

# THE SABBATH RECORDER.

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

VOLUME 56. No. 5.

JANUARY 29, 1900.

WHOLE No. 2866.

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### "MY FATHER'S HOUSE."

**T**HE Father's house has many rooms,  
And each is fair:  
And some are reached through gathered glooms  
By silent stair;  
But He keeps house, and makes it home,  
Whichever way the children come.

Plenty and peace are everywhere  
His house within;  
The rooms are eloquent with prayer,  
The songs begin,  
And dear hearts, filled with love, are glad,  
Forgetting that they once were sad.

The Father's house is surely thine,  
Therefore why wait?  
His lights of love through darkness shine,  
The hour grows late.  
Push back the curtain of thy doubt,  
And enter—none will cast thee out!

—Marianne Farningham.

\$2.00 A YEAR

PLAINFIELD N J



# Sabbath Recorder.

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

Entered as Second-Class mail matter at the Plainfield, (N. J.) Post-Office, March 12, 1895.

## LAYING UP TREASURES IN HEAVEN.

One of the sweetest promises which Christ has left is that involved in his words counseling us to lay up treasures in heaven. The promise is so great that we often fail to grasp it, even in outline. There is no success in earthly things, except to him who gathers treasures in permanent form. Savings banks are among the most valuable as well as the higher expressions in the business world. To own a bit of land—significantly called in our English tongue "real estate"—is to begin the idea of a permanent home, with which idea all that is best in citizenship and in social life is associated. Transferring this thought to the spiritual realm, we have heaven set forth as the great divine savings bank. Nothing is too small to be deposited there and cared for by divine love. Nothing is so earthly but that, sanctified with a high purpose, it finds a resting-place there and is transmuted into heavenly riches; hence it is that eye hath not seen, nor ear heard, nor hath it entered into the heart of man, the things which God hath in keeping for his children. No small part of the blessed surprising that will come to the faithful ones will be in finding unexpected treasures there, resulting from thoughts, words and purposes, which they have deemed of little value. It is as though a child, playing with pennies, which, in its eagerness or carelessness it loses here and there, finds after months, or years, that a careful and loving mother has gathered them all, has added to them even more than they were at the beginning, thus securing for the child permanent riches of which it did not dream. Nay, more, riches which the child did not appreciate, and which, because of their littleness, it deemed were lost.

A better view of God's care for us, and a higher appreciation of the riches he has gathered for us will be of untold benefit in deepening our love for him and increasing our appreciation of the value of things done in his name. In that wondrous parable of Christ's, concerning service, the great disappointment of those who were called to be rulers over many things was in that they were not conscious that they had ever served him in any way worthy of reward. To have given a cup of cold water, a word of cheer, or a balm of healing was so common, and such an everyday matter with them, that they could not understand how it should entitle them to greater things in the hereafter. God's love for us is magnified beyond measurement in the refrain that runs through that parable: "Thou hast been faithful over a few things, I will make thee ruler over many things. Enter thou into the joy of thy Lord."

## GOD IN NATURE.

Drummond's books, which unite science and religious faith so beautifully, have been of great value to the world in teaching the nearness of God to man. Those of us who were blest with the privilege of studying under the late President Allen, of Alfred, were familiar with the thought which Drummond afterward expressed in his "Natural Law in the Spiritual World." The devout scientist is best prepared to interpret God, whether in

nature or in the Bible. He finds more in a flower than the cold analysis of botany brings to light. He sees more in the landscape than all the skill of art can portray. To know that material things are but another form of divine power is to bring the soul into loving touch with God. Many of the richest experiences in spiritual communion come to him who knows that all law is divine law, and that all law is an expression of divine love. He finds God as no one else can find him who makes no wide difference between matter and force, between God in nature and God in revelation and in communion with human life. Such an one, going into the fields, finds, not an echo of God's presence, but the fullness of that presence. To him a mountain height climbed, even with weary feet, is a new pathway to the divine presence and to communion with divine love. The scientist who doubts has not learned half of God, and he doubts only when he thus imperfectly knows God. Cease to think of God as one and nature as another. Cease to think of life here and life hereafter as a separate form of existence, only that the hereafter is freed from the material features of the present. So far as life, communion with God and the central purpose of existence are concerned, life is one. Death is only the door out of one form, or rather one phase, of life, into another; and to the redeemed soul it is graduation to higher life, larger opportunities and richer communion with the divine. Death does not change character, though it may bring such light and knowledge that the half-formed purposes of life here may take on brighter hues and quicker development. But what we began to say is this: Learn to see God, to be sure of the divine presence, the divine power, and the divine love in everything about you. Beyond all, cease to talk of law and love as two phases of God's character or as antagonistic to each other. Rightly understood, there is as much love in the glory of Sinai as in the sacrifice of Calvary.

## GOLD COAST, WEST AFRICA.

Because of the Seventh-day Baptist interests at Salt Pond, Gold Coast, West Africa, our readers will be interested in the following facts which we have gleaned from various sources. We have letters announcing that lands purchased for the Seventh-day Baptist Mission are supposed to be gold-bearing.

Between the Republic of Liberia and the British colony of Lagos, on the Gulf of Guinea, lies the interesting country known as the Gold Coast of West Africa. The first "guinea" coin was made of gold from that region. Nearly half a century ago the Gold Coast was created a British colony, although so far back as the seventeenth century it had been practically a British settlement. Behind and to the north of it lies Ashanti, famous for its warlike tribes and for the thrift and industry of its inhabitants, as well as the wealth and power of its former kings. The Gold Coast colony proper is about three hundred and fifty miles long, and, with the hinterland, contains, it is estimated, not less than three million people. These, for the most part, are poor, for, while their country is auriferous, their knowledge of working out the gold is comparatively scanty, and they have not the modern appliances that would aid them. Accordingly, gold-mining is generally left to European companies. Some Americans are

also now acquiring gold concessions there. The people are attractive personally. They are primitive in their simplicity, industrious, docile, and affectionate. Mohammedanism has been introduced from the north, and by intermarriages a good many of the natives are being drawn to adopt the faith of Islam. Polygamy was at one time rife among them, but with Christian teaching it is becoming less common, and is certainly not practiced by the Christians. Of the three million inhabitants, however, only about one-tenth are Christians. Europeans and Americans can become acclimatized and preserve health, with care, but the main part of the mission work as well as the manual labor must be done by natives.

## SOPHRONIA B. SPENCER.

The Utica, N. Y., papers lately announced the death of Mrs. Sophronia B. Spencer, of West Winfield, N. Y., at the age of 87. Our older readers will remember her as the daughter of Rev. Eli S. Bailey, and sister of Rev. James Bailey, late of Milton, Wis. Most of her life was spent away from Seventh-day Baptists, but she "never left the Sabbath, and she took every opportunity to let her light shine;" thus one writes who knew her well. Sometimes those who are situated thus are among the best witnesses for the truth, and after such a life of isolation from those of like precious faith, the reunions which heaven brings must be doubly joyous.

## RAILWAY STATISTICS.

The Interstate Commerce Commission has just issued its thirteenth annual report. Among many other items of interest, we find the following facts touching railway business in the United States:

This report embraces the returns from 691 lines which were made to the Commission prior to November 24. The mileage covered is 185,245.80 miles, or about 98 per cent of the aggregate mileage in operation at the close of the last fiscal year. The total gross earnings of the railways included in the preliminary report for the year named were \$1,307,253,484. Compared with the figures submitted in the final report for the year ending June 30, 1898, it appears that the gross earnings for the year under consideration were \$59,927,863 in excess of those of the previous year. The operating expenses for the year covered by this report were \$852,428,105, being an increase as compared with the operating expenses declared in the final report of the previous year of \$34,454,829. The net income from operation during the year was \$454,825,379. This is the sum from which interest on bonds, taxes, permanent improvements charged to income account, dividends, and other analogous items must be taken.

The surplus arising from the operation of the railways embraced in the report during the year ending June 30, 1899, was \$50,768,209. When it is recalled that the year ending June 30, 1895, showed a deficit of \$31,075,030, the financial betterment of the railways of the country may be properly appreciated. The dividends declared by operating companies during the year ending June 30, 1899, were \$82,214,820, a figure considerably in excess of the dividends declared the previous year. It must be remembered that this figure does not include the dividends paid through the agency of subsidiary lines.



Inasmuch, however, as this class of dividends is nearly constant year by year on account of the fact that they are commonly guaranteed in the form of a lease or of a rental contract, the fact that the dividends declared by operating roads are not far from \$17,000,000 in excess of those declared by the roads in the previous year may be accepted as a fair indication of the increased returns to the holders of railway stocks.

On another page will be found a clipping from the *Evangelist*, Presbyterian, of New York, expressing sorrow that the local Presbytery has taken up Dr. Birch's heresy-trial movement against Prof. McGiffert. We share the sorrow expressed by the *Evangelist*, and trust that wiser counsels will prevail before the trial proceeds to any length. Dr. McGiffert's book does not warrant the movement. If he is unorthodox, judged by the Westminster standards, there are better ways of defending truth and Presbyterianism than through a heresy trial.

#### A SCRUB-WOMAN'S SERMON.

[Selected from *Light and Hope* by J. G. Mahoney.]

Please, sah, dar am a quah-looking pusson at the doah who want to see you. She says her name is Sophie, and dat she am a preacher.

In the hall I found the "quah pusson," and as I advanced she smiled, and all her face joined in as she said, with strong German accent, "Oh, brutter; at last I haf got here. I hear you tell of your night mishener (missionary) word, and I say, 'Father, let me go and see this brutter.' To-day he said, 'Sophie, you make fifty cents yesterday, now go you down and gif that for the work, and preach to the brutter.' 'But, Father, I haf no sermon.' Father said, 'You walk down and gif him the car-fare, and I give you the sermon on the way.' So here I was, and here is the money."

I hardly knew what to think of her. She had walked three miles and given one day's wages to the cause. I felt if she preached as well as she practiced, I should like to hear her, so I invited her in.

"Yes," she continued, "I was called to scrub and preach. I learned to work, I vas a borned preacher. I do good work, and can be trusted, so the people wants me; but if they haf me, they must haf the preach also. No preach no work; so I scrub unto the Lord, and preach to all in the house. Where do I belong? I belong to Jesus, and I trust God for all. When I am out of work, I tell Father. He is the best employment office; you don't have to pay, nor wait. He sends it right away. I once went into a minister's family. I vas tried there, sure. Why, brutter, they talked of reforming a drunkard. I think the ding they could do vas to reform the Christian. There are so many blue, mouldy Christians; cemetery Christians, I call them. They sits weeping and wailing on tomb-stones; they nefer gets out into the resurrection life of Christ. We worship not a dead, but a risen Christ; and yet so many stop at the cross, satisfied with their sins pardoned, when they should press on to companionship with the risen Lord. Well, this minister was like that. Father used me to bring him out into the light. One day he said, 'Sophie, how can I get the power in my sermons you get in your prayer-meeting experience.'

"Oh, that's easy; you practice your ser-

mon a week before you preach it. I mean live what you preach for a week, then fire low, and you hit some one sure. Your sermon stick to the wall, you fire so high."

"'Sophie,' said he, 'you are always so full, while I am starved.' That's your own fault; go to the table, that's full; help yourself.

'Oh, Sophie,' he says, 'I wish I had your patience and humility.' Well, I said, you can't borrow from me, I haf none to spare, but if you read your Testament right you get it. 'What do you mean? I do read it right. I read it in the Greek and English.' But brutter, you don't read it right. Brutter Paul says, 'Glory in tribulation.' Now G-L-O-R-Y don't spell growl, — glory not growl—yet when trial comes you growl like a dog over a bone. If you want patience, glory in tribulation; and Paul says that 'tribulation worketh patience (that's way to get it), and patience experance, and experance hope, and hope maketh not ashamed.' See how you get up those steps into a better experance, when you take the first step und glory instead of growl; und about humility Peter says, 'be clothed with humility.' You don't need to go to any of the clothing stores for they don't keep it; but instead of looking enviously at me, go ask Father for a suit of humility for your self. He will clothe you; he is no respecter of persons.

"'Well,' says he, 'Sophie, I dress poorly, while you dress very well for a scrub-woman. How can you afford it?' I am the child of the king, und he promises durable clothing. When I wants anything, I tell Father I want so and so, und if it vas good for me, I always get it. Sometimes Father says, 'That is no good for you, Sophie.' It don't do to gif children all they cry for. For twelve years I pray, O Father make me a foreign mishener, I want to go to foreign land and preach. One day I pray that, und Father say, Sophie, stop! Where were you borned? Germany, Father. Well, aint you a foreign mishener already? When I see that, Father says to me, Who lives on the floor above you? A family of Swedes; und on the other floor above them? Why some Switzers, und in the rear home are Italians, und a block away are some Chinese. Now you never said a word to these people about my Son. Do you think I will send you thousand of miles away to the foreign and heathen, when you have got them all around und you nefer care enough about them to speak to them about their soul?

Well, I went to work at once, und I find if we do what is at our hands, he will give us more. I had some money saved up und I learn if I gif a few dollars I could send a boy to school in Japan. I do it, und now he is a mishener among his own people. One day I heard about the colored people down South. "Well," Father said, "Sophie, you can give to that, sure." But I felt stingy-like; I felt bad, und Father seemed to say, all you haf I gif you, and you won't gif a little back. I feel worser until I go to the minister, und gif him enough to set a woman to teach; und now I haf a woman teaching for me down South. So I vas in Japan, down South, and heare in New York, preaching in three places. I tell you, brutter, it vas a precious thing to work for Jesus.

I felt, just then, very small, indeed; and, as I looked at her, I lost sight of her odd appearance, and saw her only as the King's daughter. Here was this woman, working, witness-

ing for Christ, earning only a trifle, yet denying herself, educating a missionary, and sending a teacher to the South. What a rebuke to many of us. "How do you live, and yet have so much to give away?" I asked.

"Oh, I live plain; my clothes cost me not much. I only haf one small room; that is all I want here; but, praise God, I haf a mansion in heaven. In the mornink I always get down the Bible—I call it my love-letter from Father. Sometimes he scoulds a little in the letter, but it vas for reproof und correction, and we need that sometimes. One mornink I opened to the prayer, 'Our Father which art in heaven;' und I says: 'O, Father, I know that by heart; gif me something fresh.' That mornink I had no money to get breakfast, but I did not worry. I thought I gets my breakfast where I vas to work, but they vas all through when I got there. I say, 'nefer mind, I wait for dinner.' Before dinner the woman goes out and forgets all about me. So, no dinner. I got through early, und was so hungry. I came home ready to cry, und I say: 'Father, how is this? You say you nefer leave me, but I work all day without anything to eat;' and I began to complain. 'Look here, Sophie,' said Father, almost speaking to my soul plain, 'look here. This mornink you read in my Book, und when you comes to the daily prayer where it says, "Gif me this day my daily bread," you don't read it; you say, "Gif me something fresh." Is that stale? Because these things come, you forget to be thankful.' At once I-see where I sh, und gets down quick, und say: 'Father, forgive me; give me this day my daly bread, for thy child is hungry.' When I got off my knees there came a knock, and my landlady was there with some biscuits. She said: 'I thought you were tired, and you might not like to get your supper, so I brought these in.' Then I thanked Father, und begun to shout. I tell you, brutter, we so quickly forget those every-day blessings what come right along. So many people nefer are polite enough to say 'thank you,' to God, for the hundred of every-day gifts. The landlady's husband heard me shouting, and came up. And he is an infidel; but he was touched when I told him the answer to my prayers. The woman was a Catholic, and she says: 'Sophie, you always praise Jesus and talk about Jesus. Why you never talk about the Blessed Virgin? I pray to her and expect to see her in heaven.' I told her if she ever expected to see the mother of Jesus, she must first get acquainted with the son, or she would never get into heaven. She said, 'Don't Peter hold the keys?' I told her I did not care who held the keys; that Jesus said, 'I am the door; by me, if any man enter in he shall be saved;' and as I had the door, I didn't care who had the keys. It is precious to have Jesus only, and to live for him. But now I must go, brutter; I will come again if Father will let me."

I saw her to the door, bade her good-bye, and returned to my room, and thanked God for the sermon to which I had listened. I had been sitting in heavenly places in Christ Jesus. There was about the scrub-woman an atmosphere of heaven that seemed to lift me into closer relationship to God, my Father.

Be still, fond man; nor ask thy fate  
to know;  
Face bravely what each God-sent  
moment brings.

—Charles Kingsley.



## IN MEMORIAM.

DEACON OLIVER LANGWORTHY.

The subject of this sketch was a life-long resident of Rhode Island. He was the son of Benjamin and Elizabeth Bentley Langworthy, and was born in the town of Westerly, R. I., Jan. 23, 1817, and died in Ashaway, Jan. 18, 1900, lacking five days of being eighty-three years old. Early in life he moved into the town of Hopkinton, of which he has been a resident for seventy-five years.

He took advantage of what chances there were in his day for an education, and early became a teacher in the public schools, working upon a farm during vacations, thus continuing until his 23d year. In company with Horatio Nelson Burdick, of Ashaway, he then engaged in the manufacturing of stocking yarn, in a mill standing on the site now occupied by the buildings of the Ashaway Woolen Co., and continued in that business until the mill was burned, about 1846. An incident of his life was, that thirty years later, he had as partner in the mercantile business a son of this former partner, Dea. A. B. Burdick, now of New London, Conn. Dea. Langworthy also participated in business with others in manufacturing, once with partners under the firm name of E. R. Brown & Co., at Ashaway; also at Burdickville with a partner he conducted a mill. Later with partners under the name of O. Langworthy & Co., he engaged in the mercantile business, and so continued until Dec. 25, 1899.

Deacon Langworthy was always public-spirited, and did all he could to advance the interests of the community in which he lived. The confidence of his fellows in him was shown in their choice of him as their representative in the State Senate for two consecutive terms. He was a director in the Ashaway National Bank, and President of the Ashaway Savings Bank.

As a Christian, his interest centered in the work of the First Seventh-day Baptist church of Hopkinton. He became a member of that body in 1834, and continued consistent in his profession these 66 years. For a long time he served as treasurer, until age compelled him to abandon that position. On June 23, 1871, he was chosen, with his partner, A. B. Burdick, to serve as deacon, and was ordained to that office in the following August, at the last Yearly Meeting of the Rhode Island and Connecticut Seventh-day Baptist churches, at which time the Rev. A. E. Main was ordained to the gospel ministry. His brethren in the church feel that in this office he served faithfully and well.

Mr. Langworthy married, Sept. 22, 1844, Phoebe, daughter of John Davis Langworthy, of Hopkinton, who died Jan. 14, 1883. Their children were George N., who died June 1, 1885, and John D., who, until the transfer of the business on Dec. 25, was junior partner in the firm of O. Langworthy & Co. There survive Mr. Langworthy, of near kin, one brother, Clark F. Langworthy, of Ashaway, John D. above referred to, and two granddaughters, Misses Flora B. and Annie A. Langworthy, children of George N. Langworthy, residents of Westerly. Dea. Langworthy was a man firm in principle, tender and kind in disposition, honest in his dealings with men and a good servant of the church and of God. The funeral services were held at his late residence Sunday, January 21, conducted by the pastor of the First Hopkinton church, and attended by a large number of sympathizing neighbors and friends.

C. A. B.

## THE GOSPEL AND THE LAW.

BY MARTIN SINDALL.

Tune: "The West Virginia Hills."

Gospel truth and Moral Law,  
Ever beautiful and grand,  
In the Christian's heart and Bible,  
Now and evermore shall stand!  
Is it any wonder, then,  
That our souls with rapture thrill  
As we hear the Gospel story  
And the Father's written will?

CHORUS.

The Ten Commands, blessed commands,  
How we love our Father's Ten Commands!  
They to us reveal his will,  
And he bids us heed them still,  
While in Christ we grasp the love in his commands.

In the Gospel and the Law,  
Both from God the Father's hand,  
We behold eternal blessings  
For the hosts in every land.  
Is it any wonder, then,  
We proclaim the Gospel grand,  
And the ten great words he gave us,  
Each one framed as Love's command?

But the world has quite forgot  
God the seventh day hath blest,  
And hath made forever holy—  
That sweet day of sacred rest;  
This in word and life we'd teach;  
And we hope the world may learn  
That if men shall have a Sabbath  
To his Day they must return.

Jesus Christ, our sacrifice,  
On the cross was crucified;  
But he lives to speak the praises  
Of ten words which never died!  
If we keep them one, and all,  
In the Christ-directed way,  
We shall rest in heavenly mansions,  
In the great all-glorious day.

## ABILITY AND ACCOUNTABILITY.

BY C. A. BURDICK.

God made man for action, and has given him the necessary powers for an active life; and the activities for which he is created affect not himself alone. His life is linked with other lives, and each owes to others helpful service. God is working out through various agencies his purpose of redeeming the world from the curse of sin. He has seen fit to give to us a partnership in the great work. "We are workers together with God." And God has endowed each one with ability—physical, mental and moral—for the performance of our part in the world's work.

Jesus clearly taught that his followers were to take up and carry on the work which he began on the earth. He calls them out from the world's market-place with the commission, "Go work in my vineyard." This work lies along various lines. The gospel is to be preached, wanderers to be sought out, the ignorant to be instructed, the slaves of vice to be emancipated, the needy to be helped, the sick to be ministered to, the sorrowing to be comforted, and the world to be made happier and better every way. The church is Christ's organized agency for doing this work. And in this working body "there are diversities of gifts," and "diversities of operations," each one having ability for some line of work.

There are different measures of ability. To one is given five talents, to another two, and to another one. The parable of the talents, and other parables, teach that God gives to us capabilities for use, and for increase by use, and that ability carries with it responsibility. Whoever is inclined to evade this responsibility should remember the warning contained in the words, "Take the talent from him and cast ye the unprofitable servant into outer darkness."

These words are written with the fact in mind that many seem to think they are under no obligation to take a part in church activities unless they choose. If they are asked to take a class in Sabbath-school, or to

join the choir, or to take some committee work, or to take some other service involving responsibility, they wish to be excused. If there is anything to be done in church work somebody must do it. If there is preaching to be done, somebody must preach. If there is to be a Sabbath-school, there must be officers and teachers. If there is to be singing in worship, somebody must sing. If committee work, somebody must serve on committees. On what principle can it be made the duty of some to accept work and responsibility while others go free?

Those who excuse themselves from accepting responsibilities are apt to do so on the plea of incompetency. It is well to be modest in our estimate of our abilities, but there should be no false modesty. And we should remember that the possession of one talent involves responsibility for its use as truly as does the possession of five. Also that the active use of the ability one has often develops powers, the possession of which had not been suspected. The W. C. T. U. movement brought out hundreds of effective speakers among women whose power in that line would never have been seen if the occasion had not called them into active effort. The Christian Endeavor movement has also shown many examples of developed latent power by being called into active service that otherwise would not have been discovered. God's plan is to implant powers in the germ to be developed by use. The birdling flutters only a little way from its nest at first, but by use its wings come to be capable of sustaining it in long flights in the upper air. Man creeps before he runs. Demosthenes lisped in monosyllables before he fired the Athenian heart by the power of his eloquence. Newton and Kepler struggled with the alphabet before they discovered the laws that govern the universe. Young man, young woman, you do not know what latent ability is in you before you begin to use the little of which you are conscious in the active service that opens to you. The five and the two talent servants doubled their talents by use, as the one talent servant would have done had he used it with diligence. So may you.

Remember another thing, namely, ability is followed by accountability. Jesus taught by the parable of the talents, and by other parables, that a day of reckoning comes when his servants will be called to give account of the trust committed to them; and when they who doubled their talents by faithful service will be commended as good and faithful servants, while they who let the talents lie idle will be condemned as unprofitable servants.

So then there are several reasons why none who are needed for some responsible place of service should think it right to decline, unless they can give a good reason for declining.

1. Every one who would follow Christ is called to enter into his active service.

2. All ability for service, small or great, is a gift from God, and to fail to appreciate and use his gift is to dishonor the giver.

3. All ability given involves accountability for its right use.

Let us strive to be among the "good and faithful servants" in the day of reckoning. And we should find a strong incentive in the thought of what Jesus did and suffered for us, and that we shall stand in his presence when we render our account.

FARINA, Ill., Jan. 10, 1900.



FROM CHICAGO.

To the Editor of the SABBATH RECORDER:

The Seventh-day Baptist church of Chicago has found it very difficult to maintain Friday evening prayer-meetings, from the fact that its members are scattered over so wide a territory.

Such a meeting could not conveniently be held at any private house, because of the long distances to be traveled, as well as the expense of two car fares; therefore last November it was decided to hold a meeting downtown, at 40 Randolph Street, in the same building used for our Sabbath services. It was also planned to divide the time of each meeting between a prayer and conference meeting and the discussion of denominational and church interests.

The attendance so far has been from twenty-five to thirty, and the interest remarkably good. Such questions as "Our Church Work," "Education," and "Evangelistic Work of Pastors," have aroused a deep interest, and the last subject has largely predominated; so in this paper I wish to speak of this particular movement. Two papers were presented in November, one by Pastor Kelly on "Evangelistic Work by Pastors," and the other by C. U. Parker on "Evangelistic Work by Laymen."

These papers provoked much discussion, and the meeting voted that Elder Kelly present his paper to the RECORDER for publication. Those who wish to refer to it, will find it in the RECORDER of Dec. 11, page 792.

Soon after this it was voted that our pastor write to pastors of other churches in regard to their interest in evangelistic work. This letter and extracts from replies of some thirty of the pastors are in the RECORDER of Jan. 1, page 8, under the heading of "What We Think."

In this paper, page 3, is also an editorial by Dr. Lewis on the subject of "Evangelistic Work by Pastors," of wonderful sagacity and power, which every reader of this article is urged to read and reread. Then turn to the Missionary Department of the same RECORDER and read the strong words of the Corresponding Secretary upon the subject of evangelism.

How could this common desire for an onward movement, as expressed from all these different sources, result from any influence except the Holy Spirit? What can be clearer than the duty of our people to go forward upon this line of aggressive work?

IRA J. ORDWAY.

JANUARY 7, 1900.

"FRATERNAL ORDERS" AND THE CHURCH.

Synopsis of a sermon preached at New Market, N. J., Jan. 20, 1900, by Rev. Martin Sindall.

Galatians 6: 10.—"As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith."

If ever, in the history of the Christian church, it was necessary to preach truth, that time is the present. God has always rewarded the preaching of truth. Great promises are connected with its presentation. Truth is divine thought, heavenly seed. "The seed is the word." The church should be, and the true church is, truth in action. At present there are so many things which are seeking to undermine the church, Christians should be on the watch, ever vigilant. It is easy to be deceived. The devil often appears as an angel of light. "For there shall arise false Christs and false prophets, and shall

... if it were possible, deceive the very elect." Sometimes, in an unguarded moment, the Christian is drawn into what may prove to be the enemy's camp. As Christians, we should walk in the light and have no fellowship with darkness. "Be not unequally yoked together with unbelievers." "Come ye out and be ye separate." Many fraternal organizations outside of the church are unworthy of a Christian's presence and affiliation, and his union with them often proves detrimental to the church. The church was planted in the world to serve God's interests. It is to represent our Saviour, and minister unto all, especially unto the household of faith. By loving and working for each other, we draw men unto us. By affiliating as members in secret organizations, with those who are not members with us in Christ Jesus, we weaken the power of the church, and hinder the work which the Holy Spirit would like to do through us. Too often when our people belong to some of the numerous "fraternities," the good which we should do unto all men is done in ways that draw men away from the church, rather than to the church. I desire this morning to view this question from two standpoints: First, Have these societies a right to be known as Fraternities? Second, Is the good which the organizations are doing done in the name of Christ, or in their own name?

1. There are but two ways in which men can become brothers. One is through a common parentage: brothers in the flesh. The other is in the spirit, or through Jesus Christ. We are made one in him by being born again. "That which is born of the flesh is flesh, and that which is born of the spirit is spirit." The boys born of one father and mother are brothers. All who are "born again" are brethren. To say that by taking an oath and being initiated into an "Order" men become brothers, is erroneous; and "fraternal," as applied to these organizations, is a misnomer.

2. All secret societies do some good, many of them much good. Therein lies the trouble. They are doing the work which the churches ought to be doing: caring for the sick, and providing for the widows and fatherless. And all this is done, not in the name of Jesus, but in the name of the Order. Thus, men who are in and of the world, drawn by the prospect of financial aid for their dear ones, and a "benefit" in case of sickness, gladly look to these societies, and in most cases go no higher. The church is secondary, or is not considered a necessity to their welfare.

Christian friend, are you unequally yoked together with unbelievers in any of these organizations? Did you ever stop to consider whether you might be wrong in your desire and willingness to be connected with them?

Should not the church, with the Bible as its guide, representing the kingdom of our Lord, be "all in all" to you? Is it not possible for us, as Seventh-day Baptists, to have our churches run on such business principles that we may receive benefits in a financial way, without secret orders or unchristian affiliations? Shall we not undertake something of this kind?

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NEWS OF THE WEEK.

The final vote on the case of seating Roberts, the Polygamist, as a member of the House of Representatives, was taken on Thursday, Jan. 25, 1900. The question was upon adopting the majority report, which declared that in view of all the facts, Roberts "ought not to have or hold a seat in the House of Representatives, and that the seat to which he was declared elected is hereby declared vacant." An analysis of the final vote shows that 168 Republicans, 96 Democrats and 4 Populists voted in the affirmative, and 47 Democrats, 2 Silver Republicans and 1 Populist in the negative. That this result will be accepted by the people of the United States as right and to be commended, we have no doubt. The RECORDER rejoices in it.

The *Topeka Capital*, of Topeka, Kan., is to place its entire management, editorial and business, in the hands of Rev. Chas. M. Sheldon, for six days, beginning with March 13, next, that Mr. Sheldon may give an example of what a Christian daily newspaper ought to be. The brevity of the time involved will prevent any adequate test as to the success of a paper conducted according to Mr. Sheldon's idea. At least a year should be taken if any adequate test is desired. It will be a fine advertisement for the Topeka paper, scarcely more, unless it suggests further experiments hereafter.

The week has been one of intense interest and anxiety in England. Early in the week the British forces pushed forward in the flank movement and drove the Boers back two or three miles until they reached Spion Kop, a strongly fortified hill which was deemed to be the key to the road leading to Ladysmith, about sixteen miles away. This hill was carried by assault on Tuesday night, the small Boer force retreating. Great rejoicing swept over England at this news. But the joy was soon turned to deeper grief by the news that the English, under General Warren, were unable to hold the position, and it was abandoned within twenty-four hours. Full details as to losses have not come to hand, but they are known to be heavy. Since the movement to cross the Tugela river began, seven days of fighting have left the main Boer position intact, and it seems that no permanent success has come to the English forces, and in the absence of full details there is cause to fear that this failure may prove another severe reverse. It is evident to us that the Boers permitted the English to cross the Tugela unmolested in order to entrap them. The fall of Ladysmith cannot be delayed much longer unless some great victory hastens to the English forces.

During the week, meetings of interest have been held by the Alumni of Cornell University, Dartmouth College and Syracuse University, in which the interests and work of these schools were discussed.

At a dinner of the American Asiatic Association, the Chinese Minister said, that if America desires to have an open door in China for commerce, she ought to remove the Chinese Exclusion Act at home and in the Philippines.

Rapid transit by way of an under-ground railroad, from north to south, through the city of New York, seems well assured.

The enlargement of the Erie Canal, making a waterway for large vessels, is a question of increasing interest to New York City and to the business world in general.

Prominent hemp ports in the Philippines have been opened by the United States forces during the week. It is thought that 200,000 bales are waiting shipment.



## Missions.

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

THE highest worth of children is intrinsic, not commercial. The greatest worth in a child is what there is in him, all the possibilities of human character and greatness, and eternal destiny. In the child is an immortal spirit, to be trained for the highest ends of its earth life, and the highest fruitions of the life beyond. The child should be brought up—not allowed to come up. The injunction of the Apostle Paul to parents, is "bring them up in the nurture and admonition of the Lord." The term "nurture" and "admonition" mean "training" and "putting in mind," hence it becomes the duty of parents to teach their children the mind of the Lord, to teach them of God's existence, his perfections, his laws, the gift of his only begotten Son, for redemption and eternal life, his claims on their hearts and lives. It is the chief duty of Christian parents to train their children in the ways of religion and righteousness and for heaven.

PARENTS teach their children a great many things—how to be polite and graceful in company, how to farm it; how to sell goods; how to succeed in business; how to build a home; how to make and keep money; how to be honest, upright and honored by men; how to avoid the traps and meshes of designing and wicked men, and then leave them to form their own religious notions or get them where they can. How often they get their religious ideas and views from sceptical books, or irreligious and sceptical teachers, or from those who scoff at and reject Jesus Christ. If spiritual training were made first in importance, and worldly training be made secondary and of far less value in the home, how many less young people there would be in the paths of sin, in the places of ruin and in the road that leads to eternal death, and how many more young people there would be in the service of Christ, noble workers in the church and winners of souls for Jesus. Parents, are you giving your children by word and example the truest and highest training?

CHURCHES are very anxious to secure pastors that can and will draw and hold the young people; that is indeed a very important thing for pastors to do. The young people are the hope of the home, the church and the state. But why should not the church be just as anxious for their pastor to draw and hold the business men of the church and community in the active service of Christ and the church? Are they of little worth in building up and advancing the cause of Christ in the world? The world wants active, skillful and successful business men in our banks, on our Boards of Trade, on the Stock Exchange, in manufactories, in agriculture, in commerce, in great worldly enterprises. Does not the church need just as much, such men in the church and for the church, in the kingdom and for the kingdom of Christ, to become consecrated, devoted spiritual workers, and by their means, by their practical wisdom and by their consecrated service, build up and extend the cause of Christ in the world. Let us have pastors that can interest and draw and hold the business in the work of the church.

WE often do more good by our sympathy than by our labor.—F. W. Farrar.

FROM J. W. CROFOOT.

When I wrote you last, just after reaching here, I expected to write again much sooner, but duties have multiplied so rapidly, especially since the birth of our son on Nov. 20, that I find I do not have very much time for letter writing.

I was not surprised to see some of our missionaries on the tug that met the Coptic at Woosung, but I was surprised to see them all there. They appeared to be as glad to see us as we were to see them, and I am sure we could not ask for more than that. Still from the stories they told of the crazy things they had been doing that day, I think they must have been more excited than we were. It was about 5 o'clock on the afternoon of Oct. 24, when we came up the Whangpo and drew along side the wharf, reaching out from the Bund in the English concession. It was a scene of great confusion. There seemed to be at least one native trying to get each trunk out of the huge pile in the boat and no one seemed to have general direction of the matter. However we loaded our trunks, bags and bicycle on a wheelbarrow in charge of Ah Bau, the hospital steward, and we took rickshas for the mission, which is in neither the foreign concession nor the native city, but in the country about two and one-half miles from the Bund and about a third of a mile from the West Gate of the native city. People are not scarce here however, even if it is not in the city. The canal is next to the mission property on one side, and on the other side it is not more than seventy-five or a hundred yards away. Where the two join are two bridges, one of which is called Zia Jau (Slanting Bridge) which is the direction we give to ricksha men when we want to come home.

I am not sure but that I saw a picture of the dwelling house while at home, but Theodore Davis has taken a new one since we reached here. Like all other foreign houses here, this one faces south on account of getting the breeze in summer. Mr. Davis's people have the east side of the house and we have the west side, which faces the dispensary and hospital building (now used for boy's school). Next to the house on the east is the canal, and just in the rear of the house is the Girl's School building.

We live with Dr. Palmborg and Miss Burdick, sharing the expense of house-keeping equally with them. On the ground floor of our side of the house are a parlor, dining-room, and small study, which of course we all use, and on the upper floor are two large bedrooms with bath-rooms attached. Bath-room after the English usage which prevails here is not a room provided with fixed bathtub, etc., but simply a room in which one can put his washstand, etc. Of these two bedrooms, Dr. Palmborg has the front and we have the rear one. Miss Burdick now stays in her room in the school building, but during very cold weather she will share the front bedroom with Dr. Palmborg. The window of our bath-room looks toward the Boy's School, and mornings we can see them on the upper verandah braiding each others hair. At present we are using Dr. Swinney's furniture mainly, and are quite comfortably situated for a temporary arrangement, though somewhat crowded, but I don't know what we will do with our goods when they come.

The morning after our arrival I attended prayer in the school and made a few remarks, which Mr. Davis interpreted. It is a strange experience to a foreigner to have the boys all rise whenever he enters the room, though that is the only correct way to treat a teacher. Theodore Davis has been giving the boys military drill for some time, and I enjoyed seeing him give an exhibition of that for my benefit. The boys seemed to enjoy it too. For a day or two there was much discussion as to what my name should be in Chinese, but finally Kuh Loo Fok, one of two suggested by the boys, was decided upon. Ordinarily only the surname Kuh with the title Sien Sang is used.

Riding a bicycle on the crowded streets is quite a different matter from riding in America. No one seems to pay any attention on the street except to those by whom he may be hurt. The man ignores the woman and the boy, the ricksha and wheelbarrow ignore the pedestrian, the carriage ignores everything but foreigners, and the foreigners ignore every native unless one gets in their way, when they strike him. Of course this does not apply to missionaries. There being no sidewalks, the whole street is full of people and no one thinks of looking in the direction he is going. I haven't collided with a sedan chair yet, and there may be something else that I have missed, but I don't know what it is. A horse and carriage was the most serious, but that was not really very injurious.

The first Friday night I was here I went to the C. E. Society meeting at Union church, and so was out after dark, and as I had then no bicycle lamp I was compelled to get a light. I bought a Chinese lantern and candle for 22 cash and had as good a light as the rickshas and sedan chairs and wheelbarrows carry. The meetings at Union church have been rather disappointing to me, though it may be I am a harsh judge. They seem to me to be lacking in life.

The service the first Sabbath was one of welcome. Remarks were made by Mr. Davis and the teacher of the Boy's School, and by Dyau Sien Sang, a prominent member of the church. At the close of his remarks the whole congregation, of about one hundred I should say, mostly children, rose in token of welcome. At the close of the teacher's speech the school rose and sang a song with uplifted hands, a sort of promise of allegiance, I suppose. I responded briefly through Mr. Davis as interpreter.

SHANGHAI, China, Dec. 12, 1899.

FROM E. H. SOCWELL.

Although my resignation as general missionary was accepted by your Board at the October meeting, yet, by a special arrangement with Secretary Whitford, I have continued my labors upon the Iowa field during the quarter just closed.

The first part of the quarter found me still living at Welton, and preaching there when at home, though the greater part of the time was spent upon the field at large. The services of the church were well attended up to the time of my removal, and the usual interest was manifest in religious matters. Nine of the young people at Welton, who were not members, were in the habit of taking active part in prayer-meetings and were proper candidates for baptism at the time of my removal. The matter of baptism was placed before each of them, but nearly all of



them being young, and the parents of some of them not co-operating in the matter, baptism was not administered. One Sabbath during the quarter was spent at Calamus, where some members of the Welton church reside. Prayer-meeting was held on Sabbath-eve at the home of Mrs. Merritt, and Sabbath-school was held upon the Sabbath, at the home of Mrs. Call. Our attendance upon these services and the visits we made were a source of encouragement and help to our faithful sisters and their children.

The interest at Grand Junction is as good as can be expected, when the scattered condition of our people and the bad roads and unfavorable weather are considered. High rents and low prices for produce have caused several to leave Grand Junction, so our membership has been reduced from what it formerly was. Our people here greatly prized the visit of Bro. A. H. Lewis, and were much helped by his words of counsel and cheer.

A visit made at State Center found Bro. and Sister Hutton still strong in the faith and full of bright hopes and well-laid plans for the future.

A visit of two days was made at the home of Bro. B. C. Babcock, near Dana. Bro. Babcock and family are members at Grand Junction, but poor health and the distance to be traveled prevent them from attending church, as they otherwise would do.

During the last of October I removed from Welton and located as pastor of our church at New Auburn, Minn., but this church has granted me the time in which to perform the regular amount of general missionary labor upon the Iowa field. But few weeks have been spent at New Auburn, and not all our families have yet been called upon, but a good interest seems to be taken in religious matters, and I am quite hopeful regarding my new field. The Sabbath-eve prayer-meeting is well attended, and a deep interest is manifested by those present. Church services and Sabbath-school are well attended. I have preached in the Baptist church upon Sunday evening, a few times, and am to continue this appointment in the future. There is no salary attached to this labor in the Baptist church, but they have no pastor and no preaching by any one except me. I have had good congregations, so far, and the best of attention, and trust that good may come from the labor performed. As I become acquainted, I hope to extend my field of labor and open up one or more preaching stations abroad.

I hope to concentrate all my energies upon this field, and pray that I be so aided by the Holy Spirit that much good may be accomplished.

During the quarter I have made visits at the following points: Welton, Calamus, Maquoketa, Grand Junction, State Centre, Dana, in Iowa, and at New Auburn, Minn., forty-eight visits in all; seventeen sermons have been preached and nineteen prayer-meetings been attended.

NEW AUBURN, Minn. January 2, 1900.

MISSIONARY BOARD MEETING.

The Board of Managers of the Seventh-day Baptist Missionary Society held the regular meeting in the lecture room of the Pawcatuck Seventh-day Baptist church in Westerly, R. I., Wednesday, Jan. 17, 1900. President Wm. L. Clarke in the chair.

Members present—Wm. L. Clarke, O. U. Whitford, A. S. Babcock, Geo. B. Carpenter, Clayton A. Burdick, E. F. Stillman, O. D. Sherman, A. McLearn, L. F. Randolph, B. P. Langworthy 2d, L. T. Clawson, Geo. H. Utter, P. M. Barber, N. M. Mills, S. H. Davis, Gideon T. Collins.

Prayer was offered by O. D. Sherman. O. U. Whitford, Corresponding Secretary, Geo. H. Utter, Treasurer, and Geo. B. Carpenter for the Evangelistic Committee, presented their quarterly reports, which were severally received and ordered recorded.

A. S. Babcock, Committee to procure Bond for the Treasurer, reported that he has prepared the bond and placed it in the hands of the President of the Society.

The following orders were granted:

O. U. Whitford.....	\$264 07
A. G. Crofoot.....	10 00
E. H. Socwell.....	90 79
C. S. Sayre.....	29 80
R. S. Willson.....	35 85
Churches:	
Attala, Ala.....	\$ 25 00
Boulder, Col.....	50 00
Berea, W. Va.....	18 75
Garwin, Iowa.....	25 00
Bethel, Ill.....	25 00
Hammond, La., (6 months).....	75 00
Hornellsville and Hartsville, N. Y.....	50 00
First Westerly.....	50 00
Second Westerly, (6 months).....	37 50
Shingle House, Pa.....	7 70
American Sabbath Tract Society.....	141 56
RECORDERS.....	12 00

It was voted that the Treasurer be authorized to pay all other bills against the Society upon receipt of proper reports.

Correspondence from Wm. C. Daland was received through which he reports his work in London, also one addition to the Mill Yard church by baptism, a convert to the Sabbath.

Two communications from the Mill Yard church were read, requesting aid for the year 1900, and informing us that the church has unanimously granted to the pastor, Rev. Wm. C. Daland, leave of absence to go on his mission to the Gold Coast, West Africa.

It was voted that the time of Rev. Wm. C. Daland on the London field, and the appropriation to the Mill Yard church, be extended until the first day of June, 1900.

It was voted that Samuel H. Davis, Alex. McLearn and O. D. Sherman be a committee to prepare resolutions upon the death of brethren Jonathan Maxson and Charles Potter, deceased, late members of this Board.

AFTERNOON SESSION.

Prayer was offered by Clayton A. Burdick. Correspondence was presented from Mrs. Nathan Wardner concerning the Rotterdam Mission, through which members of the Milton Junction, Wis., church pledge \$120 toward the support of the said work and ask the Society to appropriate \$100 in addition thereto.

An application having been received from the Rotterdam church, upon motion, it was voted that, in view of our action of Oct. 18, 1899, and, also, that \$120 are already pledged by members of the Milton Junction, Wis., church for that purpose, therefore, we appropriate for the Rotterdam (Holland) church the sum of two hundred and twenty dollars for the year 1900.

It was voted that an appropriation of \$100 be made for Rev. D. W. Leath, for work done by him with Green Briar, Black Lick and Middle Island, W. Va., churches, from May 1 to Dec. 31, 1899.

An application was received from the Second Verona, N. Y., church for assistance, and it

was voted that an appropriation of \$40 be made for said church for 1900.

The appropriation for the Lincklaen, Otselic and Preston churches was allowed for supply for the quarter ending March 31, 1900.

It was voted that an appropriation of \$100 each be made to the Hornellsville and Hartsville churches for 1900, also \$100 and traveling expenses for the Berlin, Wis., field.

Also \$100 was appropriated for the Farnam, Neb., church for 1900, and \$25 for work done with the church at Farnam previous to Dec. 31, 1899, by H. C. VanHorn, as shown by report submitted to the Corresponding Secretary.

The Corresponding Secretary presented the report of E. H. Socwell of eleven and one-half years labor as General Missionary on the Iowa field, his labor there closing Dec. 31, 1899.

Correspondence from Dr. C. O. Swinney, R. D. Joiner, L. R. Swinney and others, was referred to the Corresponding Secretary.

It was voted that Arthur E. Main, Geo. H. Utter, Lewis A. Platts, Boothe C. Davis and Wm. C. Whitford (Milton, Wis.,) be our delegates to the Ecumenical Council to be held in New York City from April 21, to May 1, 1900.

The Corresponding Secretary reports 15 sermons besides several meetings conducted by him during the quarter, received 223 communications and sent out 278, besides numerous reports and blanks. He has made a trip of seven weeks in the interest of the Society and performed his usual editorial and committee work.

The Evangelistic Committee has had in its employ Judson G. Burdick and Lester C. Randolph, as evangelists, with good results. The report says, "Bro. Randolph accepted a call to become the pastor of the First Alfred church and entered upon his duty the 1st of January, thus severing connection with the Evangelistic Committee. Bro. Randolph's power as an evangelist is conceded by all who have ever attended a series of meetings under his direction. He has a wonderful faculty of drawing young people about him, and by his good fellowship, sweet Christian character and persuasiveness, hundreds have been led to accept Christ. While we shall miss him in our future work, we bid him God-speed in his new field, and pray that the Lord will richly bless his labors to the salvation of many and the upbuilding of the Master's kingdom in the world."

The Evangelistic Committee has employed Judson G. Burdick, also Mrs. M. G. Townsend as evangelists for 1900, both of whom are already in the work.

Besides reports of other workers, the Committee presents interesting items concerning the work of G. H. F. Randolph on the South-Western field. During the quarter he reports 51 sermons and addresses, besides attending other meetings, nearly 6,000 pages of tracts distributed, and 9 additions.

After reading and approval of the minutes, the meeting adjourned.

WM. L. CLARKE, *President.*

A. S. BABCOCK, *Rec. Sec.*

WHEN men do anything for God, the very least thing, they never know where it will end, nor what amount of work it will do for him. Love's secret therefore is to be always doing things for God, and not to mind because they are very little ones.—F. W. Faber.



## TREASURER'S REPORT.

Quarter Ending December 31, 1899.

GEO. H. UTTER, Treasurer.

In account with

THE SEVENTH-DAY BAPTIST MISSIONARY SOCIETY.

Dr.

Balance in Treasury, Oct. 1, 1899	\$1,405 01
Cash received in October	666 25
November	1,064 02
December	1,409 31
	3,544 59

\$4,544 59

Cr.

O. U. Whitford, balance due on traveling expenses and incidentals, quarter ending Sept. 30, \$226.45; advance on traveling expenses quarter ending Dec. 31, \$25.	251 45
A. G. Crofoot, salary, quarter ending Sept. 30, 1899.	10 00
E. H. Socwell, salary and traveling expenses, quarter ending Sept. 30, 1899.	92 63
Eli F. Looftoro, salary and traveling expenses, quarter ending Sept. 30, 1899.	11 60
R. S. Wilson, salary and traveling expenses, quarter ending Sept. 30, 1899.	40 65
Appropriation for churches:	
Attalla, Ala.	\$25 00
Boulder, Colo.	50 00
Ritchie, W. Va.	18 75
Carlton, Garwin, Iowa.	25 00
Bethel, Illinois.	50 00
Hornellsville and Hartsville, N. Y.	66 64
Salemville, Pa.	12 50
First Westery, N. I.	50 00
Shingle House, Pa.	10 00
W. L. Langworthy, cartage and freight prepaid on J. W. Crofoot's goods, Alfred, N. Y., to New York City	7 20
Funch, Edge & Co., Broke & freight, cartage, insurance, etc., goods of J. W. Crofoot, New York to Shanghai, China	29 50
Orders of Evangelistic Committee:	
Judson G. Burdick, salary, quarter ending Dec. 31, \$120; traveling exp. same, \$25.	\$145 00
L. C. Randolph, salary, September, October and November, 1899, \$150; traveling expenses, same, \$0.35.	150 35
G. H. F. Randolph, salary, quarter ending Sept. 30, \$125; traveling expenses, same, \$25.20.	150 20
W. Godsey, salary, quarter ending Sept. 30.	6 25
L. F. Skaggs, salary, quarter ending Sept. 30.	6 25
Ella F. Swinney, expenses from home to Conference.	8 00
Geo. H. Utter, printing, collection cards, etc.	51 71
Albert S. Babcock, traveling expenses to Berlin, N. Y.	10 96
Interest.	11 60
Loans paid.	650 00
Cash in Treasury, Dec. 31, 1899:	
Special Fund to Re-enforce China Mission.	\$ 621 92
Special Fund for Reduction of Debt.	98 00
Available for Current Expenses.	1,874 37
	2,594 29
	\$4,544 59

E. &amp; O. E.

GEO. H. UTTER, Treas.

## MRS. TOWNSEND AT WALWORTH.

Mrs. M. G. Townsend came here at Thanksgiving and remained until nearly Christmas, and conducted evangelistic services during the entire time, except one or two evenings when she spoke on temperance, under the auspices of the I. O. G. T., who were holding a convention here at the time. Generally she held cottage prayer-meetings or mother's meetings about the village in the afternoons. The Junior C. E. Society, which had adjourned for the winter months, met twice for her to address them and were greatly pleased with her practical instructions. Three members of this Society made request for baptism and church membership.

After the holidays she returned and spent several days, continuing the work so well begun. It was our privilege to have her with us at our annual church dinner, and I think it was mutual pleasure to have her in attendance at our regular covenant meeting and communion service on Sabbath-day, the 6th inst. On the evening of the 10th, a large congregation came to hear the Word and witness the baptismal service which occurred after Mrs. Townsend's inspiring sermon. On Thursday evening she closed her work with us, and on Friday, the 12th, went to Chicago to spend the Sabbath with our people there, and on the following Monday was to start for Boulder, Col.

We cannot measure the good work accomplished during her stay, but she made many friends among us. With a hearty "God speed you," she went from us followed by our prayers upon her and her labors wherever she may be called to herald the gospel.

S. L. M.

BEAUTY is God's handwriting—welcome it in every fair face, every fair sky, every fair flower, and thank for it—Him the fountain of all loveliness.—Charles Kingsley.

## Woman's Work.

By MRS. R. T. ROGERS, Alfred, N. Y.

BEFORE this issue of the RECORDER reaches our readers, we trust our dear Dr. Ella Swinney will be comfortably settled in Walters Sanitarium for a much-needed rest.

WE are pleased to present to our readers this week the first of a series of sketches by Mrs. Lizzie Nelson Fryer, which we are sure will be read with interest. It is not often that we are favored with such pictures of the work of our missionaries in China, as are portrayed by the facile pen of Mrs. Fryer. In a letter accompanying the papers she says, "When I learned, soon after reaching home, that Mr. and Mrs. Crofoot were to be sent to China, it almost seemed in direct answer to our prayers while I was in China and I felt that much of this letter might be out of place under the changed circumstances. Upon reading it over, however, I find that a good portion of it will apply to the present state of things there now, about as well as before, so I am sending it as it was first written."

## FROM MRS. FRYER.

STEAMSHIP HONGKONG MARU,  
Between Honolulu and San Francisco,  
Aug. 2, 1899.

Only the infirmity that comes from being at sea has prevented my writing a letter for your columns before this, as it has been upon my mind and heart to do so ever since Doctor Fryer and I left San Francisco in the Steamship Coptic for China, on the 28th of last April, he going to finish some translations of books in Chinese which he had not completed while there, and also in response to a telegram from the Viceroy of Nanking, in regard to some educational projects for China which were under consideration by the government officials. Fine weather and a calm sea made the journey out a delightful one, and the stops of a day in Honolulu, as well as in Yokohama, Kobe and Nagasaki, as we passed the Japanese Islands, gave us a chance to meet many of our friends of other days, and to see something of mission work in each of those places.

It was on the 23d of May when we reached Shanghai, the place that had been uppermost in mind during all the journey from America. We found our son George and some other friends at the jetty to bid us a warm welcome back to the land which has been our home for so many years.

At Wusung the passengers for Shanghai were transferred to a steam launch, thus allowing the "Coptic" to continue her journey to Hongkong on the evening of the same day. The ride of fourteen miles up the Whangpo river in this launch gave us an idea of the throbbing impulse and life of Western countries which has lately taken hold of old, slow, conservative China. There are miles of factories, shops, and business houses, with their tall smoke-stacks and steam whistles along the banks of this river, quite hiding the flat, treeless plain beyond, and saying to passers-by, "Behold the career which the China of today is just entering upon; henceforth she will hold a new position among the nations of the earth." There are cotton factories, where the native raw material is converted into cloth after the most approved methods of both Old and New England, woollen mills, silk flatures, tanneries, and many other manufactories which I need not mention here.

To me it was altogether a new introduction to the China as I saw it nearly twenty years ago, and I could not help noting the changes produced in that length of time.

In Shanghai one could easily lose himself among the tall, new brick buildings for business purposes and whole streets of foreign houses that have been erected within the last seven years. The streets were crowded as I never before saw them with carriages, jinrickshas and wheelbarrows, and one is impressed with the stir and activity everywhere. But I did not take pen in hand to write of these things. Others will tell of the new position which this oldest of empires is henceforth to take among the nations, and of the changed commercial relations and the political forecast which are just now attracting the attention of the whole world.

I wish to write especially of our own struggling little mission which should be precious to the heart of every reader of this paper. And why precious? Because it has so long had a name among us and is so worthy of our interest and our prayers. My heart is so full, and I have thought of so many things to say, that I am sure to be pardoned if I speak perhaps too freely upon this subject.

Our missionaries told me that in some respects the work is harder and more difficult than ever before; that they have more to bear and contend with in regard to the peculiar truth which it is theirs to defend and proclaim, than in earlier years. While they hold the respect and esteem of every missionary who knows them, they not infrequently receive hints that they are considered a stumbling-block in the way of general progress in missionary work. Because of them, questions arise in the minds of native Christians which are difficult to answer and reconcile from the Bible point of view which all are laboring to uphold. This is coming to be felt by our missionaries more and more, and you can see in what a delicate and conspicuous position this places them.

(To be continued.)

## NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION CONVENTION.

BY MARY D. TOMLINSON.

We left home October 9, at 8 A. M., by way of the D. L. & W. Railroad, to Buffalo, where we met a goodly number of New York State women, with whom we journeyed on the Michigan Central to Chicago. A large mass meeting was held in Dr. Henson's church, at which Mrs. L. M. N. Stevens, our National President, presided. By her side sat Miss Anna A. Gordon, who is her ever-faithful helpmate. Mrs. Ella A. Boole, President, of New York; Mrs. Frances J. Barnes, our World's Secretary of Young Woman's Work; Miss Frances Ensign, one of Ohio's bright young women, spoke in the interest of the Young Woman's Branch. Mrs. J. Y. Ellis, National Superintendent of Legislation, and who remains in Washington during the sessions of Congress, interviewing our Representatives and preparing the millions of petitions sent to her, spoke in reference to this phase of our work. We left this very interesting meeting to take the White Ribbon special train composed of eleven cars, four Pullman, four tourist, library, dining and baggage cars.

We spent Sunday in Fargo, N. D. Over forty meetings were addressed by our white



ribboners in Fargo and Moorhead, a town in Minnesota across the river. Not only were these speakers in churches, but in the Y. M. C. A. hall, the W. C. T. U. hall, Rescue Home, the jail, and the missions. Two speakers were to go seven and nine miles to country churches, had not the rain prevented. A mass meeting was held in the Opera House, presided over by Judge Pollock. Mayor Johnson was present, and gave us a hearty welcome. North Dakota is a Prohibition state. Fargo is a Prohibition town, consisting of 13,000 inhabitants, and where forty-one saloons flourished under legal protection before the citizens were aroused to action, not one is seen now, nor is liquor allowed to be sold, for law is enforced. Mesdames Boole, Barnes, Ellis, Thurman (National Superintendent of Colored Work), Thatcher (Superintendent of Soldiers and Sailors), and Mrs. Mary H. Hunt (our Superintendent of Scientific Temperance Instruction), spoke of their specialties. Miss Cornelia Dow, daughter of Neal Dow, was presented, and greeted with enthusiasm. Many members were secured at the close of the service, and thirty-six young women gave their names for a "Y."

Mrs. Boole conducted a service at 10:30 A. M., in the library car, and gave a most helpful Bible reading from Psalm 91, after which testimonies were given, and prayers were offered. A beautiful picture of our promoted chieftain hung in one end of this car, over the literature table. It was draped with a silk flag, and flowers and smilax occupied a place in one corner.

Monday, at 10 A. M., we were summoned here to an Executive Committee meeting. Nearly all of the general officers, state presidents and national superintendents were on the train, and, as we would not reach Seattle until Wednesday evening, and would lose a day's meeting thereby, it was considered parliamentary to meet and transact business, which could be adopted by the entire committee when we met in Seattle. Noon-tide prayer and vesper services were observed each day, when the train-men, our loved ones, the coming National Congress, and our own National Convention, were all remembered. Mrs. Evelyn Graham, our Superintendent of work among railroad employes, placed a knot of white on the conductors, engineers, firemen and porters, and presented to each a souvenir in the form of a card, on which was printed a Scripture text, and "Compliments of National Railroad Superintendent" written on the back. When we left Chicago the thermometer stood at 90 degrees, but before we reached Montana we saw snow a foot deep.

Did you ever travel in a tourist car? If not, you have missed a great deal; yet, unless the car was filled with "our folks," I should not enjoy it. It was rather homelike to see the women, with their white aprons, standing by the cook-stove in the vestibule, preparing soup, baking sweet potatoes, and making tea and coffee. The tables which held the good things were literally loaded with rare china and silver—taken from home—placed upon the pretty table linen. Was there ever such good chicken salad, celery, brown-bread and butter, that lasted all the way, for they had been prepared carefully, and our appetites failed not. We patronized the dining-car, surely, once a day, and I doubt if it ever did, or ever will, look so pretty again, with its

festoons of white ribbon, with here and there a bow of yellow.

Monday and Tuesday evenings we had entertainments in the library car. Mrs. Frances Graham, of Lockport, N. Y., our National Musical Director, rendered, in her charming manner, a song, "Life's Railway Train." Miss Blood, of Chicago, who conducts the physical exercises five minutes each day of the Convention, followed with a selection from "Timothy's Quest," and kept us all convulsed with laughter, as she rendered Aunt Hitty Tarbox's quaint gossip. Miss Brehm, National Superintendent of Franchise, sang "Molly and the Baby," and Mrs. Katherine Lente Stevenson read an original poem, called "An Official Train Jingle." I should like to give it entire, but twenty stanzas would take too much space. So I will copy the first, seventh, eighth, fifteenth, eighteenth, nineteenth and twentieth stanzas.

We're a gay and goodly party  
Of fair fame and high renown,  
Who go scouting through the country  
Unto far Seattle town.

What we do, and how we do it,  
Who the story can repeat?  
Days are filled with joyous laughter,  
Nights are crowned with slumber sweet.

Oh, the jokes we've cracked together;  
Oh, the stories we have told;  
Oh, the love that binds our heart-strings  
Each to each with links of gold.

One cry from each car-load rises,  
In a sense we know it—all—  
Tho' 'tis not now "my department,"  
But—"our porter's best of all."

May God speed our good train westward!  
May each day be filled with joy!  
May he bless the great Convention  
With a peace that lacks alloy!

Bless our dearest queen and leader;  
Give her strength of body, too;  
Bless the brave, true band that meets us!  
Bless each thing that we may do!

When the last Convention gathers  
Where the saints forever reign,  
May not one of all be missing  
On our dear White Ribbon train!

The remainder of the evening's exercises was in the hands of the Presidents of New York (Mrs. Boole) and Pennsylvania (Mrs. Chambers), who occupied berths in car 5. As the writer was favored in being one of the occupants in this, as we thought, the best car, with the best porter, she may be considered partial when she states that we had the Presidents of Connecticut, New York, New Jersey, Pennsylvania, West Virginia, North Carolina, World's Secretary of Youth's Branch, World's and National Superintendent of School Savings Banks, National Superintendents of Soldiers and Sailors, Legislation, Sabbath-observance, and Parlor Meetings, Mrs. Emily Underhill Burgess, National Organizer, and our National Musical Director, with one or two State Superintendents. Original poems by Mesdames Ober-voltzer and Burgess, a song by Mrs. Graham, a "Musical Interpretation" by Miss Anna Gordon, and a grand closing chorus, in which six of our car participated, were among the principal features of the evening. Mrs. Graham's song and Miss Blood's recitation were given later to the porters and other employes of the train in the dining-car.

Tuesday evening, Ohio, the "Old Crusade State," furnished the program. A debate upon woman's suffrage was one of the important exercises, when Mrs. Brehm, Superintendent of Franchise, took the negative side, only to be converted by the unanswerable logic of her opponent, Mrs. S. M. Perkins, of Cleveland, Ohio. The porter of the library car stood at the door, and when Miss Brehm

was giving her arguments against woman having the privilege of voting, his face was radiant, and he—in his approbation of her utterances—forgot himself, and commenced slapping his hands together, saying: "Thems my sentiments; woman ought to stay at home; she don't know enough to vote." A colored man does, no matter how ignorant he is. I was amused to see him, when Miss Brehm was converted to the other side. Smiles were turned to frowns.

We were greeted with an almost continuous ovation all along the way. At Kaspinel, Montana, which we reached about 7.30 P. M., a delegation of White Ribboners met us at the station. The Y, organized by Anna Gordon, and bearing her name, marched with its new white silk banner through the train, to look at Miss Willard's picture. There was hand-shaking, speech-making and singing on the platform; and we started on, taking the President of the Union with us, who occupied the berth above me that night.

Wednesday morning, at Wenatchee, a delegation met us, and one gentlemen left us a crate of Washington apples, which was enjoyed by each one. At Leavenworth we found the platform literally crowded with men, women and children. Rev. Mr. Lockwood, pastor of the Congregational church, made a short address. One of the pretty things he said was, that the Cascade Mountains had donned Nature's white bow as a welcome to the officers and army of the W. C. T. U. Mr. Schaffer, Superintendent of the Public Schools—and many of the children were there—added a few words of welcome, and Mrs. Stevens, Miss Gordon, Mrs. Boole and Mrs. Mary H. Hunt responded. Mrs. Graham sang "Victory," and we all sang, "God be with you."

We soon after reached the "Switchback," by means of which we crossed the highest point of the Cascades, and is, beyond doubt, one of the most remarkable feats of engineering in the world. They are now building a tunnel through the heart of the mountains, and, while it may expedite travel, one will lose much pleasure; for, to pass over the switchback is one of the experiences of a lifetime.

Having descended to the other side, we assembled in the library car, to pass resolutions of thanks to the officials of the Great Northern Road—three of whose agents accompanied us—and the employes of the White Ribbon Special, who had done so much to make our journey pleasant, and also to present to our much-loved Anna Gordon the little Bilhorn organ, upon which she played at each noon-tide prayer and vesper service during our journey. "We belong," to the tune of "long, long ago," and composed by Mrs. Stevenson was sung every day. We should like to tell you of the responses, but it would fill too much of the paper. The wife of Mr. Lowrie, of the Great Northern, joined our army Tuesday evening. Wednesday evening, at five o'clock, we were met at Everett by some of the White Ribbon women who came from Seattle to greet us.

(To be continued.)

**WANTED!**

The following Publications are needed to complete the work of placing our printed matter in permanent form. After binding, they are to be placed in the Libraries of our Schools and Publishing House. Any one who can furnish any of these, and will do so, will hereby help a good purpose. Send to J. P. Mosher, Manager, Plainfield, N. J. All charges will be paid at the Publishing House.

- Conference Minutes, 1807-1855.
- Seventh-day Baptist Register, Vol. I, No. 4.
- Sabbath Visitor, Vol. I, No. 20.
- " Vol. III, Nos. 28, 51.
- " Vol. IV, Nos. 48, 44.
- " Vol. V, Nos. 26, 38, 40, 42, 49.
- " Vol. VI, No. 50.
- " Vol. XI, No. 44.
- Sabbath Recorder, Vol. XVI, Nos. 37, 51.
- " Vol. XVII, No. 27.
- " Vol. XVIII, No. 22.
- " Vol. XIX, No. 21.
- " Vol. XX, Nos. 23, 26, 31, 35.
- " Vol. XXI, Nos. 1, 51, 52.
- " Vols. XXII-XLVI, entire.



## Young People's Work

By EDWIN SHAW, Milton, Wis.

Growth and Change  
in Our Conceptions  
of Our National  
Life.

OUR ideas of national life in the United States are being revolutionized. During the past two years our conceptions of what our country stood for, what its mission was among the nations, have been subjected to the severest strains. The recent marvelous outreachings of our influence have brought problems before every thinking man, be he statesman in legislative halls, or statesman in village caucus, problems that must stir his soul to the very bottom. That man who goes on thinking in the same old rut, must either be too weak to get out, too cowardly, or too obdurate. The mother who persists in dressing her ten-year old boy in clothes he wore when six years old, simply because they fitted him and looked well then, is either stubborn, or blind, or foolish, or all three. The wise mother may have a feeling of sadness, when she puts her baby-boy into pants, and again, when this same lad in later years discards the knee-pants for the clothes of a man; yet she rejoices in the vigor and strength of mature years, and does not forever treat him as a child.

Rome Was Not  
Made in a Day.

BECAUSE we have been thrown violently out of our accustomed rut, it is not necessary at once to find another into which to fall, and thus go easily on our way. For several years I have worn shoes in size number seven and one-half; but there was a time when my boots ceased to fit my feet before they were worn out; nor was I or any one else surprised at this, nor did we relentlessly fight against it, and persist in buying number two's or four's, or whatever had been the number of the last pair. It is not necessary for us to form fixed and changeless views in regard to the future of our country, and then endeavor to uphold and support them through thick and thin. I am sometimes asked what I think about our relation as a nation to Cuba and to the Philippines. Well, I think a good deal from day to day, but my ideas are constantly changing, growing, I hope, and just what I may think six months, or a year, or ten years hence, candidly I do not know. I do not feel called upon to make up my mind at once. The problems are so new, so untried, there is so little in the past upon which to form a clear judgment, that I am quite satisfied to allow my views to develop gradually.

Troublous Times  
in Religious  
Thought.

DR. A. H. LEWIS tells us that we are living in a time of revolution in religious thought, as well as in our ideas of national life; that we are to look for, and should be prepared to meet, convulsions, and upheavals, and overthrowings, and readjustings, in the realms of religious belief and conceptions of deity and revelation. In this general revolution, which he says is now going on, we can hardly expect to escape unscathed. Doubtless our own views will undergo changes, will develop into something better, or disintegrate and fall to pieces. To continue to think and act and be, and yet to remain unchanged amid such surroundings, is impossible. The all-important thing is to determine that these changes, whatever they

may be, shall hold together, as I have said, shall develop into something better—shall not go to pieces. In order to do this, we must have something firm and sure to build upon; among the changes there must be something that changes not, about which we can gather our beliefs as they gradually change and develop.

How to Treat  
Doubts and Questions  
in Personal Religious  
Life.

BUT what is going on now in the religious world at large happens in the life of every individual. There comes a time when doubts assail, when questions arise for which answers cannot be found, when the religious notions of childhood are shattered to pieces. Here again, there must be found, however small, a solid foundation. I remember in my own life, when I came to the point where I said: "Lord, I cannot understand; I am overwhelmed with unanswered questionings. I know not what to believe, what to accept, what to reject. I know not the way to go, I cannot even see where I stand; but I believe in thee, that thou art good and just and merciful. What shall I do?" And the answer seemed to come: "For the present that is enough; lose not your faith and trust, and in time, or in eternity, all will be made clear and plain." And since then, whenever questions and doubts have come to me, I have, as it were, cast them all into a great crucible, and there they boil and simmer, and sometimes sputter and foam, but I give no heed, except now and then to skim off and throw away the trash that rises to the surface, and draw off at the bottom the elements of truth. In this way I find my ideas of the religious life gradually and peacefully developing.

Is There a Truth in  
This Dream?

You may have observed that, while your own dreams often seem very interesting and entertaining, it is usually exceedingly tiresome to listen to the telling of dreams by another; and so I seldom relate my dreams, even to my most bitter enemies; but here is one that came to me last night. On a visit to my old home in Minnesota, I attended the weekly Sixth-day evening prayer-meeting. The school-house where the meeting was held was situated on the prairie, about forty rods north of John Wilson's grove. About fifteen persons were present, but the meeting was so interesting that it was only near the close, and then with difficulty, that I found an opportunity to speak. I then said: "Friends, I am thankful for this privilege of a visit to the old home-church. I came here with the intention of helping you with my mite of effort, for I know that small churches like this feel very weak. But, friends, I have often been in prayer-meetings in churches, numbering ten times the membership of this church, and, do you know, you do not stand in need of the help that they do." Odd dream, wasn't it?

### EIGHTH ANNUAL REPORT

of the Y. P. S. C. E. of the Seventh-day Baptist Church  
of Plainfield, N. J.

Presented at the Annual Meeting, in December, 1899.

This morning we Endeavorers come to our Anniversary services with hearts thankful for the blessings bestowed upon us as a Society for the past eight years. In that time, new fields of labor have been constantly opening up to us; opportunities for doing good

have offered themselves all along the way; and though we have often failed, we feel that year by year we have drawn nearer to the great heart of him who went about doing good, and who is ever patient with the mistakes of his children.

The Society organized in 1891 with sixteen members. To-day we number 73 active, 3 associate and 29 affiliate members. Of the 16 constituent members, 9 are still upon our active roll, 4 have transferred their names to the honorary list, and one has left us for the better home. During the year, four new members have been added to our active list, and one to the associate. Two of these new members were graduated from the Junior Society, and three came to us from other Societies. Two of our former members have moved away, and two have been transferred to honorary membership, making our net gain but one.

Although our membership ranks have not been broken, during the year, by the hand of death, we as a Society join in mourning the loss of one who, ever since our organization, had been our friend, Mr. Charles Potter; we shall cherish the memory of him whose interest and sympathy in the welfare of our Society never failed, and profit by the example he has left us of a true Christian life.

Our Committees have worked well and faithfully throughout the year. The Look-out Committee has kept in touch with absent members, and those unable to attend regularly the Consecration Meetings, by correspondence, and has sought to increase our membership-list by inviting new comers among us to join our ranks.

The Prayer-meeting Committee has endeavored to arouse a greater interest in our weekly prayer-meetings, urging the attendance of each individual member upon the prayer-meeting and especially at the consecration service. A meeting of special interest arranged for by this Committee, was that held on Denominational Day, led by the pastor, when our denominational interests, including the American Sabbath Tract Society, Young Peoples' Permanent Committee, Woman's Board, Educational Society, Memorial Fund, Publishing House, Sabbath Evangelizing and Industrial Association, and our own church were represented either by letter or by short addresses. This Committee has charge also of appointing leaders for the Endeavor prayer-meetings, and of purchasing Topic Cards and Bible Readings.

Several pleasant evenings have, during the year, been arranged for by our Social Committee. The Experience Social given on March 22 proved to be most interesting and entertaining, and the funds in our Treasury were thereby increased to the extent of \$50.50. Two sociables were held at the homes of some of our people, when the Social Committee arranged pleasing programs.

A rack for tracts and recent publications of our denomination has, through the efforts of the Literature Committee, been placed in the vestibule of the church, and as, from time to time, the supply is exhausted, the Committee sees that the rack is refilled. This Committee has also had charge of the distribution of various kinds of literature, where it has seemed most needed. Several of our members have, at the suggestion of this Committee, promised to write letters regularly to our missionaries in China, Holland and Africa.



On May 16, a delightful musicale was given under the auspices of the Music Committee. The large audience present showed its appreciation by a generous collection, amounting to \$71.70. The Committee has appointed players for the weekly church prayer-meetings and the Sabbath-afternoon Endeavor meetings, and also had charge of the music at a special Friday evening service in October.

The Flower Committee has continued the work of the last year, in sending flowers to the Italian Mission in New York City. At Christmas, Easter, Children's Day, the sessions of the Eastern Association and the Musicales, the Flower Committee had charge of the decorations. Through this Committee flowers and plants are secured for the decoration of the platform for the Sabbath-day services, and afterward sent, when possible, to cheer the sick-room.

On Friday evening, Feb. 12, our Missionary Committee had charge of the service, the subject of which was, "The Needs of our Denominational Boards." A meeting on the subject of "Our China Mission" was in charge of this Committee. And a Sabbath-afternoon meeting was conducted by this Committee, when the Topic was, "The Tenth Legion." The Mission Band organized by this Committee made fifty comfort-bags, and sent them to the commanding officers of the 4th N. J. Volunteers, stationed at Greenville, S. C. Rolls of bandages wound by the members of the Band were sent to Muhlenberg Hospital.

A highly interesting report of the International W. C. T. U. Convention at St. Paul, Minn., was given by Mrs. T. H. Tomlinson, at a meeting conducted by the Temperance and Good Citizenship Committee. At another meeting arranged for by this Committee we listened to a most helpful talk on "Some of the Hopeful Aspects of the Temperance Work," by Miss Anna M. Ramsay, followed by a short address by our pastor on "Pledges." Four new names have been added to the temperance pledge and three to the tobacco. One Good Citizenship meeting was also held during the year.

Our Treasurer's books show that during the past year \$192.22 have been received from collections, socials, dues. Fifty dollars were paid the Tract Society, \$50 to the Missionary, \$5 for shares in Sabbath Evangelizing and Industrial Association, \$5 for Westfield Fresh Air Camp, \$3 for expenses of local C. E. Union, \$15 for Alfred evangelistic work, \$5 toward expenses of Bible Conference, \$7.50 for expenses of boxes of clothing sent to North Carolina, and to a young lady in attendance at school in Alfred.

We have sent delegates to the General Conference and State C. E. Convention. Our delegate to the C. E. Convention brought back a very interesting report, which aroused in us all a desire to accomplish more in the future than we have in the past. The large number of our members who attended the Conference testify to the strong spiritual uplift then received.

As we enter upon a new year of service, let us do so with a firm determination to be more loyal to our pledge, our Society, our church, our denomination, our Master.

MARY ALICE ROSS, *Rec. Sec.*

DEC. 9, 1899.

THERE'S music in all things, if men had ears.—Lord Byron.

OUR MIRROR.

PRESIDENT'S LETTER.

Dear Young People:

I would not have you feel that an unordained worker should never make an effort in the public meeting to induce any one to seek the Lord; that is far from my purpose. It is often true that, after having listened to an earnest spiritual sermon, and while the minister is giving a general invitation to the unconverted, one feels especially moved to go to a certain friend, and in the warmth of the meeting, persuade him to yield to the invitation of the Holy Spirit. These very strong impulses are the promptings of the Spirit, and should not be resisted. It is this general principle I wish to emphasize: Do not wait till the revival to do personal work; and during the revival, do not make a public personal effort simply because you have been invited to do so by the minister, nor because others are doing so, but only as you are moved by the power of the Spirit.

Do most of your personal work alone with the sinner.

"Prepare the way of the Lord" in his heart before the revival begins. As to methods of procedure with different classes of the unconverted, there can be no definite rules. There are many little books published which classify the different types of irreligious men, such as atheists, agnostics, infidels, procrastinators, etc., and tell how to meet them, and what texts of Scripture to use in their respective cases. These are, perhaps, helpful in the way of suggestion, but far better than these "Vest Pocket Companions," "Pocket Swords," etc., is it to know the Scriptures. Instead of carrying a few select passages about in our vest pockets, or, perhaps, having committed them to memory in a disconnected way, we should have an abundance of them carefully stored away in the mind, and with a definite knowledge of the conditions under which they were spoken. When one thus equipped feels moved to talk with any type of unbeliever upon the great subject of his soul's salvation, the Holy Spirit "will bring all these things to remembrance," and accompany the effort with "power from on high." M. B. KELLY.

5455 MONROE AVE., Chicago, Ill., Jan. 22, 1900.

ENTERTAINING THE CONFERENCE.

For a score or more of years the largely-increased attendance at our General Conference has given rise to a perplexing problem, which has not yet found a satisfactory solution. The task of entertainment has become so great, that few churches in the different Associations can venture to undertake it. Nearly every year the question comes up as fresh as ever, and is referred to a special committee, with the hope of devising some better method by which the burden of entertainment may be made lighter, and still not detract from the interest or attendance.

The present plan, which contemplates assistance from all the churches in the Association in which the Conference convenes, is probably the best one that has yet been tried; still, the burden is much greater on the church which invites the Conference than it should be. On this point all are agreed. But the main difficulty has been found in attempting to so distribute the burden of expenses and labor as to relieve the church in a large measure, and still retain the attendance, with its social and religious interest.

Firmly believing that the adoption of a

plan embodying the following suggestions will prove more satisfactory than any method yet tried, and at the recommendation of several business men with whom I have had conversation since our last Anniversaries, I venture to place these hints before the readers of the SABBATH RECORDER, in the hope that the subject will receive due consideration now, at the coming Associations, and at the General Conference next August.

1. Let the people of the church where the Conference is to be held provide lodgings and breakfasts for the delegates and visitors, as hitherto; but there their care and responsibility should end.

2. Let the Tract and Missionary Societies each appoint one person competent to act as caterer, these two persons to provide twelve meals, or the dinners and suppers for all delegates and visitors for six days, charging the nominal price of 15 cents per meal, or \$1.80 for the six days. This small amount for each person to pay would in the aggregate swell to a considerable sum, and would be much more easily and equitably raised than by a tax or contribution from the churches; and

by this plan whatever of profit might be realized would go to the treasuries of the benevolent societies. Some one will probably be quick to inquire: "What about the loss, if there were not income enough to pay the cost? Certainly, all points should be considered in the canvass of this proposition. If there are those who doubt the practicability of furnishing meals at so small a price with a fair profit, it should be a sufficient answer to cite the fact that good, well-kept, well-patronized, and apparently prosperous dining-rooms can be found in New York, Philadelphia, Washington, Syracuse, and other cities I have visited within the past eight months, in which meals consisting of bread, butter, meats, potatoes, with side dishes of beans, turnips, etc., tea or coffee, and deserts, are furnished for 15 cents. These are not saloons, where their profits are made from the sale of liquors, but clean, wholesome eating-houses, often conducted by temperance societies and religious people. Now, if they can make their enterprise profitable when they have high rents to pay, in addition to the costs of food and help, why is it unreasonable to suppose that good, substantial and wholesome meals can be furnished the Conference people, where there is no rent to pay, and much of the help can be cheerfully rendered by our young people, as hitherto, either as a contribution to the benevolent societies, or in return for their meals?

On this plan, the people where the Conference is held would be able to enjoy the meetings, and, doubtless, many of them would prefer to take their meals at the tent at noon and night. But all details could easily be arranged by the caterers.

It has often been urged that any plan requiring the attendants upon the Conference to pay for their board would keep a large number at home, and so detract from the interest, and in a measure, defeat the ends sought by the Conference. But this plan simply divides the cost, and asks those to share in it who are most benefited, and who should, and doubtless would, most gladly contribute the small amount suggested. All would feel more manly for doing it, and would count it a privilege rather than a burden.

L. E. LIVERMORE.

LEBANON, Conn., January 24, 1900.



## Children's Page.

### THE QUARREL CURE.

Nine days out of ten there were no better friends in the block than Molly and Mabel. They lived side by side, went to the same school, read the same stories and wanted their best hats trimmed just exactly alike, even to the number of white spots on the gray quills, which made the bluefelt sailors so very charming in the eyes of both. But on the tenth day—O dear! how everything was changed. Molly went to school on one side of the street with never a glance across at Mabel, trudging disdainfully along on the other, and from breakfast to bed-time the day was out of joint for both. To be sure, the quarrel never lasted long, but they were serious matters while they did last.

In vain the mothers took counsel together. In vain they reasoned, each with her own particular little girl. Both Molly and Mabel protested that they loved each other and never meant to quarrel, but still the quarrels would come and make both miserable. And they arose over such trifling things! After the "making up," the two friends never could see "how they came to quarrel over a little thing like that!"

So things went on until Molly's Aunt Frances came to spend the winter with her sister. Now Aunt Frances was Molly's ideal of everything a young lady should be, so it was no wonder that her niece sang her praises morning, noon and night. Neither was it any wonder that Mabel, who had a young lady aunt of her own, grew tired of so often hearing the same strain, and on the fatal tenth day chanced to remark that while Molly's Aunt Frances was very nice, in her opinion her own Aunt Angie was nicer. This was the thin end of the wedge of dispute, but half an hour later Molly rushed into the house declaring that she would never speak to Mabel again as long as she lived, "so there!" The wedge had been driven deep and friendship was split wide open.

Aunt Frances listened to the tale of Mabel's presuming to think anyone nicer than she with a perfectly grave face, though her blue eyes were dancing merrily. When the story was ended she said soothingly:

"I wouldn't mind it so much, Molly. I'm sure I don't care if Mabel likes her own auntie best. But I'm sorry you two should have quarreled about me. I didn't come all the way from Texas to Minnesota to cause a coldness between friends, and I shall feel dreadfully if you and Mabel never speak to each other again."

"Well," said Molly, hesitating between her disposition to "stay mad" and her desire to please Aunt Frances, "I s'pose I could speak to her—just to 'blige you—but I'm quite sure I shall never like her so well any more."

But when Mabel's kitten ran away that afternoon, and all the children in the block were looking for it, Molly could not help but look, too. And when she found it in the coal bin—it had fallen through the cellar window—of course she had to carry it home. Mabel was so delighted that she hugged both her and the kitten, and the quarrel was over then and there.

That night after dinner Aunt Frances called Molly to her and showed her a small pink box with a druggist's label on the outside.

"Molly," said she, "just look here. What do you suppose I've got in this box?"

"Not medicine?" questioned Molly, who, having lately recovered from a slight illness, looked with suspicion on pink boxes of that particular sort.

"Medicine, sure enough," responded Aunt Frances, cheerfully. "You shall be my first case. Molly, my dear, I will cure you, and my fame will spread through the length and breadth of the land." (I forgot to tell that Aunt Frances was studying to be a doctor.)

"But I'm not sick any more," protested Molly, drawing away from the box before she should be asked to take a dose of whatever was in it.

"Oh, certainly not," agreed Aunt Frances. "But I want you to try the Quarrel Cure, dear. See, these are Temper Tablets, of the very best make."

She opened the box and Molly saw the contents—tablets about the size of a peppermint lozenger, clear, and of a lovely deep red. They did not look as though they would taste bad.

"Take one," said Aunt Frances. "My prescription would include 'one at bed-time,' so you might as well begin the treatment right away."

Molly obeyed. The Temper Tablet was sweet and tasted of wintergreen.

"Don't try to bite it," cautioned the prescribing physician. "let it dissolve in your mouth. And now, Nieceums," she continued with a very professional air, "when you feel a quarrel coming on I want you to take one of these tablets. Don't crush it with your teeth—just let it melt in your mouth. And be careful not to speak until it is all gone. Do you fully understand the directions?"

Molly nodded solemnly. The responsibility of being a "first case" rather awed her.

"Will you treat Mabel, too?" she asked.

"It won't be necessary," said Aunt Frances gravely, "if you take the tablets as I prescribe. And if I were you I wouldn't tell anybody I was being treated."

The next morning Molly started for school with a Temper Tablet neatly wrapped in tin-foil in her small pocket. That day passed peacefully. So did several others, and Molly had all but forgotten that she was being treated, when, suddenly one Saturday afternoon, she felt a quarrel coming on. Mabel had made a dress for her doll. Molly didn't think it fitted very well, and said so. Mabel answered tartly that she guessed Molly couldn't do as well, and Molly had just opened her mouth to say something peppery—when she remembered the Temper Tablets.

Hastily laying her beloved Florimonda Isabelle face down on the floor, she ran out of the room. The Temper Tablet was at the very bottom of her pocket, but she picked it out, unwrapped the tin-foil and popped it into her mouth. The rosy bit of sweetness tasted very nice, and she went back to her doll feeling better already.

"Thought you'd gone home mad," remarked Mabel with her small nose in the air. Never a word from Molly.

"I didn't care if you had," added Mabel with a sniff.

Molly rolled the Temper Tablet under her tongue but answered nothing at all.

"Well, you needn't talk if you don't want to," snapped Mabel, and she gave her entire attention to putting the new dress upon its owner, Evelyn Kathryn Olivia.

Little by little the Temper Tablet dissolved in Molly's mouth, and, strange to say, her anger melted with it. It was worn to wafer thinness and Molly was wondering just what she should say when the "treatment" was over when she heard a faint sound of music far down the street.

"Oh, Mabel," she cried excitedly, "there's

a grind-organ, and maybe there's a monkey! Let's go and see!"

"Oh, let's!" answered Mabel, jumping up eagerly, and a moment later Florimonda Isabelle and Evelyn Kathryn Olivia were left to be company for each other while their respective mothers raced hand-in-hand down the street in search of the probable "grind-organ" and the possible monkey.

That night Molly told Aunt Frances the whole story, and that young lady listened with genuine professional pleasure. Her first case was doing remarkably well, she said, and the patient was advised to continue the use of the invaluable Temper Tablets in all similar emergencies. Molly followed the prescription faithfully, and before spring both she and Mabel were completely cured.

After a while Molly discovered the reason why the Temper Tablets had such a soothing effect in the first stages of a quarrel. I wonder if you have guessed it, too.—*The Advance.*

### CHURCH STATISTICS AND THEIR LESSONS.

The *Independent* of Jan. 4, 1900, publishes very ample denominational statistics for the year 1898 and 1899. It is somewhat remarkable that in nearly all the larger denominations, and some of the smaller ones, there has been a considerable falling off in the previous ratio of increase, and in some an actual diminution of numbers. The net increase of the whole is given as one per cent, while the increase in population has been probably about one and a half or two per cent. It is remarkable, too, that this sad decline has been in these denominations that have been heretofore most active and aggressive. Presbyterians and Congregationalists report but a slight increase, the latter but three-tenths of one per cent, with a net loss of 13,000 of Y. P. S. C. E., and a net loss of over \$552,000 in benevolent contributions. The M. E. church reports a net loss of 24,000 members, and the U. B. church a falling off of seven per cent. Many reasons are given for this condition of things, but the sufficient and obvious reason is, that there has been a dearth of revivals and a waning spiritual life. Why should this be, and what are the lessons we ought to learn?

I notice first the higher criticism that has to so large an extent pervaded the ministry, the theological seminaries and the religious press, has unsettled very many minds as to the truths of Christianity, discounted all efforts to get men converted to Christ, or to send the gospel to the heathen world.

The enormous growth of secret societies, including an increasing number of church members. These societies, aside from anything in their intrinsic character, have absorbed the interest, the time and the money of their members to the serious loss of the churches.

No-Sabbathism. Any practice that leads to a violation of honest conviction, even though such conviction is mistaken, will surely subvert Christian principle. Thus it is that the increasing disregard of Sunday-observance has tended to lessen the spiritual power of the church. But when to escape the obligation to keep the Fourth Commandment Christian teachers fall back on anti-nomianism and tell us (as a large and increasing number are beginning to do), that because the church "is not under law," therefore the Decalogue is distinctly Jewish and not at all binding on Christians, the necessary effect is the weakening of all restraint, and a practical abandonment of the basis of Christian ethics. Surely there is little occasion for optimistic views in the present outlook. There needs to be a radical reformation, not only in reference to the Sabbath, but in the attitude of the churches toward God, the Bible and especially the Decalogue. "Judgment must begin at the house of God."

H. H. HINMAN.

OBERLIN, Ohio, Jan. 18, 1900.



## 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.

BROOKFIELD, New York.—Forming the acquaintance of many pleasant people, getting ready to live on this new field of work, and trying to perform acceptably its attendant duties, have quite absorbed the attention of the new pastor, and long delayed his intended contribution to this department. He received a genial and cordial welcome from the warm-hearted people of Brookfield nearly three months ago. Through their kind assistance, we are now comfortably settled in this pleasant village, assured in very many ways of our Heavenly Father's protection and love. We have been warmed and cheered by the spiritual atmosphere of our new church home. We are reminded of the responsibilities that come by entering into the labors of the faithful and able pastors who have gone before us in this place, and realize that only by consecrated zeal and by full surrender to the Holy Spirit's leading, can the high standard be maintained. On the evening following New Year's Day, the parsonage was peacefully invaded by a friendly host, who left at the pastor's home many substantial tokens of goodwill. The evening was stormy and cold, yet it did not prevent some from driving from the hill-tops, four miles away, to assure the new-comers of a hearty welcome.

The three churches of the place united in observing the Week of Prayer, and such was the interest expressed that it was thought best to continue another week. These meetings closed last night with high interest and the general feeling that much good had been done.

The second Sabbath in January was the annual covenant and communion service of the church. It was felt to be a good day for us all. Three happy candidates offered themselves for baptism and church membership. The ardor of the young converts was shown by their pressing forward to duty in the falling snow and into an icy pool of water, to which access had been made by cutting through ice a foot thick. After baptism, services were resumed at the church, where these new followers of Christ formally received the right hand of fellowship. The roll was called, and besides those present many responded by letter, and the "shut-ins" in the village sent messages by their friends.

Death has twice visited us since the new year began, notices of which will appear elsewhere. The sudden death of George L. Whitford, brother of the Corresponding Secretary of the Missionary Society, on Sunday afternoon, Jan. 14, was a great shock to the community.

Good news of a blessed work of grace is coming up the valley to us from West Edmeston.

"Lord, we hear of showers of blessing  
Thou art scattering full and free;  
Showers the thirsty land refreshing,  
Let some droppings fall on me."

This is the yearning prayer of many hearts here. Lord, graciously hear their cry.

T. J. VANHORN.

JANUARY 22, 1900.

LOST CREEK, W. Va.—Back in old Albion Academy a student handed his oration over for correction and approval. The professor

handed it back with this comment, "There is nothing in the heavens above or the earth beneath by which to name it," so it was dropped and forever lost. But the Academy at that time had no reading-room to receive a little of everything in words.

Our excellent RECORDER had many departments, even so well crowded that the editor was asked if he would not like a department. Yet there would be some nuggets of truth coming in such shape that they would not readily classify on any page or department, so with mind and eye ever fixed on the eternal fitness of things, the RECORDER management started a Reading-Room as another page, where such unclassified dust of wisdom or folly as seemed allowable to public eye might appear. At least this is my supposition, for the whole paper is quite as appropriate to the Reading-room.

I shall long remember that first number of the RECORDER of this New Year. It was like a good story book, the pathetic part being the page that gave us part in the greetings of our missionaries on China's coast. What a glad day, especially to the dear friends who looked for, and received to their labors, Brother Crofoot and wife. May the Lord bless them all, and may it be done by faith and works back here.

There is a cartoon in some of the papers representing the world as the head of a pipe-organ player, but the pipes are cannon, large and small, firing at the touch of the world. It means roaring in bloody war at beginning of this new year. It may be regarded as a new illustration of that modern proverb, "Your actions speak so loud no one hears what you say." May the two great English-speaking nations soon hush their great guns of war, that the message from our missionaries may have the better hearing in heathen lands.

Another picture is before me. No guns in it. Simply the world bound up with a white ribbon tied in a double bow-knot. That suggests purity and peace, to bind up the sin-shaken, blood-crimsoned world. It is not all artistic fancy, but well-experienced fact, that where purity and peace reign in the soul there is good-will to men, and a message of divine love to bind up the broken-hearted.

There is reported this week a case of small-pox in our county. Behold how the people become excited. Of course there is need enough of care and caution. But there is not half the danger to life in this fact as in the fact that well-meaning church people are so often unconcerned about the deadly pitfalls of sin set in the path of our young people. Why not purity of habits among Christians, and peace among all who love the name of Jesus.

We were to begin a series of meetings, but some people are afraid almost of catching the disease over telephone.

May the Lord send us a special message by wireless telegraph that shall mean revival begun in our homes and hearts, and that shall mean divine power for peace and purity in all our lives.

M. G. S.

JANUARY 18, 1900.

BEREA, W. Va.—Nearly eight months have passed since we came to Berea. The hearty welcome and general good-will with which we were received by the people has been very helpful in our work. Our meetings are well attended, especially the Sabbath morning service. We also have a thriving Sabbath-

school. While consulting the brethren in regard to holding a series of meetings, we were informed that Pastor Ockeltree, of the Berea M. P. Church, desired to unite with us. Agreeably to his wishes, both pastors and churches united in the work. Rev. D. W. Leath, of Middle Island, was with us a few days, and gave a number of stirring discourses. The revival began Nov. 26, and lasted three weeks. As a result, forty or more persons were brought to Christ. Of that number at least twenty-five were Sabbath-keepers. Advance steps are being taken by the Young People's Society, and a greater interest is being manifested generally throughout the community.

R. G. D.

WEST HALLOCK, Ill.—Perhaps some of the brethren would enjoy a brief letter from this church. The writer has been with the people here only a short time, but he is prepared to say that this is a very pleasant field. The Sixth-day evening prayer-meeting, the Sabbath service, and the Young People's meeting are all well sustained. Among all there seems to be a perfect willingness to discharge whatever duty may fall to them. They may truthfully be called a large-hearted, consecrated people; for whatever they undertake they do unitedly. One scarcely sees greater harmony and good-will in a church than one finds here, as the following will illustrate: While the writer was at home, spending Christmas, a friend in West Hallock, not a church-member, said to others that he would give \$1.50 toward a Christmas present for the "preacher." Others seemed to agree with him. When the pastor returned from Milton, he was casually invited to attend a little surprise party at Bro. E. Burdick's.

On reaching the place, he found a large crowd already there, with more to come. The pastor thought it a great surprise for Bro. Burdick, but, if possible, a greater was in store; for soon the Sabbath-school Superintendent, Bro. Stewart, arose and revealed the whole conspiracy, which was to the effect that the surprise was for the pastor. At the same time he said, handing a package to the pastor, "Please accept a little token from the people." The token was found to be \$27.25, \$25 of which was gold—a very substantial Christmas present. The writer frequently recalls that evening as one of the most pleasant in his experience, and cherishes a list containing the names of all present—fifty-six in number.

That God may bless this church and people is my prayer.

R. B. T.

JANUARY 21, 1900.

### TO STUDY THE SABBATH QUESTION.

To the Editor of the SABBATH RECORDER:

The following, clipped from the Milton (Wis.) Journal, of Jan. 18, 1900, explains itself. Oh, that there were one hundred more such classes started and kept up in our churches! We should then hear less about our young people leaving the Sabbath.

Yours for Sabbath Reform.

C. U. PARKER.

CHICAGO, Ill., January 20.

The Milton Junction Christian Endeavor has formed a class, under the leadership of Rev. G. J. Crandall, for the purpose of studying the Sabbath question, that they may have a better understanding of it. They will meet once each week at the home of some of the members. The first meeting will be held Saturday evening, at the home of the president, Fay B. Coon. Any who desire to attend will be welcome.

[The RECORDER gives hearty commendation to the movement at Milton Junction, and to Bro. Parker's wish that such cases might be duplicated an hundred-fold. Every generation of men should be specially taught as to the foundations of our faith.]



# Sabbath School.

CONDUCTED BY SABBATH-SCHOOL BOARD.

Edited by

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

## INTERNATIONAL LESSONS, 1900.

FIRST QUARTER.

Jan. 6.	The Birth of Jesus.....	Luke 2: 1-16
Jan. 13.	The Child Jesus Visits Jerusalem.....	Luke 2: 41-52
Jan. 20.	The Preaching of John the Baptist.....	Luke 3: 1-17
Jan. 27.	The Baptism and Temptation of Jesus.....	Matt. 3: 13 to 4: 11
Feb. 3.	The First Disciples of Christ.....	John 1: 35-46
Feb. 10.	Jesus and Nicodemus.....	John 3: 1-18
Feb. 17.	Jesus at Jacob's Well.....	John 4: 5-26
Feb. 24.	Jesus Preached at Nazareth.....	Luke 4: 14-30
Mar. 3.	Jesus Healing in Capernaum.....	Mark 1: 21-34
Mar. 10.	The Paralytic Healed.....	Mark 2: 1-12
Mar. 17.	Jesus at Matthew's House.....	Mark 2: 13-22
Mar. 24.	Review.....	

### LESSON VI.—JESUS AND NICODEMUS.

For Sabbath-day, Feb. 10, 1900.

LESSON TEXT.—John 3: 1-18.

GOLDEN TEXT.—For God so loved the world that he gave his only begotten Son; that whosoever believeth in him should not perish, but have everlasting life.—John 3: 16.

TIME.—April A. D. 27.

PLACE.—Jerusalem.

PERSONS.—Jesus and Nicodemus.

OUTLINE:

1. The Necessity of the New Birth. v. 1-5.
2. The Nature of the New Birth. v. 6-8.
3. The Mission of Jesus. v. 9-15.
4. The Greatest Gift. v. 16-18.

#### NOTES.

1. **A man of the Pharisees.** The Pharisees were a party or sect of the Jews, the distinctive feature of whose belief was a strict adherence to the law. They were more orthodox than the Sadducees. We have a bad impression of the Pharisees from several references to them in the gospels. Theoretically there is no reason why they should not be upright, godly men; it was the error of their application of the truth that made many of them the hypocrites which are held up for our scorn. Paul was a Pharisee and was willing to boast of that fact after he had been a Christian for many years. **A ruler of the Jews.** This probably means no more than that he was a member of the Sanhedrin.

2. **By night.** There can be scarcely any doubt that he came by night to avoid being seen; although some think that he came when Jesus would have more leisure. It is remarkable that a man of his training and prejudices should come at all. **Rabbi.** A respectful form of address. Jesus' first disciples addressed him by the same term. We see at once that Nicodemus was a sincere inquirer. **Come from God.** These words have the place of emphasis in the original. Nicodemus already understood that Jesus was a true teacher and not a false prophet striving to lead the people astray. **These miracles.** Better "these signs." Jesus had already performed many miracles as signs in attestation of his mission. See chapter 2: 23.

3. **Except a man be born again.** Our Lord is answering the thought rather than the words of Nicodemus. The word *ἀνωθεν* translated "again" may mean either "anew," or "from above." As this conversation probably was in the Aramaic language in which there is no adverb with this double meaning, we cannot say that Jesus intended one meaning and Nicodemus took the other. It seems probable from Nicodemus' reply that he understood a reference to a new birth; but it is just as likely that he did not at all comprehend our Lord's words. The new birth is "of God." John 1: 13. It may, therefore, be fittingly spoken of as "from above." **He cannot see the kingdom of God.** The kingdom of God was that kingdom which Jesus came to establish. The theme of John the Baptist's preaching was "Repent, for the kingdom of God is at hand." A great share of the recorded teaching of our Lord is in regard to this kingdom. No brief definition will cover all that is included in this phrase. It is the reign of God in the hearts and lives of men. The citizens of this kingdom are the heirs of eternal life. Our Saviour tells Nicodemus that the birth from above is necessary in order that one may approach this kingdom.

4. **How can a man be born when he is old?** Nicodemus shows his misapprehension of our Lord's meaning. We may surmise

that his real difficulty was not stupidity; but a reluctance to believe that, as a cultured and educated Jew, he was far from possessing the greatest possible spiritual blessings, to say nothing of being far even from fitness for such possession.

5. **Except a man be born of water and of the Spirit.** The second "of" should be omitted. There is really but one means referred to, and this described by two words *water and Spirit*. In verse 8 "Spirit" alone is mentioned as being the more important of the two words. The Spirit is the real means by which the new birth is accomplished. The water of baptism is the mediating cause by which the influence of the Spirit comes. **He cannot enter into the kingdom of God.** Practically the same thought as that expressed by the last clause of verse 3.

6. **That which is born of the flesh is flesh,** etc. Every thing shows characteristics of its origin. We can inherit from our human ancestors no better nature than they possess. There is, however, a means by which we may rise to the spiritual life—the Holy Spirit himself. Compare Rom. 8.

7. **Marvel not,** etc. The reason for not marveling is given in the next verse. That a man should be wonderously operated upon by an invisible power is not wholly without analogy. The wind is unseen and its movements cannot be explained [at least, could not, then], yet its effects are noticed by all.

8. **Listeth.** Willeth. The wind is utterly beyond our control.

10. **Art thou a master of Israel,** etc. "Art thou the teacher of Israel." Nicodemus was officially a teacher, yet he shows himself ignorant of that about which he ought to have known at least a little. The Old Testament refers to the necessity of a new heart.

11. **We speak,** etc. That is, Jesus and other representatives of God; perhaps John the Baptist is intended, or possibly some of the disciples present. **And ye receive not our witness.** The real difficulty with Nicodemus and those like him was unbelief.

12. **Earthly things.** Those which take place upon earth. The new birth is reckoned among these. **Heavenly things.** The truths in regard to the person and work of the Messiah, illustrated by the next three verses.

13. **No man hath ascended up to heaven,** etc. The reference is not to the Ascension of Christ at the close of his ministry as is clearly shown by the tense; but rather a figurative reference to his divinity. **He that came down.** That is by his incarnation. The Revised Version preserves the parallelism between the two lines by substituting "descended" instead of "came down." **The Son of man.** A title which our Lord often applies to himself. In it is implied his relation to humanity; but it is also a title of honor. Compare Dan. 7: 13.

14. **As Moses lifted up the serpent,** etc. Compare Num. 21: 6-9. The lifting up of the serpent in the wilderness as a divinely appointed means of relief, was a type of the lifting up of Christ upon the cross of Calvary as a sacrifice for the sins of the world.

15. This verse expresses the purpose of Christ's mission. **Whosoever.** The purpose is broad. **Eternal life.** A never-ending blessed existence.

16. **For God so loved,** etc. This verse has been called "the little gospel." In a few words are expressed the greatest of all truths. Here we have stated the reason for the purpose mentioned in verse 15. **The world.** All mankind. **Believeth on him.** Literally "into him." A belief that leads to abiding trust in Christ. **Everlasting.** This represents the same Greek word that is translated "eternal" in the preceding verse. It should be rendered *eternal* here. Many have thought that verses 15-21 are an explanation of the Evangelist rather than a continuation of our Lord's address to Nicodemus. John was certainly very near to the mind of his Master; and we need not wonder that we cannot absolutely distinguish their words.

17. **For God sent,** etc. An explanation and confirmation of verse 16. This is not to deny however, that he will come a second time and at that time judge the world.

18. **He that believeth on him is not condemned,** etc. The Revised Version uses more accurately the word "judged" throughout these two verses. The believer escapes judgment and has eternal life, but the unbeliever is already judged by the very fact of his unbelief. There is no need of a formal passing of sentence upon him.

# Popular Science.

BY H. H. BAKER.

Science and Drunkenness.

We hasten to announce that a new scientific discovery has just been made in France, that is claimed will reclaim a drunkard so thoroughly that he will stay reclaimed. Former remedies for curing drunkenness have been declared to be not only failures but dangerous, for, should a drunkard take treatment and be cured as supposed, and then take to drink again, he would soon die from the curative effects formerly produced; hence it was discovered to be a dangerous experiment to be cured by such remedies.

The new discovery is said to be free from all such objections, for when the drunkard is once cured it becomes impossible for him to ever drink any more, therefore there is no fear of the dreadful effects taking place after being once thoroughly cured.

This newly discovered remedy will certainly be approved and will inspire such confidence in the drunkard as will induce him to avail himself of the first opportunity to take this treatment.

This safe and sure cure for drunkenness is announced to the French Academy of Medicine, by M. Sappelier, and M. Thebault, who, after much study and many experiments, have produced a specific serum that will effectually cure any drunkard of thirst and the desire for liquor, and will so change and modify his condition as to render him immune.

To produce this effective remedy, a horse was made drunk, and was kept in that condition until the verge of delirium tremens was reached, when it was found that serum taken from the veins of the horse and injected into the veins of a drunkard, not only cured him of drunkenness, but created in him such a disgust against all liquors, as to prevent any possibility of ever afterward having any desire for drink. It is thought that the discovery will prove a great blessing to humanity in more ways than one, by causing drunkards to become useful members of society and the rum-sellers' business to fall into the arms of a receiver to close up.

Further results produced by the horse serum will be watched for and chronicled; had we been commissioned to select an animal, that, upon scientific principles, would have produced the most effective serum, we would have selected the animal now known throughout the United States as the Mountain Marten.

## THE CHICAGO DRAINAGE CANAL.

The great Chicago drainage canal, which has been under construction for ten years at a cost of \$33,000,000, has been finished and opened. It was built to escape the danger of polluting the city's supply of water from Lake Michigan, by emptying the sewage of Chicago into the lake, through the Chicago river. Arrangements were therefore made for draining the sewage into the Mississippi. The canal extends twenty-eight miles from Chicago to a river emptying into the Mississippi. It is made with a view to its possible use for commerce, affording large vessels passage from the lakes to the Mississippi and the Gulf when proper arrangements have been made. The canal has a depth of 22 feet, a width of 202 feet at the bottom and 306 feet at the top, except in places where it passes through solid rock, where the width is 160 feet. Except in length, it is the greatest canal in the world. Some fears have been felt as to its effect in lowering the level of water in the lakes, but it is believed that the change will not be greater than the variations that are common at different seasons of the year. St. Louis and other cities below the mouth of the canal have also feared that the pollution of the Mississippi would result, but it is believed that this will not be serious.

We view the world with our own eyes, each of us, and we make from within us the world which we see.—*W. M. Thackeray.*



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### MARRIAGES.

**LAMOS—WHEELER.**—At the home of the bride's parents, Mr. and Mrs. T. T. Wheeler, in the town of Brookfield, N. Y., on Jan. 17, 1900, by Eld. M. Harry, Mr. Ernest A. Lamos, of Long Lake, Hamilton Co., N. Y., and Miss Kate M. Wheeler, of Brookfield.

### 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.

**WHITFORD.**—At Brookfield, N. Y., Jan. 14, 1900, of heart failure induced by the grip, George L. Whitford, aged 49 years, 6 months and 15 days.

Brother Whitford's sudden death was a great shock to the community, since he suffered only a few days from the relapse of the grip. He was born June 29, 1850, at Plainfield, N. Y. He was the son of Clark and Harriet Clark Whitford. When fourteen years old he joined the church at Leonardsville, and in 1888, removed his membership to the Second Brookfield church, of which he was a member when he died. He leaves a wife, a daughter, Miss Kate Whitford, and a son, Victor L. Whitford, of Morrisville, N. Y., to mourn his departure. A large company of relative and friends attended the brief funeral services at the home, conducted by the pastor, assisted by Revs. J. M. Todd and L. R. Swinney, of DeRuyter. T. J. V.

**THAYER.**—Near Stacy's Basin, N. Y., at the home of her son Arthur, Jan. 16, 1900, of pneumonia, Mrs. Jemima Couch Thayer, in the 89th year of her age.

Sister Thayer was born at Glastenbury, Conn., March 26, 1811. In 1831 she was married to Davis D. Thayer, of Greens Corners, N. Y. Here and at Rathbonville, N. Y., they resided some twenty-three years, then removing to Stacy's Basin, the place of her death, as also that of her husband, which occurred April 5, 1878. To them were born nine children, three of whom, two sons and a daughter, survive her. Sister Thayer was converted at the age of sixteen, and has ever since lived a faithful, earnest and devoted Christian life, loved and respected by all who knew her. She will be greatly missed in the home and in the community. Services were held at the Seventh-day Baptist church, Jan. 18, conducted by the writer. Text, Job 5: 26, and Psa. 116: 15. G. W. L.

**COON.**—At the home of her step-daughter, Mrs. Burch, near Leonardsville, N. Y., Dec. 30, 1899, Mrs. Eliza M. Coon, aged 74 years and 12 days.

She was born at South Brookfield, N. Y. She was married to Dewitt C. Coon, of Brookfield, Feb. 10, 1851. Some time before this event she began the observance of the Sabbath, and after her marriage joined the Second Brookfield church. For several years before her death her hearing failed so that she could not enjoy the public worship of God, but in Bible-study and prayer she worshiped him at home. One stepson, Dr. Edwin N. Coon, of DeRuyter, and two daughters, Mrs. A. E. Burch, of Leonardsville, and Mrs. Ambrosia Clark, of Brookfield, are the surviving members of her family.

Funeral services were conducted at the home by the pastor, assisted by the Rev. H. B. Lewis, of Leonardsville. T. J. V.

**BABCOCK.**—Temperance (Burdick) Babcock was born in DeRuyter, N. Y., Nov. 15, 1811, and died in Albion, Wis., Jan. 10, 1900.

She was married to Henry C. Babcock, Nov. 16, 1831. For a few years they lived in DeRuyter, then moved to Brookfield. In 1856 they moved to Albion, Wis., and settled on a small farm which thereafter was their home. She was the mother of eight children, three sons and five daughters. One of the sons and three of the daughters, together with her husband, preceded her to the spirit land. The winter following her marriage she embraced religion, was baptized by Eld. Ephraim Curtis, and united with the DeRuyter Seventh-day Baptist church. On her removal to Brookfield, she transferred her membership to the church at that place, and on coming to Albion she united with the Seventh-day Baptist church, of which she was a true and faithful member until called to her reward. She was a faithful wife, a kind and loving mother, a sympathetic friend and neighbor, ever forgetful of self in her interest for others, and in her efforts to alleviate suffering, to help the needy and bring sunshine and joy into the hearts and homes of those about her. Her trust in God was unbounded, and in the midst of bodily pain she was always cheerful, not fearing death, but rejoiced in the hope of eternal life. Funeral on Sabbath, January 13, conducted by her pastor in the presence of a large audience of relatives, friends and neighbors. S. H. B.

### THE CHARGES OF DR. BIRCH.

The Presbytery of New York held a long session on Monday afternoon, the time being wholly taken up with matters pertaining to the case of Prof. McGiffert. There was a full attendance of ministers and elders, and corresponding members from other Presbyteries, attracted by the prospect of unusual proceedings. Presbytery having been declared by the Moderator, Dr. Duffield, to be sitting in a judicial capacity, Dr. Birch proceeded to read his charges, just five in number, and supported by specifications, more than we care to count, and all more or less germane to the charges under which they appear. The number of these, we do not say their pertinence, argues a wonderful diligence on the part of Dr. McGiffert's accuser.

The partial reading of these forty-six solid pages of accusation has filled us with sorrow rather than with alarm. There is no occasion for alarm. Two honest Presbyterians are facing each other, that is all. One is trying to maintain the truth according to his understanding of what the fathers formulated at Westminster; the other is searching the Scriptures, noble Berean that he is, to

find out what these things that have come down to us really are, when tested by the severest of methods, such as are being applied by the scholars of the time to every department of truth. His object is not to destroy, but to maintain and authenticate the Word of God anew, placing it as to all orthodox essentials even beyond scientific cavil. The work seems destructive simply as arrayed here in a false attitude in these hundred specifications, but it is not so. There is, even, to the intelligent reader, nothing in all these isolated paragraphs from Dr. McGiffert's book which indicates any desire to destroy the Bible or the truth it contains.

The truth has been sought by the author and sought fearlessly. To Dr. Birch's view he may have gone too fast and too far, but no one can doubt that he believes himself to be well within orthodox lines. It is for this reason that he has not yielded, as obviously he could not yield, to the wishes of those who would have him leave the church of his youth and manhood. Of all churches it ill becomes the Presbyterian to hold in check, or lightly esteem, its men who are honestly searching after truth.—*The Evangelist.*

### 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.

☞ THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

☞ 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, at the residence of Dr. F. L. Irons, 224 Grace Street.

☞ 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.

☞ THE Seventh-day Baptist church of New York City holds services in the Boys' Room of the Y. M. C. A. Building, Twenty-third Street and Fourth Avenue. 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,  
1279 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 next session of the Ministerial Conference of the Southern-Wisconsin and Chicago churches will convene at Milton Junction, on Sixth-day, Feb. 16, 1900, at 10.30 A. M. The following program has been arranged:

1. Exposition of Ezekiel, chapters 40-48. S. L. Maxson.
2. Is membership in secret societies, such as Masons, Odd Fellows, etc., conducive to spirituality? and what advantages might accrue to the church if the fees, dues, etc., which are paid to these orders were contributed to the work of the church? J. W. Stillman.
3. How can I best use the Bible to make better men and women? W. D. Tichnor.
4. What is Jesus Christ to me, and what can he be to my fellowmen? H. W. Rood.
5. What is it to be filled with, and led by, the Holy Spirit? G. J. Crandall.

S. H. BABCOCK, Secretary.



NEITHER days nor lives can be made holy by doing nothing in them.—John Ruskin.

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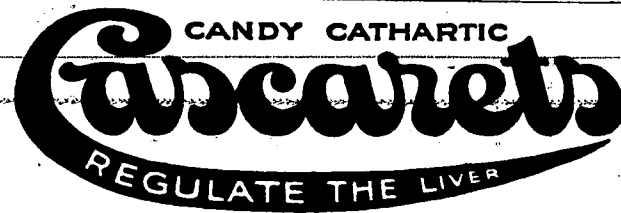
WELCOME evermore to gods and men is the self-helping man.—R. W. Emerson.

WISE is a reasonable silence, and more powerful than all discourse.—Plutarch.

TO THE DEAF.—A rich lady, cured of her Deafness and Noises in the Head by Dr. Nicholson's Artificial Ear Drums, gave \$10,000 to his Institute, so that deaf people unable to procure the Ear Drums may have them free. Address No. 6874 B, The Nicholson Institute, 780, Eighth Avenue, New York.

AN obstinate man does not hold opinions, but they hold him.—Alexander Pope.

A CHANCE may win that by mistake was lost.—Charles Southwell.



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