that field of labor she accompanied her husband to the Richburg (N. Y.) church. Experiencing hardships, and health declining, it was thought best to come West and try the Minnesota climate, which seemed to give temporary benefit. At Dodge Centre they built them a beautiful home, which furnished her much comfort and pleasure during her last days. During the last two months she rapidly declined, and early Sabbath morning, Feb. 9, 1901, with a smile, she spoke her last words to her husband, and soon after folded her hands and said, "I guess I'll go to sleep." Immediately falling asleep, she breathed gently and quickly her last, and was asleep in Jesus.

Much might be written of the devotion of a pastor's wife, her faithfulness in church work, and growing faith and trust in the blessed Redeemer. She was modest and winning in society. She leaves in bereavement her husband, two little children, her aged father and one brother, living in Pennsylvania.

The funeral services were held in the Dodge Centre Seventh-day Baptist church, conducted by Elder H. D. Clarke, by her request, assisted by Rev. W. H. Ernst, Pastor J. H. Hurley being absent from home. Sermon from Psa. 16: 11, "In thy presence is fullness of joy; at thy right hand are pleasures forevermore." Subject: The Goal of the Christian's Race. H. D. C.

### LEANDER WELLS LEWIS.

Leander Wells Lewis was born on the east side of "Pine Hill," less than a mile distant from the campus of Alfred University. His boyhood was passed in that section, and at that time the country was thinly settled, and but partially cleared. Nevertheless, he secured a good common-school education, and became a teacher, commencing his work in the winter of 1840 and 1841. He was a young man of steady habits, a total abstainer, and earnest advocate of the cause of temperance. He made a profession of faith in Christ at an early age, and united with the Second Alfred Seventh-day Baptist church. In September, 1844, he married Clarissa Worden. In 1848, they moved to Little Genesee, New York, where the remainder of his life was spent. During the later years of his life he was partially an invalid, but was kindly cared for by his only daughter, who remained a member of his home, and a son who lived near by. Two brothers and two sisters survive him, to mourn the loss of an earnest, conscientious Christian and an affectionate brother. I T. L.

FEBRUARY 6, 1901.

### FREE TO EVERYBODY.

Dr. J. M. Willis, a specialist of Crawfordsville, Indiana, will send free by mail to all who send him their address, a package of Pansy Compound, which is two week's treatment with printed instructions, and is a positive cure for constipation, biliousness, dyspepsia, rheumatism, neuralgia, nervous or sick headache, lagrippe, and blood poison.

## Popular Science.

BY H. H. BAKER.

### A Remarkable Phenomenon.

A large lake, named Nagami, in South Africa, has entirely disappeared. It would be interesting to know its extent one hundred years ago. When Livingston visited it in 1849, it covered an area of at least 300 square miles, and now not a drop of water is to be seen; the ground has the appearance of a marshy plain, some portion of which is covered with reeds.

The Taoge River, that formerly emptied its waters into this lake, has also dried up completely for a distance of more than twenty miles from the lake, and continues to dry up a section farther every year.

The inhabitants have abandoned the villages that were located around the lake and sought other quarters.

We alluded in a former article to the constant receding of the waters of the Caspian Sea, the Sea of Aral and Lake Balkas; these waters in Asia are slowly disappearing. They are located at about forty degrees north of the Equator, while here is a lake that covered over 300 square miles in 1849, with its affluent, which has entirely disappeared within the last fifty years.

It is true, Lake Nagami was located a little south of the Equator, and evidently was subjected to a greater effect from the rays of the sun, and the wind, but why do the waters there or elsewhere swiftly or more leisurely continue to dry up or diminish? Why in the nineteenth century, any more than in the sixteenth or eighteenth?

Is this drying up a phenomenon that goes by fits and starts? While the sun remains at its distance, the earth rolls over evenly as to time, as it has for ages. The moon, being a dead planet, does not possess the power to raise, or even disturb, a single drop of water on the face of this earth; from whence, then, comes the cause for the assuaging of these waters?

From the evidence left of thermal action in ages past, we are of the opinion that the cause is to be found in that the world occupies a new position in accompanying the sun through whatever galaxy of suns it is passing around another center.

We hold it to be axiomatic, that like causes will produce like results, under like circumstances, in all cases. This earth, we think, has (since our remembrance) made quite a change in the evaporation business, revealing remarkable climactic modifications.

Since we have indubitable evidence that the now northern ice-fields of Greenland and northern Asia were once covered with tropical verdure, and, probably at a later period, the glaciers traveled toward the tropics as far south as Trenton, New Jersey, may we not be occupying at this moment the same position formerly occupied at the time these remarkable events occurred?

### Lightning on the Wing, and Going Where It Is Sent.

On the day Queen Victoria died, Mr. Marconi, the inventor of wireless telegraphy, succeeded in sending a message through from St. Catherine's, Isle of Wight, to the Lizard, a distance of 200 miles; since which time perfect communication has been established between these two points. This is stated on the authority of Prof. John A. Fleming, of Liverpool, England.

Some time since, Mr. Marconi sent messages from England across the Channel into France, through clouds, wind and storm, some thirty or more miles; now he can send 200 miles.

If lightning can be sent and steered 200 miles, we hazard nothing in saying that it can be made to do the same for 2,000 miles. The feat which lightning can perform in space is as 1,000 miles to 1.59 of a second, or across the Atlantic Ocean in 3.59. Wires and cables will evidently soon become a nuisance, as they obstruct travel and injure the rolling stock.

## Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

### INTERNATIONAL LESSONS, 1901.

FIRST QUARTER.

Jan. 5.	Jesus Anointed at Bethany.....	Matt. 26: 6-16
Jan. 12.	The Triumphal Entry.....	Matt. 21: 1-17
Jan. 19.	Greeks Seeking Jesus.....	John 12: 20-33
Jan. 26.	Christ Silences the Pharisees.....	Matt. 22: 34-46
Feb. 2.	Parable of the Ten Virgins.....	Matt. 25: 1-13
Feb. 9.	Parable of the Talents.....	Matt. 25: 14-30
Feb. 16.	The Lord's Supper.....	Matt. 26: 17-30
Feb. 23.	Jesus in Gethsemane.....	Matt. 26: 36-46
Mar. 2.	Jesus B. trayed.....	John 18: 1-14
Mar. 9.	Jesus and Caiaphas.....	Matt. 26: 57-68
Mar. 16.	Jesus and Pilate.....	Luke 23: 13-26
Mar. 23.	Jesus Crucified and Buried.....	Luke 23: 35-58
Mar. 30.	Review.....	Isa. 52: 13-63: 12

### LESSON IX.—JESUS BETRAYED.

For Sabbath-day, March 2, 1901.

LESSON TEXT.—John 18: 1-14.

GOLDEN TEXT.—The Son of man is betrayed into the hands of sinners.—Matt. 26: 45.

#### INTRODUCTION.

John omits to mention the agony in the garden, and the sign of the kiss by which Judas designated his Master to the officers. That John has omitted these circumstances does not show that the authenticity of the other accounts is doubtful, or that he considers these details unimportant. He omits the baptism and the temptation at the beginning of his gospel.

While Jesus was comforting his disciples in the upper room, and praying in the garden, Judas was making arrangements for his arrest. And such arrangements! They went forth with a cohort of soldiers as if to capture a rebel surrounded by a band of desperate men and occupying a strong fortress. They went out with torches and lamps as if to find a thief, stealthily concealing himself. They went out to hunt in the night for a man whom they might easily have found by day in public places. But they dared not take him in the presence of the people. They knew that they were wrong in their hatred of him; but they gave reins to their envy, and determined to be avenged upon the One who convicted them of sin.

TIME and PLACE.—Same as in last week's lesson.

PERSONS.—Jesus and his disciples; Judas, the betrayer; the soldiers and their commander, the military tribune, the officers of the Sanhedrin, Malchus, Annas. Some of the elders and chief priests were also present, although not mentioned by John.

#### OUTLINE:

1. Judas with the Soldiers Seeks Jesus. v. 1-3.
2. Jesus Submits to Arrest. v. 4-11.
3. Jesus is Taken Before Annas. v. 12-14.

#### NOTES.

1. **When Jesus had spoken these words he went forth with his disciples.** This verse is parallel to Matt. 26: 30. Last week's lesson has its place between verses 1 and 2 of this chapter. **The brook.** Literally, "winter torrent." At this time of the year it was a dry ravine.

2. **And Judas also, which betrayed him, knew the place.** Our Lord did not leave the upper room to go to this garden because he expected that Judas would undertake his arrest in the city. He knew that Judas was coming to Gethsemane.

3. **A band of men.** The word translated "band" means literally a *cohort*. A cohort was the tenth-part of a legion, and was comprised ordinarily of six hundred men. Some infer that a whole cohort accompanied Judas. It seems very likely that a considerable portion of the cohort at all events was present; for the commanding officer is mentioned in verse 12. The chief priests and elders had evidently given Pilate to understand that they were undertaking a notable arrest and had thus obtained this large detail of soldiers. This supposition accounts for the fact that Pilate was ready to give a hearing in his judgment hall so early in the morning. **And officers from the chief priests and Pharisees.** That is, Levites of the temple-poly who were under the command of the Sanhedrin. From Luke 22: 52, we notice that some of the chief priests and elders themselves accompanied the soldiers and officers to see their orders executed. **With lanterns and torches.** Lights might be needed in the

shadow of the trees even at the time of the Passover full moon. The word translated "lanterns" does not of course refer to *lanterns*, which were then unknown.

4. **Jesus, therefore, knowing all things which should come upon him.** The evangelist wishes us particularly to notice that Jesus was not unaware of the plan to arrest him, nor of what would follow the arrest. He did not expect to be arraigned and then released for lack of evidence against him. **Went forth.** That is, from the place of retirement under the trees where his disciples had been sleeping into the open space where the crowd was. **Whom seek ye?** By this question Jesus directed attention to himself, and showed that he had no disposition to escape.

5. **Jesus of Nazareth.** Literally, "Jesus the Nazarene." The adjective is used here not as a term of reproach, but merely as descriptive of the person they sought. **And Judas also, which betrayed him, stood with them.** This statement is an added stroke by the evangelists to make vivid the picture of Christ facing those who sought to take him. It is probable that Judas had kissed Jesus even before our Lord had asked, "Whom seek ye?"

6. **They went backward and fell to the ground.** They were overcome with awe in the presence of Christ. Whether we regard this as a miraculous or as a natural circumstance, it serves to show that Jesus might easily have escaped if he had desired to do so, and was arrested because he was willing to surrender himself. Compare previous attempts to arrest him. John 7: 30, 44-46.

8. **If therefore ye seek me; let these go their way.** Jesus thus guards against the arrest of his disciples along with him. We might easily imagine that so large a company of soldiers would seize all that were associated with the one they sought, unless they had it definitely in mind that they were to arrest a certain particular one.

9. **That the saying might be fulfilled.** By this circumstance John sees a fulfillment of our Lord's words recorded in chapter 17: 12. This reference of the evangelist is not, however, to deny a deeper and broader meaning for these words of Jesus. It is to be noted that the quotation is, as is usual in the New Testament, without verbal exactness.

10. **Then Simon Peter, having a sword, etc.** It is implied that it was unusual for him to be armed, and that he had a weapon in view of the special dangers to which he saw Jesus exposed in these days. Perhaps he was emboldened to use it by Jesus' reference to swords as recorded in Luke 22: 36-38. With his ideas of the kingdom of God he was blind to the plain indications that Jesus sought arrest rather than avoid it. All four of the evangelists tell of this incident of the cutting off of the ear of a servant of the high priest. John alone mentions the name of Peter and of the slave, Malchus. It is evident that Peter was not aiming to cut off an ear, but rather to kill the man that laid hold of his Master.

11. **The cup which the Father hath given me, shall I not drink it?** Compare Matt. 26: 39. Jesus will have no hindrance to his acceptance of the will of God for him, namely, the suffering and death of the coming day. Matthew tells us that Jesus said in this connection that he might ask the Father for twelve legions of angels and receive them as a bodyguard. Luke relates that Jesus touched the ear of Malchus and healed it.

12. **The captain.** That is, the chiliarch or military tribune, the commander of the cohort. **And bound him.** An altogether needless indignity.

13. **And led him away to Annas first.** It is said of Annas that he was not only high priest himself, but also that he saw his son-in-law and five of his sons successively occupy that office. He was doubtless the leading spirit in the Sanhedrin and the chief enemy of Jesus. **The high priest that same year.** The word "same" should be omitted in the translation. The high priest was supposed to serve for life; but the civil government interfered so far in religious matters as to make frequent changes in this office.

14. **Now Caiaphas was he, etc.** Compare John 11: 50. Caiaphas' argument was to the effect that it was best to put Jesus to death, lest the Romans should see in him a dangerous political leader, and take measures to destroy all that remained to the Jews of national life that they might not rebel against Rome.

## VOICES FROM PAST CENTURIES.

Being Dead They Yet Speak.

The editor of the RECORDER has a few stray papers of the olden time which are of such general interest as justifies space in our columns at this time, so near to the Centennial of 1902. They are written on Fools Cap sheets of coarse, heavy paper, 8x13 inches. These sheets are yellow with age, and broken in some places, but the contents are legible in almost every word. The following is labeled. The ancient spelling is retained.

"NOTES FROM RECORDS AND FILES OF THE CHURCH AT HOPKINTON RHODE ISLAND."

At a church meeting at Hopkinton lower meeting house 28th December A D 1798 Voted that Elder John Burdick & Joseph Potter the Clerk of this church be a committee to examine the files of the church & to prepare for record any writings worthy of Record which may have been omitted, proceeded and found the following which is recorded on Ledger B first page the Sabbatarian brethren, and sisters entered into covenant December 10th 1671 Original number not less than seven

1 Elder William Hiscox Ordained Died May 24th 1704.

2 Elder William Gibson Ordained Died March 10th 1717.

3 Elder John Maxon Ordained Septem. 20th A. D., 1708. Died Decem. 17th, A. D. 1720, in 82nd year of his age.

4 Elder Joseph Clerk Junior Ordained Octo. 21st, A. D. 1712. Died June 5th, A. D. 1719.

5 Elder Joseph Crandal ordained May 8th, A. D. 1715.

6 Elder John Maxon Junior Ordained July 5th, A. D. 1719. Died July, 1747, 81st year of his age.

The present number of members 172, not under hands 34.

Laying on of hands is practised generally.

Singing common and almost constantly practised.

At a church meeting held at Hopkinton lower meeting house, June 25th, 1802, Voted at said Meeting Brother Paul Clark and brother John Hubbard with the Clerk of this Church be a committee to examine and select the time of Ordinations and deaths of the former Elders of this Church, in addition to the above we find, Joseph Maxon was chosen to office of evangelist or traveling minister at Westerly the 17th Septem. A. D. 1732, and by a vote of the Church at Newport Octob. 1st, and there Ordained the 8th of the same month to serve both churches; he accepted the place of an Elder in this church June 25th, A. D. 1739. Died Septem. 1748 in the 78th year of his age. A true Copy,

JOSEPH POTTER, C. Clerk.

John Davis was ordained at Westerly by the request of the brethren at Shrewsbury East New Jersey, June 25th, 1746.

Thomas Hiscox was chosen to the place of an evangelist or traveling minister at Westerly June 23d, A. D. 1719, and again the choice was Renewed Septem. 17th, 1732, and Referred to the Church at Newport who voted his Ordination Oct. 1st, was there Ordained with Joseph Maxon to serve both Churches the 8th Octo. 1732 and took the lead in this Church Octo. 17th, 1750—he died May 20, 1773, in the 77th (supposed incorrect) year of his age (he was baptized in the year 1706.)

Deacon Thomas Clark chosen assistant Elder Octo. 2nd, 1750. Died November 26, 1767, aged 82 years.

Joshua Clark was called to the office of an Elder April 10th, 1767, accepted the call April 26th, 1768, and was ordained in May, 1768. Died March 8th, 1793, in the 77th year of his age.

John Davis was called to the office of the Ministry February 19th, 1771. Ordained March 10th next following.

A Church Established at Farmington (now called Bristol) State of Connecticut the sd Davis was chosen their Elder and watchman in Septem. 18th, 1780. Died August 29th, 1792.

Deacon John Burdick chosen to the office of an Elder December 22nd, 1772, and Ordained June 1774 took the pastoral care of the Church Septem. 3d, 1793. Died february 28th 1802—in the 70th year of his age.

Ebenezer David of Cohansy was Ordained at Hopkinton 31st May, 1775, who was not settled with any church but went Chaplain into the American Army and died.

William Bliss being chosen to the Office of an Evangelist or Elder at Newport was Ordained at Hopkinton December 7th, 1779—& now presides over sd Church at Newport.

A Church was Established by and from this Church at little whosuck (Now called Petersburg) State of N York Septer. 26th, A. D. 1780.

William Coon was Ordained at Hopkinton May 20th, 1783, and took the charge of said Church awhere he Resides. Died.

Nathan Rogers was Ordained at Hopkinton an Evangelist March 12th, 1786, by Request of the Church at New London Neck.

Deacon Henry Clark & Deacon Asa Coon were Ordained Evangelist Septer. 3d, 1793.

A Church gathered by Removal from this Church at Brookfield Unidilla state of New York and were Constituted a church in fellowship with us by a Committee, Elder John Burdick & Elder Asa Coon from this Church October 8th, 1797, and the 12th Instant Said Church accepted Elder Henry Clark who resided with them their Pastor, said Clark removed from this place to Brookfield in the Spring of 1795.

Abram Coon was called to the office of an Evangelist August 17th, 1798, complied with said call the 24th and was Ordained the 26th Inst. Charge given by Elder William Bliss of Newport—and by a Vote of this Church April 23d, 1782, Said Coon took the lead in sd Church.

We the aforesaid Committee agreeable to appointment met at the house of brother Joseph Potter the 15th & 16th of August, 1802, and Report as fully as we are able at present from the Records of this Church and the Records of the Church at Newport and other sources.

JOSEPH POTTER,  
JOHN HUBBARD, } Committee.  
PAUL CLARK, }

About the year 1665 a Number of the members of the Church under Mr. J. Clark Removed to the new plantation at Westerly among whom Mr. John Crandal was a preacher and Elder they afterwards generally embraced the Seventh-day Sabbath and their Successors are now a very large and flourishing Church under the Pastoral care of Mrs. T. & G. Mexson and Mr. Wm. Hiscox, 1671. Some of the members of Mr. Clark's Church who have been in the Observation of the Seventh-day Sabbath for some years thought it proper and necessary to draw off by themselves and they erected a Church under the leadership of Mr. Wm. Hiscox, he died 12th of Septer. 1737.

The last above Observations taken from Mr. Callender's Centry Sermons preached in the beginning of the year 1700 at Newport Rhode Island.

## WILLIAM WOOD, HERO.

Heroism of a peculiar but highly admirable sort was displayed in Philadelphia, recently, by William Wood, a switchman employed in the Reading subway. A train was approaching the tower where Wood was stationed, and he had to move a certain switch to prevent a disastrous derailment. The action of the lever revealed to him that something was out of order, and, hurrying to the switch, Wood found that a pivot bolt had dropped out and disappeared. The train was moving rapidly, and, to save it, a substitute pivot was instantly and absolutely necessary. Wood thrust his middle finger into the empty hole, signaled to a companion in the tower, and the switch moved. Then Wood found himself fastened tight, so close to the track, that a second's delay meant his death beneath the advancing train. He did not delay—he gave one hard pull and walked away, leaving his finger behind him. The improvised pivot served the intended purpose, and the train passed safely.—*The New York Times*.

## THE INCOME OF BUSY WRITERS.

I once asked a veteran and accomplished writer for the press, who won a reputation by his first book, and has since contributed for fifty years to most of the leading reviews and magazines of the United States: "How much money can a man with a first-rate constitution, and with the very best education which America and Europe united can give, earn yearly by writing for periodicals? Can he earn \$2,000?" "No." "Can he earn \$1,600?" After some thought he replied: "Yes; but that is all."—*William Mathews, in the Saturday Evening Post*.

## MARRIAGES.

REYNOLDS—ZOERB.—In Hopkinton, R. I., Jan. 5, 1901, by Rev. L. F. Randolph. Mr. John F. Reynolds and Miss Mary W. Zoerb, both of Ashaway, R. I.

## DEATHS.

NOT upon us or ours the solemn angels  
Have evil wrought.  
The funeral anthem is a glad evangel,  
The good die not.

God calls our loved ones, but we lose not wholly  
What He has given.  
They live on earth in thought and deed as truly  
As in His heaven. —Whittier.

MILLS.—In Dodge Centre, Minn., Feb. 9, 1901, of consumption, Mr. Josie Coon Mills, wife of Rev. O. S. Mills, aged 40 years, 6 months, 19 days. (See "In Memoriam" on another page.)

CLARKE.—January 10, 1901, at Otter Creek, in the town of Milton, Wis., of pneumonia, Bernice Alexandria, a daughter of Nelson C. and Rosellia Heritage Clarke, 8 months old.

Her father is a son of Corydon L. Clarke, formerly of Scott, N. Y. The funeral was conducted by Rev. C. M. Starkweather, who preaches regularly in a church near the home of these parents. The loss is deeply felt by them. w. c. w.

CRANDALL.—In Rockville, R. I., Feb. 3, 1901, Daniel Lee Crandall, in the 61st year of his age.

Brother Crandall made a profession of faith in Christ and united with the Rockville Seventh-day Baptist church in early manhood. Besides two sisters and many relatives, his wife and one son, Alva, survive him. Alva was called home from Alfred, N. Y., but his father died a few hours before his arrival. The funeral was held at the house on Wednesday, February 6. L. F. R.

AINSWORTH.—William Ainsworth was born in West Springfield, Mass., Aug. 17, 1810, and died in Monroe, Wis., Jan. 15, 1901.

In early life he united with the First Baptist church in the town where he lived. He was married to Jane Munger in 1842, and for some years their home was in Western New York. In 1857 they settled at Monroe, Wis. About eight years before his death he came to a knowledge of the Sabbath, and rejoiced exceedingly in its observance during the remainder of his life. He was crippled by paralysis for the last thirteen years before death, but remained patient under the affliction, looking forward with joy to the time of his release, and his entrance into everlasting rest. Because of the illness of other members of the family, only brief services in his memory were held at his home by the Rev. J. H. Berkey, of Monroe. J. M. A.

DAVIS.—Feb. 1, 1901, Mrs. Juliette Crandall Davis, at 56 Eighth Avenue, Brooklyn, N. Y., the residence of her son, Morton E. Davis.

She was born Sept. 14, 1820, a daughter of Saunders and Polly Saunders Crandall, in South Brookfield, Madison Co., N. Y. Early in the forties she was married to Niles Davis, who departed this life at Milton, Wis., in 1893. To them were born two sons, the older of whom, named Byron, lived only seven years. This couple resided at the place of her birth, West Edmeston and Leonardsville, N. Y., until 1856, when they moved to Wisconsin, making their home most of the time until the husband's death at Beloit and Milton, in Rock county of this state. During the past seven years she has been tenderly cared for by the surviving son. In youth she professed Christ, and had her membership first in the Seventh-day Baptist church at West Edmeston, and lastly in that at Leonardsville. She always cherished a deep interest in the affairs of the denomination, and was strongly attached to her immediate relatives. Her remains were brought to Milton, Wis., and buried by the side of those of her husband. w. c. w.

MERRITT.—Mrs. Sarah Edwards Merritt was born in Westerly, R. I., Oct. 11, 1815, and died of a paralytic stroke, in Alfred, N. Y., Jan. 27, 1901.

She was the third daughter of Joseph and Bathsheba Hiscox Edwards. Of a family of six daughters and one son, Mrs. Frances Main is now the only survivor. At about thirty years of age, she was married to Benjamin C. Merritt. Two of their three children are living, Mrs. Annette Swarthout and Mrs. Mary Dickinson, of Bolivar. Their home was in Little Genesee, but for the past ten years since Mr. Merritt's death, the widow, with her sister, has lived in Alfred. She was converted in the great revival conducted by Elder Stillman Coon in the winter of 1838-39, was baptized and joined the First Alfred church, of which she has now been a member for sixty-two years. She was a woman of industrious, kind and helpful spirit. As long as she was able she loved to attend church and to hear the Scriptures read.

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Making few professions, she endeavored, day by day, to do her best. She who has been with her almost constantly for many years, has never heard an unkind word from her lips. By request of the pastor, Rev. B. F. Rogers conducted the services at the house January 30. Interment at Alfred. L. C. R.

DAVIS.—Amanda J. (Finch) Davis was born in Charles City County, Virginia, Nov. 20, 1818, and died in Garwin, Iowa, Feb. 4, 1901.

When she was but two years old her mother died, leaving her to be brought up by her grandfather, Robert Tidale. While she was still quite young her grandparents moved to Monroe County, West Virginia, where they remained about five years, when they settled at Lost Creek. In 1831, they removed to North Hampton, Ohio, where, on June 10, 1834, she was married to James M. Davis. In 1837, Mr. Davis settled on the Indian Reservation near Jackson Centre, in Shelby County, Ohio. About the time of the organization of the Jackson Centre Seventh-day Baptist church, she was baptized by Rev. Lewis A. Davis, and became one of its constituent members. In 1866 they removed to Tama County, Iowa, where she joined the Carleton church, remaining a consistent member until death. Her husband died in December, 1876, since which time, she has most of the time lived with her son-in-law, Dea. Dennis Davis, in whose home she was tenderly cared for until her death. She leaves three children, Mrs. Dennis Davis, of Garwin, Iowa; Ervin Davis, of Milton, Wis., and Rev. John T. Davis, pastor of the Scott Seventh-day Baptist church, Scott, N. Y. Funeral services were held in the Seventh-day Baptist church at Garwin, Iowa, on Feb. 6, conducted by Pastor Geo. W. Burdick, of Welton, Iowa. G. W. D.

**THE JEWS A REMNANT.**

The whereabouts of the ten lost tribes was long a fascinating theme for some Christian scholars. It seems to have appeared again in the question, What becomes of the Jews in modern times? They were in ancient times only a handful of people as compared with the great nations among whom they occupied so large a place in history. They have maintained a distinct nationality for more than 1,800 years without any national organization. Yet they increase, if at all, very slowly. The *Spectator* says that they have not more than doubled their numbers in 1,500 years, and that there are not now in the world more than 8,000,000 Jews. They are healthy, thrifty, temperate and prolific. As a rule they have large families, and their children are well cared for. What becomes of the children? The Irish within a century have increased from 2,000,000 to 8,000,000. The Negroes in the Southern States appear to have increased since the Civil War from about 4,000,000 to 10,000,000, a greater growth in thirty-five years than that of the Jews in fifteen centuries. Is the conjecture of the *Spectator* correct that the great majority of the Jews, in spite of their racial exclusiveness, are merged into the nations with whom they live and cease to be Jews? If that is true, here is a mission of this ancient people which has been overlooked. They are infusing into other races a vitality which has perpetuated their nationality against adverse circumstances, till it is cited as one of the miracles of the ages. Perhaps, after all, the greatest service of the chosen people to the world is their silent, constant and unconscious contribution of moral vigor and religious spirit to the whole human race, a bequest more valuable than that of either Greek or Roman.—*The Congregationalist*.

**Literary Notes.**

A DOZEN of the wealthiest capitalists in the country—men who wield absolute control over immense business enterprises—will tell the readers of the *Saturday Evening Post* (February 16) why they remain in the race which they have already won. Each of them writes frankly whether he makes money for his own sake, for the sheer joy of working, or to gain the power with which vast capital invests itself.

Robert C. Ogden Strikes Squarely at the Business Pessimist.

Are there ten per cent of honest men in the American business world? Does the wealthy, successful business man often sacrifice his moneyed interests to a high moral principle? Would his conscience keep such a man from unloading stock that he knew, from inside information, was going to tumble in value? The Pessimist has a ready answer to these questions. Robert C. Ogden, the head of the famous Wanamaker store in New York, has another answer. And he backs up his opinion with a series of striking, eye-opening incidents out of real life,—the life of the every-day business world. Mr. Ogden's article is going to make a sensation among some people. He has written it exclusively for the *Sunday School Times*, where it will appear February 23.

**REFERENCE LIBRARIES.**

The following list of books is recommended to Pastors and people who have a desire for a thorough and systematic study of the Sabbath question. These books are offered on a cost price basis.

Paganism Surviving in Christianity.....	\$ 1 75
A Critical History of Sunday Legislation.....	1 25
A Critical History of the Sabbath and the Sunday in the Christian Church.....	1 25
Biblical Teachings Concerning the Sabbath and the Sunday.....	60
Sabbath Commentary.....	60
Swift Decadence of Sunday; What Next?.....	1 00
The Seventh-day Baptist Hand Book.....	25
Thoughts on Gillfillan.....	60
Proceedings of the Chicago Council.....	60
The Catholicization of Protestantism on the Sabbath Question.....	25
Studies in Sabbath Reform.....	25
Life and Sermons of Jonathan Allen.....	3 00
Total list price.....	\$11 40
Proposed price, f. o. b., Plainfield, N. J.....	8 00

Address: American Sabbath Tract Society, PLAINFIELD, N. J.

**Special Notices.**

North-Western Tract Depository.

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

MILL YARD Seventh-day Baptist Church, London. Address of Church Secretary, 46 Valmar Road, Denmark Hill, London, S. E.

SEVENTH-DAY BAPTIST SERVICES are held, regularly, in Rochester, N. Y., every Sabbath, at 3 P. M., at the residence of Mr. Irving Saunders, 516 Monroe Avenue, conducted by Rev. S. S. Powell, whose address is 4 Sycamore Street. All Sabbath-keepers, and others, visiting in the city, are cordially invited to these services.

THE Seventh-day Baptist church of New York City holds services at the Memorial Baptist Church, Washington Square South and Thompson Street. The Sabbath-school meets at 10.45 A. M. The preaching service is at 11.30 A. M. Visiting Sabbath-keepers in the city are cordially invited to attend these services. GEO. B. SHAW, *Pastor*, 1293 Union Avenue.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath. I. L. COTTRELL, *Pastor*, 201 Canisteo St.

THE Sabbath-keepers in Syracuse and others who may be in the city over the Sabbath are cordially invited to attend the Bible Class, held every Sabbath afternoon at 4 o'clock, with some one of the resident Sabbath-keepers.

THE Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. M. B. Kelly, 5455 Monroe Ave.

SABBATH-KEEPERS in Utica, N. Y., meet the third Sabbath in each month at 2 P. M., at the home of Dr. S. C. Maxson, 22 Grant St. Preaching by Rev. G. W. Lewis, of Verona Mills. Other Sabbaths, the Bible-class alternates with the various Sabbath-keepers in the city. All are cordially invited.

THE next session of the Ministerial Conference of the Seventh-day Baptist churches of Southern Wisconsin and Chicago will be held with the Rock River church, Feb. 22, 1901, commencing at 10 o'clock, A. M.

**PROGRAM.**

To what extent should the church be a leader in social reform? Rev. L. A. Platts.

What claims have society upon Christians? Rev. S. L. Maxson.

What is the cause of national weakness? Rev. S. H. Babcock.

To what extent should a pastor antagonize evil in a community? E. D. VanHorn.

GEO. J. CRANDALL, *Sec.*

THE next Semi-Annual Convention of the Western Association will convene with the church at Nile, N. Y., March 1-3, 1901. The following program has been arranged:

**SIXTH-DAY AFTERNOON.**

- 2.00. Paper, F. E. Peterson. Discussion.
- 3.00. Ministers' Question Box and Conference.

**EVENING.**

- 7.30. Prayer-meeting, Henry N. Jordan.

**SABBATH MORNING.**

- 11.00. Sermon, Boothe C. Davis.

**AFTERNOON.**

- 2.30. Sabbath-school, Superintendent Nile Sabbath-school.
- 3.30. C. E. Prayer-meeting, Agnes L. Rogers.
- 3.30. Junior Prayer-meeting, Mrs. W. D. Burdick.

**EVENING.**

- 7.30. Young People's Hour, B. Frank Whitford.

**FIRST-DAY MORNING.**

- 10.00. Layman's Hour:
  1. The Future of Sabbath Reform as seen by a Layman, J. M. Mosher.
  2. What can Laymen do Directly Toward Saving Souls? Chas. Stillman.
  3. Which is the greater Lack in the World, Good Places for Good Men, or Good Men for Good Places?
  4. The Office and Duties of the Deacon.
  5. The Relation of Our Laymen to Our Theological Education, Boothe C. Davis.

**AFTERNOON.**

- 2.00. Sabbath-school Hour, I. L. Cottrell.

**EVENING.**

- 7.00. Praise Service, W. D. Burdick.
- 7.30. Sermon, D. B. Coon.
- 8.15. Conference Meeting.

**WANTED!**

A young woman able and willing to do housework; willing to be a "servant" when that is needed; and who, outside of that, would like to be treated as "one of the family." Address, SABBATH RECORDER, Plainfield, N. J.

**WANTED!**

Minutes for the Following Years:

- CONFERENCE—1841, 1845, 1846, 1852.
  - TRACT SOCIETY—1845, 1846, 1847, 1848, 1856, 1857.
  - MISSIONARY SOCIETY—1845, 1846.
  - PUBLISHING SOCIETY—1851, 1852, 1854, 1855, 1856, 1857, 1858.
  - EDUCATION SOCIETY—1856, 1857.
- Send to SABBATH RECORDER, Plainfield, N. J.

