“MY FATHER’S HOUSE.”

The 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.
Sabbath Recorder

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

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LAYING UP TREASURES IN HEAVEN.

One of the sweetest promises which Christ has left us is that involved in his words concerning us so we may 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 earthy in its essence as money, but when united 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 wonder part of the blessing is surprising that will come to the faithful ones who are 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 ignorance or carelessness, throws them 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 material 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 not measured beyond measurement. Those who 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. Those who knew them were blessed 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. By knowing that material things and forms 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 life 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, even with weary feet, is a new path-way 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 treed from the material features of the present. So far as life, and the common life, with God and the central purpose of existence as God, 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-forgotten 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 this 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. This 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 negroes, for, while there is a curious, and 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 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 acclimated and preserve health, with care, but the main part of the mission work as well as the manual labor must be done by natives.

SOPHONIA B. SPENCER.

The Utica, N. Y., papers lately announced the death of Mrs. Sophonia B. Spencer, of West Mifflin, 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 knew exactly what light shine;" thus one writer who knew her well. Sometimes those who are isolated 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 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 153,345.80 miles, or two-fifths 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 $1,007,253,454. Compared with the figures 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 $89,249,185, being an increase accompanied with the operating expenses declared in the final report of the previous year of $34,454,857. The net income from operation during the year was $45,825,579. 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 fiscal year ending June 30, 1899, was $50,768,209. When it is recalled that during the year ending June 30, 1899, there was 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 to the public, at the date of the report ending June 30, 1898, were $162,214,820, 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 operators there are not far from $17,000 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, Presbyter, 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 move at. 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. Matherly]

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

In the hall I found the "quash pussun," and as I advanced she smiled, and all her face joined in as she said, with strong German accent, "Oh, brutter; at last I had got here. I hear you tell of your night mishener (missionary) word, and I say, Father, let me go and see this thing, may be." Day he said, "Sophie, you make fifty cents yesterday, now you go down and git for that the work, and prech to the brutter." "But, Father, I haf no sermon," Father said, "You walk down and giff 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 let it go. I let it go.

"Yes," she continued, "I was called to scrub and prech. I learned to work, I was a born preacher. I do good work, und 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, und 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 wrote Father's family, I was tried there, sure. Why, brutter, they talked of returning a drunkard. I think the thing they do was to reform the Christian. There are so many blue, muddy Christians; cemetery Christians I call them. They sits weeping and wailing on tombs; they is not far from $17,000 into the resurrection life of Christ. We worship not a dead, but a risen Christ; und 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 sermons a week before you preach it. I mean when you preach for a week, then fire low, and you hit one some sure. Your sermon stick to the wall, you fire so high."

"Sophie," he says, "you are always so full, while I am so empty, so often on my 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 in 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 experience, and experience hope, and hope maketh not ashamed.' See how you get up those steps into a better experience, when you first come and glow and growl instead of growl; and 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 eviously at me, go ask Father for a suit of humility that's your self. I 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, and he promises durable clothing. When I wants anything, I tell Father I want so and so, and if it was good for me, I always get it. Sometimes Father says, 'That is no good for you, Sophie.' It don't do to giff 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 say that, und Father say, Sophie, stop! Where were you borned? Germany, Father. Well, ain't you a foreign mishener already? When I see that, Father says to me, Who lives on the floor above you? A family of colored people; und under the floor above them? Why, a swissers, and 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 thousands of miles away to the foreign and heathen, when you have got them all around and you never care enough about them to speak to them about their soul?

Well, I went to work at once, and I find if we do what is at our hands, he will give us more. I had some money saved up and I learn if I give a few dollars I could send a boy to school; he is O Father, no foreign 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 giff you, and you won't giff a little back. I feel worser until I go to the minister, and giff him enough to set a woman to teach; and now I haf a woman teaching me down South. So I was in Japan, down South, and later in New York, preaching in three places. I tell you, brutter, it was 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-
THE SABBATH RECORDER. [VOL. XLV., No. 5.

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 20th year. In company with Horatio Nelson Burbick, of Ashaway, he then engaged in the manufacturing of stock-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 his former partner, Dea. A. B. Burbick, now of New London, Conn. Dea. Langworthy also participated in business with others in the 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, 1871.

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 fellowmen was shown in his 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, 1873, in his 57th year, with his partner, B. Burbick, to serve asdeacon, 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.

Mr. Langworthy married, Sept. 22, 1844, Phoebe, daughter of John Davis Langworthy, of Hopkinton, who died Jan. 14, 1883. Their children, 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, 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 his convictions, and kind in disposition, honest in his dealings with men and a good servant of the church and of God. The funeral was at his last 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 KENDALL.

The Lord said, "Why did you不信 the voice of the Lord?"

Gospel truth and Moral Law,
Ever beautiful and grand,
In the arms of Jesus we snuggle,
Now and evermore shall stand;
Is it not, then, dear,
That our souls with rapture thrill
As we read the Gospel story
And the Father's written will?

CHOICES.

The Ten Commandments, blessed commandments,
How we love our Father's Commands!
They do us reveal his will,
And his laws are still, still,
While in Christ we grasp the love in his commands.

In the Gospel and the Law,
Both alike in Father's hand,
We behold eternal blessings
For all who love the Land.

Is it any wonder, then,
We proclaim this story grand,
And the ten great words he gave us,
Each one traced as Love's command?

But the world has quite forgot
God the seventh day hath hallowed,
And hath made forever holy—
That sweet day of sacred rest;
This in word and life we 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,
Ours was cross was crowded;
But he, the Lamb of the gracious
Of ten words which never died!
If he kept the Ten Commandments
In the Christ-directed way,
We, shall</s>
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 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. Two or three have 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 into 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 Missionaries” 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 G. 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, we invited our pastoral writer 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 6, 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 Evangelistic Work of Missionaries. It is evident to every reader of this article who are of the household of faith.

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?

JANUARY 7, 1900.

IRA J. ORDWAY.

"FRATERNAL ORDERS" AND THE CHURCH.

Synod at St. Louis, presented at New Market, N. Y., Jan. 30, 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 truth. Great plagues 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 confuse 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 those who are not equally 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 fatal 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 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 organizations which we as Christians should not 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 Christian organizations? Second, are these societies, organizations are being 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 brethren. All who are “born again” are brethren. To say that by 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.

It is scandalous for men thus 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 they not be regarded as us as a 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 Christian organizations? Shall we not undertake something of this kind?


By R. Noyes. In the noted St. Louis Mason, Author and Lecturer. Contains his life history, discusses Romneys, Masonry, Orangean, Old Fellowship, etc., and explains his renunciation of the Rosicrucian Creed and the Masonic creed. Several thousand copies sold.

E. RONYNE, 104 Milton Ave., Chicago, Ill.

NEWS OF THE WEEK.

The final vote on the case of setting Robert’s, the Polygamist, as a member of the House of Representatives, was taken on Thursday, Jan. 25, 1900. The question was upon the redemption of the third election district, in which the Populists voted the affirmative, and those that the seat to which he was declared elected is hereby declared vacant.” An analysis of the final vote shows that representatives and Democrats, 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 the Christian spirit, and conduct the paper as such a paper. He is to have full charge of the paper, and is not to be under any control or influence from 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 Sack 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 under a heavy bombardment the 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 in twenty-four hours, as 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 been had to the English. 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 unobserved in order to entrap them. The full of Ladysmith cannot be delayed much longer unless some great victory hastens to the English.

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 Great Berlin Act at home and in the Philippines.

Rapid transit by way of an under-ground railway has been opened on north St. Paul through the city of New York, seems well assured.

The enlargement of the Erie Canal, making much larger for large vessels 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. C. Whittford, Cor. Secretary, Wesleyan, B. I.

The highest worth of children is intrinsic, not commercial. The greatest worth in a child is that 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 fruition of the life beyond. The child should be brought up knot to consent. Thus, 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 religious and rightousness 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 sectarian books, or irreligious and sceptical teachers, or from those who profess to reject Jesus Christ, but their 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 your word and example the best and highest training?

Churches are very anxious to secure pastors that can hold 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 less worth in building up and advancing the cause of Christ in the world? The world wants active, skillful and successful business men in its banks, on our Board of Trade, on the Stock Exchange, in manufacories, 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 conversant with practical 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.—S. F. Farnsworth.

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 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 there as we 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 could tell us who was in charge 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 richas for the mission, which is neither the foreign concession nor the native city, but in the country about one-and-a-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 town. The canal is next to the mission property on one side, and on the other side 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 Richas 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. Palmberg 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. Both are reached. Bathroom 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 washtub, etc. Of these two bedrooms, Dr. Palmberg 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. Palmberg. The window of our bath-room looks toward the Boy's School, and mornings we can see them on the playgrounds of these other boys.

At present we are using Dr. Spinney's furniure 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

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 this is the custom in Chinese schools, but finally Kuh Loo Fok, one of two suggested by the boys, was decided upon. Ordinarily 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 richas and wheelbarrow ignore the pedestrians, the servants 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 on or seeing how 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 mallet for 22 cash and had a light as the richas 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 Dyaq 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 and told the teacher. 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, 1889.

FROM E. H. SOCELL.
Although my resignation as general missionary was accepted by your Board at the October meeting, yet, by a special arrangement with Secretary Whittford, 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 where at home, though the greater part of the time was spent upon the field at large. The services of the church were well attended upon the Sunday of my remarks to the head, and the main 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

Prayer was offered by O. D. Sherman.

O. U. Whiteford, Corresponding Secretary, Geo. H. Utter, 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. Whiteford $264.07
O. G. Grooth... 10.00
E. H. Roswell 90.70
C. S. Sayre 29.80
E. S. Wilson 25.85

Churches:

Attalla, Ala... $25.00
Berea, Va... 50.00
Boiling Spring, S. C... 18.75
Brookville, Ind... 18.90
Buechel, III... 25.00
Hammond, Ind. (6 months)... 75.00
Hornellsville & Hartsville, N. Y... 50.00
First Ward, St. Paul, Minn... 15.00
Secord-Westley (6 months)... 87.50
Shingle House, Pa... 10.00
American Sabbath Tract Society... 141.35
Reconciliations... 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 committees as evangelists 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 a report on the death of the brethren Jonathan Mamson 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 the Rotterdam donation on the 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 other small places in the district, 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 Lincoln, Otsego 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 Farmington, Neb., church for 1900, and $25 for work done with the church at Pararm 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. Sowell 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. Platta, 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, 1899.

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, of whose services it has been very much gratified. 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 re-election to the evangelistium is desired 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 the Christian faith. 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 reports of 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.

M. M. 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, because they are very little ones.—F. W. Faber.
MRS. TOWNSEND AT WALSHOR.

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 meetings about the village in the afternoons. The Junior C. E. Society, which had adjoined 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 Boulter, 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.

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. B. 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 paper she says, "When I learned that 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, 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.

Only that the infrared has prevented my writing a letter for your columns before this, 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, where we passed the Japanese Islands, gave us a chance to meet many of our friends of other days, and to see something of mission life in each of those places.

It was on the 23rd 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 Wausing 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 the launch gave us an idea of the throbbing impetus and power of other 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 the river, contrasting the flat, treeless plain beyond, and saying to passers-by, “Behold the career which the China of to-day is just entering upon; henceforth she will hold a new position among the nations of the earth.” There are cotton factories, where the raw cotton is converted into cloth after the most approved methods of both Old and New England, woolen-mills, silk factories, tanneries, and many other manufactories which I need not mention here.

To me it was altogether a new introduction to the China as she saw it nearly twenty years ago, and I could not have 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 ten years. The stream of cars, the constant noise, the life and bustle, the people crowding every street and alley, makes a true impression of the air and activity everywhere. But I did not take pen to write of all this. Others will tell of the new position which this old city has taken 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. It is not 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 say 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 who 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 conscious position they place this.

(Tob 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. Stevens, our National President, presided. By her side sat Miss Anna A. Gordon, who is her ever-faithful helper. Mrs. Ella A. Boole, President, of New York; Mrs. Frances J. Barlow, 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 in hand to visit the White City, the immense exposition 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. and the schools. They were uninvited, and the mayor, with the jail, and the mission. 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, which extended over half of the building.

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. Tobacco was sold, and the prices were charged to action, not one seen now, nor is liquor allowed to be sold, for law is enforced.

Mesdames Boole, Barnes, Ellis, Thurman (National Superintendent of Colored Work), Thacker (Superintendent of Soldiers and Sailors), and Miss Mary H. Hunt (our Superintendent of Scientific Temperance Instruction), spoke of their specialties. Miss Corinella Dow, daughter of Neal Dow, was presented, and greeted with enthusiasm. Many sermons were spoken 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 by our convention 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 par-liamentary to meet and transact business, which could be adopted by the entire committee when met in Seattle. Noon-tide prayer and vespers services were observed each day, when the train-men, our loved ones, the coming National Congress, and our own national congresses, were all remembered. Mrs. Evelyn Graham, our Superintendent of work among railroad employees, placed a knot of white on the conductors, engineers, firemen and porters, and presented to each a souvenier 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 made a good deal; yet, in the course of the trip, 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 watching the passengers, which here and there, the passengers, which here and there, agreed to be placed in the Libraries of our Schools and Publishing House. It is to be hoped that the public, which has been so far neglected, will hereby be given a proper position. Send to J. N. Moarar, Manager, Publishing House. All charges will be paid at the Publishing House.

Conference Minutes, 1867-1883.
Sabbath Visitor, Vol. 1, No. 6.
Vol. VI., No. 46.
Vol. IV., No. 46, 47, 49.
Vol. IV., No. 47, 48.
Vol. X., No. 45, 46.
Vol. XI., No. 47, 48.
Vol. XII., No. 41, 42.
Vol. XII., No. 42, 43.
Vol. XII., No. 43, 44.
Vol. XII., No. 44, 45.
Vol. XII., No. 45, 46.
Vol. XII., No. 46, 47.
Vol. XII., No. 48, 49.
Vol. XII., No. 49, 50.
Vol. XII., No. 50, 51.
Vol. XII., No. 51, 52.
Vol. XII., No. 52, 53.
Vol. XII., No. 53, 54.
Vol. XII., No. 54, 55.
Vol. XII., No. 55, 56.
Vol. XII., No. 56, 57.
Vol. XII., No. 57, 58.
Vol. XII., No. 58, 59.
Vol. XII., No. 59, 60.
Vol. XII., No. 60, 61.
Vol. XII., No. 61, 62.
Vol. XII., No. 62, 63.
Vol. XII., No. 63, 64.
Vol. XII., No. 64, 65.
Vol. XII., No. 65, 66.
Vol. XII., No. 67, 68.
Vol. XII., No. 68, 69.
Vol. XII., No. 69, 70.
Vol. XII., No. 70, 71.
Vol. XII., No. 71, 72.
Vol. XII., No. 72, 73.
Vol. XII., No. 73, 74.
Vol. XII., No. 74, 75.
Vol. XII., No. 75, 76.
Vol. XII., No. 76, 77.
Vol. XII., No. 77, 78.
Vol. XII., No. 78, 79.
Vol. XII., No. 79, 80.
Vol. XII., No. 80, 81.
Vol. XII., No. 81, 82.
Vol. XII., No. 82, 83.
Vol. XII., No. 83, 84.
Vol. XII., No. 84, 85.
Vol. XII., No. 85, 86.
Young People's Work

By Edwin Shaw, Milton, Wis.

Our ideas of national life in the United States are being revolutionized. During the past two years our concepts of what our country stood for, what its mission was among the nations, have been subjected to the severest strains. The recent marvelous outreaching of our influence have brought problems before every thinking man, be he statesman in legislative halls, or statesman in village caucuses, that must astonish 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 she was six years old, simply because they fitted him and looked well then, is either stubborn, blind, or foolish, or all three. The wise mother may have a feeling of sadness, when she puts her baby-boat into pants, and again, when this same lad in later years discards the knee-caps for the clothes of a more mature, and rejoices in the vigor and strength of mature years, and does not forever treat him as a child.

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 to 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 anyone else surprised at this, nor did we relentlessly fight against it, and persist in buying number two's or four, 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.

Troubled 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, upheavals, and overthrowings, and re-adjustings, in the realm 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 Religious Life.

But what is going on now in the religious world at home and abroad? Something 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 the mind 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; I desire thy faith and true, and in time, or in eternity, all will be made clear and plain." And since then, whenever question 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 erupt and foam, but I give not 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 well. 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 exercises, 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 learned 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 78 active, 9 associate, and 30 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 five more 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, as we a Society join in mourning the loss of one who, ever since our organization, our friends Charles Potter, we shall cherish the memory of him whose interest and sympathies 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 Lookout 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 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 Card 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 the amount of $10.50. 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 with 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 musical 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. Through this Committee 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 Musical, 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 Chinn Mission" was in charge of this Committee. And a Sabbath afternoon meeting was conducted by Mrs. E. O. Tilton under the topic, "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 Greenvile, S. C. Each 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. Tominson, and read. Through this Committee 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 contribution to the benevolent cause, the Holy Spirit "will bring all these things to remembrance," and accompany the effort with the power of the Spirit. For a score or more of years the Temperance Movement has been in the hope that the Tract and Missionary Societies might be held prosperous and apparently prosperous. Many are found in New York, Philadelphia, Washington, Syracuse, and other cities.

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 full attendance at 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 who 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.
Lewiston, Me., January 24, 1900.
Children’s Page.

THE QUARREL CURE.

Nine days out of ten there were no better friends in the family 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 quilts, which made the blue felt sailors so very charming in both. But on the tenth day—0 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 it 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, and 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 ever quarreled 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 bye 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 sparkling. And 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 suppose I could speak to her—just to ‘bglee 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, Mabel couldn’t not be cross, too. And when she found it in the coal-bins—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.

“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 Flornimonda Isabelle and Evelyn Kathryn Olivia were left to be company for each other while their respective parents roved 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 of doing remedial work, and the patient was advised to continue the use of the invaluable Temper Tablets in all similar emergencies. The prescription faithfully, and before spring both she and Mabel were completely cured.

After a while Molly told another reason why the Temper Tablets had such a soothing effect in the first stages of a quarrel. I wonder if you have guessed it, No.—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 total membership 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 decline has been most marked in the denominations that have heretofore most active and aggressive. Presbyterians and Congregationalists report 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 U. B. 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 following seem the most reasonable:

1. That there has been a decrease of revivals.
2. That there has been a dearth of revivals and a waning spiritual life.
3. That the denominations have ceased to work as they have in the past.

It is a remarkable fact that the denominations which have least gained in membership have been those which have most of late years been the most energetic in working for the salvation of souls.

This is a very interesting study, and we are glad to be permitted to give the above facts and figures from the Independent. It is interesting to note that these denominations are not the only ones which have suffered a decline, for the same is true of the churches under the various denominations, and the religious press has expressed the belief that the day of religious awakening has been passed, and that Christians have become so saturated with the spirit of the world as to have lost interest in spiritual things, and that the only work which has been going on is that of the secret societies, and that the press has unsentised very many minds as to the truths and the obligations which rest upon Christians to get men converted to Christ, or to send the gospel to the heathen world.

The enormous growth of secret societies, including a few that profess to have members in the church, is another matter entirely. 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 be condemned as a principle. There is the increasing disregard of Sunday observance which has tended to lessen the spiritual tone of the church. By adherents of a practical and worldly type 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 professional remains, but in the attitude of the churches toward God, the Bible and especially the Decalogue.

"And hearken not to the voice of obeyers of God!"

H. H. HINMAN.
Our Reading Room

"Hence then as we have opportunity, let us be working, as your servants, to the most of good, but especially towards the family of the faith,"—Gal. 6:10. "But to do good and to communicate forget not: for with such sacrifices God is well pleased."—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 commencement of the three churches Department. He receives 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 in- vaded 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 token was found to be 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 number of young converts was increased 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 held in our church, where the several new followers of Christ formally received the right hand of fellowship. The roll was cast, and besides those present many responded by letter, and the "suit-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 Ed- meston.

"Lord, we hear of showers of blessing that are scattering pleasant showers. Showers the thirsty land refreshing. In our hearts the bitter showers fall on us."

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

January 22, 1900.

T. J. Vanhorn

LOFT CREEK, W. Va.—Back in old Albin Academy a student handed hisorian 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. For he could see the urgent messages 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 subtle suggestion of wisdom might possibly as seemable to public eye might appear. At least this is my supposition, for the whole paper is quite as appropriate to the Reading-room.

A long remembered 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 so kindly looked for it. Brother Brothcroot 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 placed on a 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 message from our mission­ ary societies and churches be, "Let us love one another, for love is of God; and everyone that loveth is born of God."'

The roll was called, the secretary read and the sermon was delivered to the laborers of the Lord's vineyard as given by our Heavenly Father in the book of Proverbs. The message was delivered to our people in a way that was likely to be understood by the greatest number, if not all. It was fitting and right, "like the sound of water in a dry land, like the cry of one who thirsteth in the desert, that goeth to water, and spreadeth his hands like one that sweareth by him that liveth for ever. The Lord maketh the desert to bloom as the rose, and casteth forth his hands upon the wilderness, and his hands shall make the desert flower blossom and flourish delightfully. He watereth it with the dews of heaven, he causeth it to spring up as the garden, he causeth it to blossom like the lily. His leaf shall not wither, neither shall his fire be quenched."

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 the same. By this means 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, F. B. Coon. Any who desire to attend will be welcome.

[The Recorder gives hearty commendation to the movement at Milton Junction, and to all similar movements.]

West Hallow, 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 discharge whatever duty may fall to them. They may truly be called a large-hearted, conse­crated people; for whatever they undertake they undertake magnificently. Our greater harmony and good-will in a church than one finds here, as the following will illustrate: While the writer was speeding Christmas, a friend in West Hallow, not a church-member, said to others that he would like to go toward the church for the "preacher." Others seemed to agree with him. When the pastor returned from Milton, he was casually in his coat, and had a little surprise party at Bro. E. Burkridge's.

On reaching the place, he found a large crowd gathered there, with more to come. The pastor thought it a great surprise for Bro. Burkridge, 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 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 $25.00 of which the sub­stantial Christmas present. The writer fre­quently recalls that evening as one of the most memorable in his experience. He cherishes a list containing the names of all present—fifty-six in number.

May the Lord and may his church and people be my prayer.

R. H. V.

January 21, 1900.

TO STUDY THE SABBATH QUESTION.

To the Editor of the Sabbath Recorder:

The following, clipped from the Milton (Wis.) Journal, 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 the same. By this means 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, F. B. Coon. Any who desire to attend will be welcome.

[The Recorder gives hearty commendation to the movement at Milton Junction, and to all similar movements.]

Parker's wish that such cases might be duplicated by 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. EVARTS, Professor of Biblical Languages and Literature in Alfred University.

INTERNATIONAL LESSONS, 1890.

FIRST QUARTER.


LESSON VII.—JESUS AND NICODEMUS.

For Sabbath-day, Feb. 10, 1900.


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.

2. The Nature of the New Birth.

3. The Mission of Jesus.

4. The Greatest Lesson.

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, and they had a high regard for the writings of the Pharisees from several references to them in the gospels. Theoretically there is no reason why a man should be upholding the word of God; men; it was the error of their application of the law, the pride of their position, the hypocrisy which are held up for our scorn. Paul was a Pharisee and was willing to boast of his attainments as a Pharisee 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 became 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. It is more probable that we once that Nicodemus was a sincere inquirer.

Come from God. These words have the same sense in regard to Nicodemus. Jesus already understood that Jesus was a true teacher and that the truth was teaching the people astray. These miracles. Better, "these signs." Jesus had already performed many miracles and the deflection 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 ἐρχεσθαι translated "again" may mean neither "new," 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 that Jesus did not at all comprehend our Lord's words. The new birth is not a "of God." John 1: 13. It may, therefore, be fittingly spoken of in this connection. He cannot see the kingdom of God. The kingdom of God was that kingdom which Jesus came to establish. This was the chief point in the Baptist's preaching was "Repent, for the kingdom of God is at hand." A great part of the recorded teaching of our Lord is in regard to this kingdom. No brief definition will cover all the teaching in this connection. It is the reign of God in the hearts and lives of men. The citizens of this kingdom are the heirs of eternity. Nicodemus shows his own insufficiency of our Lord's meaning. We may surmise that his real difficulty was not stupidity; but rather a reluctance to believe that an educated Jew, he was far from possessing the greatest possible spiritual blessings, to say nothing of being even from fitness for such possession.

5. Except a man be born again of water and of the Spirit. The second "of" cannot be omitted. There is really but one means required to and that is a double one: water and Spirit. In verse 8, "Spirit" alone is mentioned as being the more important of the two words. The words "water and Spirit" mean by which the new birth is accomplished. The water of baptism is the mediating cause by which the influence which is typified by the water is brought into the heart. He cannot enter into the kingdom of God. Practically it means that as expressed by the last clause of verse 3.

8. That which is born of the flesh is flesh, etc. Everything should be considered as the nature of its origin. We cannot inherit from our 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 John 3: 8.


10. Art thou a master of Israel, etc. "Art thou the teacher of Israel, etc." This is the only occasion in which Jesus shows himself as the master of Israel. He was a man of wealth and influence; and he possesses that which he has taught himself. This is the spirit of the whole passage. Better; "this is the spirit of the whole passage. Art thou the teacher of Israel, etc." The words are translated also "Art thou the teacher of Israel, etc." But the student of the Hebrew only can appreciate the beauty of these words. Heavenly things. The realization of these. Better "these heavenly things." This reference is not to the Ascension of Christ at the close of his ministry as is mentioned in the Revised Version but to the heavenly things of the earth's destruction. The second reference is the Ascension of Christ. Both are heavenly things. The water is the whole water. This is the Godhead and that is the water. The Roman Catholic Church has endeavored to confound the heaven and earth. This is really the only trouble that we have with the Revised Version. The second clause of verse 20 is not the proper basis for the explanation of the next three verses.

6. That which is born of the flesh is flesh. Every man's birth is to be considered as the nature of its origin. We cannot inherit from our 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 John 3: 8.

12. Earthly things. That which is born of earth. Earthly things. This reference is not to the Ascension of Christ at the close of his ministry as is mentioned in the Revised Version but to the heavenly things of the earth's destruction. The second reference is the Ascension of Christ. Both are heavenly things. The water is the whole water. This is the Godhead and that is the water. The Roman Catholic Church has endeavored to confound the heaven and earth. This is really the only trouble that we have with the Revised Version. The second clause of verse 20 is not the proper basis for the explanation of the next three verses.

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Death.

Some time after his marriage, Dr. Thayer was attracted by the prospect of the Sabbath, and in 1869, he moved to Albion, N. Y., where he settled, and eventually united with the Seventh-day Baptist church, and in that church he was a member when he died. He was born June 29, 1840, at Glastenbury, Conn., and on August 18, 1868, he was united with the Seventh-day Baptist church, by Eld. M. Harrv, Mr. Ernest DeRuyter, N. Y., and Dr. Duffield, at Milton, N. Y., at the residence of Dr. W. C. Maxson, 22 Grant St., and the seventh-day Baptist church in the city and adjacent villages, and others are most cordially invited to attend.

Funeral services were conducted at the home by the pastor, assisted by the Rev. H. B. Lewis, of Leonardville, I. O. V.

Barbacco.—Temperance (Burrick) Babcock was born in Delbury, 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 DeBuaty, then moved to Brookfield. In 1866 they moved to Albion, Wis., and settled on a small farm which thereupon was their home. She was the mother of eight children, three sons and five daughters. She united with 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 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 glory. She was the mother of eight children, three daughters, Mrs. Jemima DeRuyter, N. Y., Jan. 5, 1811, and Mrs. Jemima Babb, N. Y., Jan. 10, 1831. They have on earth in thought and deed left the impression of their lives as a glad evangel, and in their absence the committee with the DeRuyter Seventh-day Baptist church on her removal to Brookfield, she transferred her membership to 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 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 glory.

The charges of Dr. Birch.

The Presbyterian Church of New York held a long session 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. Presbyterian having been declared by the Moderator, D. 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 can 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. 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, the every-day 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 as to religious speculations, 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 had his church of his youth and manhood. Of all churches it ill becomes the Presbyterian to hold in check, or lightly esteem, its members 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.

Tun Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 1:30 P. M., at the residence of Dr. C. P. Maxson, 22 Grant St., Utica, Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

The Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between Dearborn and Wabash avenue, at 3 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 A.M., and the prayer 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 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 40-44. H. L. Maxson.
2. In membership in secret societies, such as Masons, Oddfellows, etc., conducted by H. W. Robinson.
3. How one best use the Bible to make better men and women? W. D. Teachor.
4. What is Jesus Christ to me, and what can he be to me? H. W. Rochelle.
5. What is it to be filled with, and led by, the Holy Spirit? G. J. Coonley.

B. H. Babcock, Secretary.
ALFRED UNIVERSITY.

One Hundred Thousand Dollar Fund

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