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THE SABBATH RECORDER.

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"God's plans like lilies, pure and white unfold;
We must not tear the close shut leaves apart,
Time will sever all the calyxes of gold;
And if through patient toil we reach the land
Where tired feet with sandals loosed may rest,
When we shall clearly know and understand,
I think that we shall say, God knew the best."

IMPATIENCE over the weakness of others is a sad confession of our own, perhaps greater weakness.

THERE are two things about which it is well to say very little; the injuries you have received and the good deeds you have done.

TO THINK right, feel right, and do right, are important considerations of mind and heart. They are the natural fruitage of being right.

HAVE all Sabbath-schools wanting the *Helping Hand* next year sent in their orders? If not, please do not delay. We must know how large an edition to print.

ALL eyes naturally turn toward Congress this month with rather curious questionings concerning its spirit and purpose. There have been some hopeful changes in its make up and we anxiously await developments.

JAPAN seems much more inclined to a favorable consideration of overtures of peace from China, if they come through American intervention, than through any other channel. She seems rather coy of European interference.

ALL Christendom is alive with indignation against the Turks for the inhuman barbarities recently practiced toward thousands of Armenian Christians. This indignation should find such tangible expression on the part of all civilized nations as to make any repetition of such outrages hereafter improbable.

WHEN we see the remarkable change that has taken place in public sentiment, as shown toward the Salvation Army movement and its truly great leader, General Booth, it really seems as though Christian people had been listening again to the mild rebuke of our Saviour who once said, "Forbid him not, for he that is not against us is for us."

It has been said that he who can suppress a moment's anger may prevent a day of sorrow.

That is expressing it very mildly. It would often be just as true to say a *life* of sorrow. Many an unguarded word or deed will cause pain throughout a long life. To be conscious of having held such words or acts in check will always be a source of pleasure.

"THAT'S a lie and I'm going to ferret it out." Well, if it is not true what is the use of fretting about it? The more it is advertised, the greater hearing it will have and the greater effort will be required to explain and prove it false. It is far wiser to move right on in the honest performance of daily duties regardless of lies. Your time and reputation are worth too much to admit of wasting a moment in thinking, chasing or rebuking foolish falsehoods.

SOME of our churches are accustomed to observe the Week of Prayer, at the beginning of the New Year, according to the suggestion of the World's Evangelical Alliance. It is a pleasant and profitable way of entering upon the New Year. We should be glad to know that every church in our denomination would meet every evening during that week and hold earnest, prayerful, religious services either alone, or in union with other churches, using the topics arranged by the Alliance. We hope to announce the topics in the RECORDER in ample time for such use.

IT is not so important that we should know just which particular nature of Christ suffered most in the crucifixion, the divine or the human, as it is that we should know and appreciate the *fact* that Jesus Christ, to save men from sin and death, actually suffered and died on the cross. That he lived, taught, suffered, died, rose from the dead and ascended to heaven are fundamental facts upon which we are taught to base our hope of salvation; upon these facts alone we must rest, after we have gone to the utmost reach of human reason and speculation. Like the man whose sight was restored, and who could not answer all the questions the doubting Pharisees raised, we also can answer, "This one thing I know, whereas I was blind, now I see."

BUT little is said in these days about Calvinism, referring to the doctrines which were prominently taught half a century ago as the peculiar views of John Calvin, an eminent and devout Christian of 300 years ago. The extreme doctrines thus designated are seldom encountered at the present time. As once taught, the system, logically followed out, was nothing less than fatalism, and against that the better judgment of Christendom revolts. The Calvinism of to-day is evidently a very different *ism* from that as defined by its most stalwart exponents and defenders fifty years ago. In the *Interior*, of recent date, Professor Wilson of Alleghany Theological Seminary, declared that Calvinism stood for certain principles, which were stated

thus: (1) "The supreme authority of the Holy Scriptures; (2) the church, independent of the State; (3) religious and political liberty; (4) the equal binding authority of law, courage, education, charity." If this is the essence of modern Calvinism there surely is little occasion for controversy among Christians on these issues.

NOT unfrequently do we hear some zealous exhorters and preachers inveighing against preaching doctrinal sermons. It is urged that people want and need more gospel and less doctrine. Just what such people mean by the term "doctrine" is not very clear. Probably they have never undertaken to look up the definition of the word. They appear to think that a doctrinal sermon is a dry, dull, uninteresting homily on some wholly impractical and unnecessary theme; and that it stands opposed to all real, stirring evangelical piety and valuable Christian labor. But a little study and thought will save any one from such inconsiderate blunders. Doctrine means teaching. The doctrines of Scripture are the teachings of the Bible; and doctrinal sermons are those that attempt to set before the people the real teachings of that blessed book. A sermon that is not doctrinal does not instruct or teach. It may exhort and stir, but has little of real substance—does little to advance the hearers in practical knowledge. There are some doctrines that are of more practical importance than others, but they are doctrines, nevertheless. A sinner cannot be led to Jesus unless he is taught the doctrines of repentance and confession of sin, something of the atonement, forgiveness and regeneration. Every sermon should be rooted and grounded in sound doctrine.

THE ORDINATION of a man to the sacred office of minister of the gospel, involving the duties of pastor and teacher of men, women and children, is too important an act to be lightly considered or unwisely done. Most Christian denominations provide for the ordination of candidates for this holy office, so that when a person is thus set apart there is some guarantee that he is possessed of such qualities of mind and heart as will make him a safe teacher and a wise pastor. The ordaining power should always be properly representative of the denominational beliefs and practices to such a degree as to inspire the churches with confidence in any one whom a properly constituted council are willing in this most solemn way to endorse. For want of proper care in this respect the cause of Christ is sometimes seriously injured. Men that are not qualified in knowledge or wisdom have been furnished with credentials contrary to the better judgment of those qualified to judge. Individual churches sometimes ordain and furnish the requisite credentials. Recently a case of this kind came to light in the Congregational denomination, and came before the civil courts for decision. Judge Bolster rendered his decision that "a man is not a Congre-

gational minister unless he has been ordained to that office by a council according to the usage of that denomination." This decision is remarked upon by the *Examiner* (Baptist) in the following sound language which is quoted and endorsed by the *Congregationalist*. "The decision is undoubtedly just. Any independent church has a right to authorize any one to administer the ordinances within that church, but it cannot make him a minister for the whole denomination without the accordance of that denomination, acting through its representatives in an orderly council, nor can it give one authority to perform civil acts, that authority coming only from the State." At the Seventh-day Baptist Council, held in Chicago in 1890, in order to avoid the natural results of local or ill-advised ordinations, certain recommendations were made concerning the formation of such councils for ordinations within the several Associations. To a certain extent that advice has been carried out, and we believe it should be to the letter. Let such councils be fearless and conscientious in their duties, declining to ordain any one, who, in their judgment, has not the requisite qualifications. Such councils will add much strength and character to those who are truly called to this holy work, and save the church from many embarrassments.

SUBSCRIBERS AND LOCAL AGENTS.

The subscriptions of many of our new subscribers, secured by the Field Secretary, will expire with the close of the present month. It is sincerely hoped that all will renew their subscriptions promptly for the coming year. Don't forget that the paper needs you and that you need the paper. Think seriously over the question before you exclude the paper from your home. If for any reason you must discontinue your subscription, drop us a card to that effect, that the matter may be attended to at once, thus avoiding any mistakes or misunderstandings.

A word to our Local Agents. Rev. G. M. Cottrell, our Field Secretary, has done an excellent work in securing new names for our subscription list, and in a large number of cases has collected from old subscribers payments to the close of the Volume, and from some renewals for the year '95, but there are a great many who are still owing for the year '94. Will you not make a special effort to see that every name upon the list in your locality is credited in full to the close of Volume 50, and in as many cases as it is possible let the new year be started with a credit of a paid subscription for the coming year? Let us all renew our efforts and have the list reach what it may, and should. The motto adopted by our Field Secretary, "'95, as I'm alive, 3,000 subscribers in '95," is indeed a good one. Let every Local Agent adopt this as his motto, and then make a tremendous effort to accomplish the purpose.

Remember one point in particular: The work of the Field Secretary is not designed to take the place of the Local Agents, but only to aid you in so far as he can. After he has visited your field, do not let the work rest, with the thought that there is nothing more to do. It is just the right time to enter the canvass with renewed enthusiasm, and we can safely predict that the results of your work will be more gratifying than you had hoped for.

[From L. C. Randolph.]

A CLEAR conscience will help digestion, and a good digestion may be an aid to a clear conscience.

YOU cannot always tell what a man thinks by what he says. Words can be used to hide thoughts and feelings as well as to express them. Don't be discouraged that your friend jokes when you try to turn conversation into serious channels. More than likely he is having a battle in his own heart.

WHEN a man is fighting the Holy Spirit he says strange things.

JOKING is not irreligious. The springs of laughter and tears are fed from the same hills, and often the rivulets meet and mingle their waters.

A FRIEND of mine had a dream the other night. He dreamed that he was crossing over the river Jordan into the promised land. Upon his back was a great bale of hay. Something (his wife says he had mince pie for supper,) caused the hay to burst its bounds and scatter on the bridge. Just then two men drove up in great haste to cross over. He said: "I am sorry, gentlemen, but you will have to be patient till I can get the track clear." "We cannot wait," was the reply, "let us help you." They labored together till the bridge was clear, and then rode on side by side into the land of sunshine.

A beautiful suggestion for any man who stands waiting to cross over the line into the land of God's presence and favor. If some one has dropped a stumbling-block in your way do not wait for him to lift it, but take hold with him.

THE husks which the modern prodigal son "hankers" for, are the imperfections of Christians. But they don't make bone and muscle; but the man who has no bread must fill up on something.

MUCH depends on the stand-point. The realm of virtue bears a different aspect to the worldly man when he becomes the father of innocent daughters.

TRUTH is a precious heritage, but it is hard to get the "pure quill," even when we read the Bible. The truth is clear and clean as it leaves the printed page, but by the time it gets through the eyes into the heart and the understanding it is mixed with prejudice and self-will.

MEN are possessed of the devil now-a-days. Just across the aisle of the railway car sits a man I never saw before, yet I seem to be in the presence of a reptile. It is not altogether that his face is brutal and his words foul; there seems to be about him a very atmosphere of devilishness. To any one who is engaged in active service, fighting wrong and trying to win men out of the world for God, the devil comes to be a very real person. And there seems to be men who have given themselves over, body and soul, to his service.

GOD is graciously blessing us at Walworth. The town hall is crowded nightly during this beautiful weather. Strangers come from many miles away to enjoy the splendid singing and to feel the great throb of Christian love and service. It is a good work, for the Holy Spirit is moving deeply on the hearts of men. Many who do not come to the meetings are touched. We are praying in faith for a great victory. Nearly half the audience sometimes are unconverted people, and the attention is deep and

earnest. The Christians are getting in better trim every day, "throwing aside every weight, and the sin which doth so easily beset us." About thirty have asked prayers, and a good proportion of these have got the blessing, and gone after others. May the united prayers of God's people go up for this work, that it may be conducted in God's own way, and be richly blessed!

THEY HATE SUNLIGHT.

Pathogenic Bacteria do Their Deadly Work in Darkness—A Scandal to Civilization—In the Light of Scientific Progress Dr. Maxson Thinks it a Disgrace That Septic and Contagious Diseases are Permitted to Remain a Scourge—Scholarly Paper Read Before the Microscopical Club.

At the meeting of the Central New York Microscopical Club, held last night at the office of Dr. Robert Aberdein, Dr. Edwin R. Maxson of this city read a scholarly paper on "Pathogenic Bacteria."

With the aid of a magic lantern, Dr. Aberdein and President Robotham presented a number of interesting slides illustrating the crystallization of various chemicals, and the physical characteristics of starches. George W. Clark was elected a member.

DR. MAXSON'S PAPER.

Dr. Maxson's paper was as follows:

Bacteria, from the Greek, bakterion, a rod, designates a group of "the lowest form of plants," and the pathogenic are those that are disease-producing, or injurious to man and other animals. Some, however, are pathogenic to the lower animals, but do not affect man; while others still are non-pathogenic to man and the lower animals.

It is the human pathogenic, or disease-producing, that interests us on this occasion more especially. And it may be well to bear in mind that the various terms used to designate different bacteria, pathogenic and other, have reference more especially to the forms of the plants rather than any inherent quality, and a simple classification of bacteria, on this basis, is now quite generally agreed upon as follows:

Micrococci; Little berry like. ::::

Spirillum; Spirals; Curled. ::::

Bacillus; A little staff. ::::

Bacteria are cells, having a wall composed of plant cellulose; the contents of the cells being, in some of them, homogeneous protoplasm; "granular, or holding pigment, chlorophyle granules and sulphur" in others.

Bacteria multiply either by division or by spores or seeds, being generally very prolific. The spores or seeds have a very tenacious envelope rendering them "not easily influenced by external measures."

It is generally held that bacteria develop from pre-existing bacteria, or their spores. While some regard them as generated in the human body, from its decomposing waste products, and then preying upon the remaining living tissues, thus robbing the cells of which they are composed. However generated or originated, very few places are free from them; the air on high mountains and over mid-ocean coming, perhaps, the nearest to exemption.

THROW OFF VIRULENT POISON.

Bacteria, however generated, or introduced into the system, being vegetable cells, not only rob the cells of which the human body is composed, of oxygen and nitrogen to support their growth, but they also throw off the wasting products of their organic life, a virulent ptomaine or poison, thus doubly injuring, and causing all microbial diseases that now afflict mankind.

Some bacteria live on the dead remains of organic life, and are hence called saprophytes; while those that prey upon the living, taking from them the elements of life, and leaving a poisonous excretion, are called parasitic bacteria.

Bacteria are variously influenced by temperature, the saprophytes usually taking a lower temperature; the parasites that more nearly approaching "the animal heat of the warm blooded."

Light also affects them in various ways; sunlight, as a rule, being especially destructive to them.

While, then, those bacteria that confine their work to the disintegration of the dead remains of organic life, may not act injuriously; bacteria, that are sapping the elements of life and vitality from the living cells which constitute the human body; and leaving the poisonous products of their own vitality; ptomaines and sometimes destroy life, at once, before the bacteria are developed, are now the deadly scavengers of organic life and health, of the human family.

DIRECT CAUSE OF DISEASES.

And while a strict observance of the laws of health may fortify the human system in a measure against their pernicious effects so that a few entering the blood from without, or generated from within, out of the wastes of the human body, as some believe may soon die, they are now, undoubtedly, the direct cause of all putrid, septic and contagious disease.

And hence it is, that while a strict observance of the laws of health is the great security for the preservation of health and life and for a restoration to health from diseased conditions as well, a critical inquiry into bacteria as a cause of disease, and also into the means of destroying them and hence preventing their pernicious effects in causing the various diseases they engender, becomes the sacred duty of the guardians of life and health, than which there is no higher calling to our humanity. And as we now have more than three hundred recognized bactericides, known to destroy the pathogenic bacteria, but in suitable doses, most of them, entirely harmless to the human system; and adapted to all pernicious microbes, known to infect the human body; we might pass on to a consideration of those bactericides, which are more especially adapted to the various diseases they are known to produce; and which, if used early, with such other measures as may be indicated, may be relied upon to abort and cure the several diseases as far as curable.

Some of these bactericides are, or seem to be applicable to all cases, as the peroxide of hydrogen, and the sulphocarbonate of sodium, which a venerable physician and writer on bacteriology declares (Key Notes, page 234), "Renders the blood aseptic, making that fluid a habitat into which no disease germ will enter, while the patient is taking that drug." And I can corroborate the statement, from careful observation, for many years. But it is probable that some antiseptics are more especially adapted to particular septic conditions, and should therefore be selected with reference to that particular fitness.

I however, claim potency, only, for those bactericides, after this explanation, that have appeared to myself and others, best suited to each particular disease and condition.

And, it should be borne in mind, that bactericides are not intended to take the place of all other measures indicated, but to be used in addition thereto, to destroy the cause and thus to abort the disease, if properly used in season, thereby avoiding many drugs.

A SCANDAL TO CIVILIZATION.

And as has been well stated, by a late venerable medical writer, "it is a scandal to our civilization," that if with proper knowledge of the use of ozone, and we may add all bactericides, that "typhoid fever, scarlet fever, diphtheria, small-pox," and all other septic and contagious diseases, caused by pathogenic bacteria, "are permitted to remain the scourge of our day, the terror of any parent, and allowed to run their course, by successive inoculations, or infections, from child to child, from man to man; when our increased knowledge teaches us that we have an agent," and agents "able to control and destroy any disease-germ in any location," to which I say amen! To aid in this, all may lend a hand. Infants and children should be properly fed and clothed and avoid all trash; education should involve the physical, intellectual and moral of both sexes, and a higher

civilization attained, in which fewer bacteria would need killing, to preserve health and cure disease.—*Syracuse Post*, Nov. 27, 1894.

OBITUARY.

Deacon Truman Saunders departed this life on Sabbath-day, November 24th, at about 7 o'clock P. M. He died at his late residence in Milton, Wis. He fell asleep gently in Jesus. He was very feeble, as our readers will remember, when the Conference was here in August, 1893. His quietude and trust in God, and his cheerful disposition, supplemented by the best of care on the part of his children, especially Prof. A. R. Crandall and wife, enabled him to live as long as he did.

He was born in Berlin, N. Y., Nov. 13, 1814, and was over 80 years of age at the time of his decease. Never of a robust constitution, with a tendency to pulmonary weakness, he yet lived a long and remarkably active and useful life. In early life he was educated at DeRuyter Institute, afterward taught school in Shiloh, N. J.; still later he was a successful merchant in Berlin, N. Y. But he discovered that to enjoy health he must have an out-door life. It was while in Berlin he was married to Miss Phebe Wilcox. To them were born the five children now living and a son, Truman W., who died a few years ago in Milwaukee.

The widow of this son, Mrs. Lucy Titsworth Saunders, is now residing in Williamstown, Mass. The surviving children are Mrs. Ellen Crandall, of Milton; Charles Saunders, of West Hallock, Ill.; John B. Saunders, of Morgan Park, Ill.; E. B. Saunders, well known through his evangelistic labors, and H. C. Saunders, the latter two residing in Milton. The wife of the deceased preceded her husband to the better land eleven months ago.

Deacon Saunders was remarkable for his loveable character, an analysis of which may be embodied in the statement that first of all he came from an excellent stock, with a grain and fibre as fine as silk. He could hardly claim it as a virtue that no coarse expression ever fell from his lips, because it was against the grain of his nature to be otherwise than gentle, gentlemanly and refined. Though kind to every one, he was as firm as a rock where any principle of right was involved. Conscientious to the core, he was a God-fearing man in every relation of life. How early he became a Christian we do not know, but he was a deacon in the West Hallock Church whither he went in 1854, where he purchased 400 acres of land which he improved and paid for, and which furnished him the means to be a strong pillar financially in that church. And his generosity was equal to his means.

Being intimate with the Deacon, we have repeatedly thought he was the bright morning star of the West Hallock Church, and in later life he was a bright evening star in the church at Milton. He was a most valued counselor and help to the pastor, going with him on unnumbered occasions of his fifteen years' residence here, to visit the sick, to labor personally with the unconverted, attend Sabbath-school Conventions, Quarterly Meetings, Associations and Conferences. Truly to his pastor was he a father in Israel. We loved him as a father for he was so faithful to reprove, and so kind and wise to encourage as occasion offered. Pre-eminently was he a spiritually-minded man. None more constant than he in attending and contributing to the interest of all the appointments of the church.

As Christ imparted strength to the woman

who touched the hem of his garment, so we shall ever remember that intimate contact with the Deacon has been a great help to us. But he is gone, there is none to fill just the place he filled except the blessed Saviour himself. Beside the surviving members of the family already named there are three sisters, Mrs. Susanna Hakes and Mrs. Surilla Saunders, both of West Hallock, Ill., and Mrs. Reynolds, of Milton. At his funeral his pastor, assisted by President Whitford, chose as the most fitting text he could find, the words of the inspired biographer recorded in Gen. 5:24. "And Enoch walked with God and was not, for God took him."
E. M. DUNN.

MINISTERIAL CONFERENCE.

The Ministerial Conference of the Seventh-day Baptist churches of Southern Wisconsin convened with the church of Milton, Wis., Nov. 23, 1894, at 10.30 A. M. It being the Annual Meeting the following officers were elected for the ensuing year: President, Wm. B. West; Vice-President, Eld. Hamilton Hull; Secretary, Geo. W. Burdick; Programme Committee, E. M. Dunn, Edwin B. Shaw, Geo. W. Burdick.

Bro. A. B. Spaulding, who had served the Conference as its President for eight years, and because of age and ill health declined further election, was tendered a vote of thanks by the Conference for the efficient manner in which he had discharged the duties of his office.

The Conference was one of unusual interest. All the essayists, with one exception, were present and treated the subjects assigned them. The attendance was good. The following is the programme for the next regular meeting, which will convene with the church at Albion, on Sixth-day before the last Sabbath in February, 1895.

1. What aid, if any, may be derived from tradition in the investigation of Bible truth? Prof. Walter D. Thomas.
2. Are we living in the closing period of the Christian dispensation? and what connection has Sabbath Reform with this time? W. D. Tickner.
3. Person of Christ. E. M. Dunn.
4. Exegesis of Matt. 11:24. Hamilton Hull.
5. What is the relation of the law to the gospel? G. W. Burdick.
6. Exegesis of Mark 3:28, 29, and how do these words apply to the present time? E. A. Witter.
7. Does the existence of the Seventh-day Baptist denomination require the maintenance of denominational colleges? Prof. Edwin Shaw.

ONE WAY OF TAKING UP A COLLECTION.

"We have a certain parson," Dean Hart, of Denver, writes, giving his name, "whom we keep on the frontier. He is a rough diamond, and has a knack with the miners. Not long ago he went to a camp called Rico, borrowed the dance hall over the saloon for his service, 'rounded up his boys,' and the hall was filled. After the sermon came the collection—a very important feature. The preacher ran his eyes over his audience, and seeing a certain gambler known as 'Billy, the Kid,' 'Billy,' he said, 'take up the collection.'

"Very much honored, Billy took his big sombrero hat, and with an important and dignified air, as was fitting for the occasion, he made his way to the front, and held his hat for a young man on the foremost chair to 'donate.' The young minor dropped in a quarter. Billy looked at it; then putting his hand under his coat-tails, drew his revolver and said, with the utmost gravity, 'Young man, take that back; this here's a dollar show.' Then, with his hat and revolver, moving round the hall, he got as many dollars as there were people."

PERFECT consecration means no putting of will against will, but a perfect responding obedience, as the wax yields to the engraving on the seal.

MISSIONS.

WE cannot carry on missions without money. No better use can be made of money than in the glorious work of evangelizing the world, and in advancing gospel truth. All missionary societies have felt the hard times the past year, and do now. The Moravians report for Foreign Missions a deficit of \$3,113, due to smaller receipts and larger expenses than usual. The Presbyterian Board of Home Missions reports that the regular church donations the past year have fallen off about \$7,000. The income to our own Missionary Society from the people and the churches last year was about \$3,000 less than the year before. Not much money has come into the Treasury since Sept. 1st. We had to borrow money to meet the expenses of the last quarter, and unless money comes in better for this quarter we shall have to borrow again to meet the bills due at its close. The Board, at its last meeting, had to retrench where it pained them to do it. It looks as if more of it will have to be done. When the times are hard and financial distress is felt, then it seems more doors are open and more calls are made for missionary and evangelistic work. It is hard to say no, to earnest appeals, and stop the ears to Macedonian cries. We are hopeful that times will be better, and that the thorough canvass which has been made and is being made among our churches in the interests of systematic giving for the two societies, will increase our income. It is hoped that the many pledges which have been secured can and will be met. It is generally conceded that Seventh-day Baptist pledges are worth par value. It is to be hoped that the pastors of the churches, missionaries, and missionary pastors, as far as they can, and especially church collectors, will see to it that the pledges are regularly met so that there shall come in every week or month, streams, big or little, of money into the treasuries. God is wonderfully blessing our evangelists on the fields, and our missionaries. Souls are being saved, churches are being revived and strengthened, persons are coming to the Sabbath, and the good cause is advancing. Let us put money with our prayers, that the work may go on and a grand harvest of souls and a glorious advance of Christ's kingdom be made to the glory of his name.

FROM S. I. LEE.

The past quarter has been a busy one for me personally, although less than half of it has been devoted to missionary work. Attending the Conference was a special blessing to me and a privilege long to be remembered. After Conference I visited our little church at Norwich and preached for them one Sabbath, also preached twice on Sunday in Plymouth, my native town, in the Baptist church-house where I preached my first sermon, and received my license. From there I returned home bringing my only sister, a widow and partially paralyzed.

On my return I found a letter from Eld. J. C. Donowho, of Malakoff, Texas, asking membership at Fouke. He was received, and his credentials have been endorsed. Some two years ago I visited Bro. Donowho at his home and spent several days, and preached at several places in that vicinity. At that time Bro. Donowho accepted the Sabbath, but soon after was led into the meshes of no-lawism, which is certainly the devil's net. From that he has at last escaped, and I trust that he will become a workman hewing to the line. I found him a

man of good reputation in the Baptist ministry, and well spoken of by his neighbors.

As to work in the future, if the Board deem it advisable to continue me on the South-western field beyond the completion of my present appointment, I am willing to take the work for six months. If my son returns to stay here I may be able to work nine months before Jan. 1896, if desired. If not, probably six months will be all the time I can be away from home.

FOUKE, Ark.

FROM S. R. WHEELER.

The first month of this quarter was spent from home collecting funds for building the house of worship. It was hard work and hot weather, and affected my health considerably for the time. But this house is very much needed, to do work for God. It is going forward. But it takes time to build stone walls and also plenty of hard work. The flood damaged us more than we were aware until we came to rebuild. The loss was at least three hundred dollars. We need more funds. Some will be raised in the city. But we shall have to depend largely upon our own people. The question of funds does cause considerable anxiety sometimes, even though we try to have full faith that somehow, in God's own way, the work will be completed. This house will give such a grand opportunity to do God's work as committed to our hands.

After some communication with a lady in Denver, who came incidentally to learn of the Seventh-day Baptist Church, at Boulder, I went down and held an interview with her. The result was satisfactory. She received tracts for herself and for distribution, and became a subscriber to the SABBATH RECORDER. She never saw this paper until I sent her a copy last May.

In September your missionary made a visit of a week to the church at Calhan, and held five services there. An account of this appeared in the SABBATH RECORDER of Sept. 27th, page 619. The church is doing well, and this visit was appreciated. It was arranged to take a collection for missionary purposes the first Sabbath in October. The Boulder Church took a collection the same day. The result appears in my financial report. On the way to and from Calhan some visits were made at Denver, and arrangements made for a preaching service on Sabbath, Oct. 20th, at the home of Mrs. J. L. Roberts, 727 South Sherman St., South Denver. Several seemed interested in this meeting. May the Lord grant that much good shall result from this effort.

Some of our young people have been getting ready to publicly acknowledge Christ. Last Sabbath four dear girls went down into the baptismal waters. It is encouraging thus to begin the new quarter's work. During the summer, some four I think, were received into the Calhan Church by baptism. Thus God is setting his seal to the work here in Colorado. Blessed be his holy name! This city is a grand field for work. The Calhan Church is doing much good. We shall soon be able to tell something of the prospects at Denver.

Financially our people are not well to do. They are working hard with hands and teams to supply the necessaries of life. All are thankful for the interest manifested and the funds contributed by the brethren and sisters at a distance. Without this help, a house of worship of our own could not be thought of; nor would it be possible to continue this mission without missionary funds. Dear Christian friends, we trust you will not weary in this good work. As seen by this report surely good results are already

showing themselves, and the prospect is that much larger blessings await us in the future.

BOULDER, Colorado.

FROM G. VELTHUYSEN.

HAARLEM, Nov. 6, 1894.

Dear Brother:—Because of my frequent absence from home for gospel's sake, I could not forward you the translation of another report from Bro. Van der Steur before now. You must know that my labors for the church here, and at Amsterdam, and for the composition and spreading of our monthly, *de Boodschapper*, must go steady their usual way, besides that I have to use time for translation in the service of editors who pay for this work, in which way the Lord enables me to find the expenses for much that otherwise could not happen.

We were so happy as to receive a brother in our church, who is living at Helder. He is a soldier of our Queen, was converted two years ago, being a drunkard. By means of the Temperance Society he became a teetotaler; and having become sober his ears were opened to listen to the good news of salvation by Christ. Then he sought for the way in which his Saviour would have him joined with fellow Christians. Accidentally he became acquainted with our tracts, our monthly, our church order and confession, and surrendered himself to the truth. After his baptism I wrote to his superiors, asking in his behalf equality with Jewish soldiers on the Sabbath-day.

For the sake of our missionary at Magelang, I got an audience with our Queen's Minister of Colonies in order to ask His Excellency for the recall of the School Board's order that the adopted children of Bro. Van der Steur are not permitted to be instructed in the public school if they don't come on the Sabbath-day. I hope and pray that the government will allow that case. It is impossible for our Brother and Sister Van der Steur to instruct the children daily and do so many other labors too. O for helpers in their so important work!

As for me, I dare not say that the prospect of the residence of Rev. Van Oostersee at Magelang fills my heart with unmingled joy. I am not able to suppress the thought that perhaps clerical politics have some part in that movement of Dr. Van Oostersee to Magelang. Perhaps it is some religious people not wholly welcome that baptism and Sabbath-keeping, *contra* "Mother Christian Church's," custom seems to live up there. However, I hope with all my heart that my suspicion may be a false one; although even then I shall find liberty to say: It was not wholly without reason that I entertained such a feeling. Experience has something to say. Sabbath evening, (Friday evening), October 20th, I went to our chapel in order to give, as usual, my sermon. As I entered I did not know what I saw. People had arranged a love feast. Our brethren and sisters from Amsterdam and Rotterdam, together with the Haarlem Church, rose on their feet as I entered and sent up a hymn, a prayer for a blessing on me. The chapel was adorned with plants and flowers, flags and silver. Without the least supposition on my side this feast was arranged because 25 years ago the first Biblical baptism was ministered at Haarlem since perhaps 150 years. That happened in the garden behind my house (a bakery), and at the same day the little flock of baptized Christians asked me to become their elder. I accepted that call as from God. Again with the returning of the winter season my public meetings with Social Democrats and Atheists seem

to begin. I cannot refuse to enter with that people in discussion, because a great many of them never hear in their own meetings the truth of the promises of God in Christ, and in my sense God calls us to bring also to them his Word, although the message must be brought in quite another form than that of sermon or of lecture. Last week (Reformation Day) I lectured at Utrecht, the seat of one of our Universities, on the subject of Sunday-keeping. I gave the opportunity to debate. For the first time as long as the Sabbath question in this country raised, I was asked by the editor of a religious paper for permission to print my lecture. Of course I gave consent immediately. And now in his Sunday edition of this week the first part of my lecture is published. I thank God for it. Dear Brother, the Lord bless you in all your labors and cares for his sake. Our salutation to all.

MONTHLY REPORT

Of the Military Home, "Orange Nassau."

MAGELANG, Aug. 25, 1894.

Dear Brethren and Sisters in Jesus our Saviour and Lord:—One of our most faithful visitors, a sergeant, is reading aloud a temperance story to a small circle of the most regular comers, so I have a little time to write the monthly report for the church. You will smile at it, I think, but I have again to tell about building and enlarging. Our house with all the adjacent small buildings was too narrow, therefore we hired an open space beside it for f. 7.50 a month. An old kitchen and a servant's room of our house was demolished and a room enlarged for the use of the military men, for the number of visitors was so large that the parlor could not hold them. Our so-called church has been enlarged by a good deal, the old reading room changed into a meeting room, while the room formerly used for the latter purpose is now the church.

The expenses of the building and furniture have been met by gifts of Magelang officers and citizens. I cannot make up the account of this work before next month, because all is not finished as yet. We had a good number of visitors. As much as possible I counted them and between July 25th and August 25th, I had 1,147 visits, not 1,147 different persons, but the respective numbers of each of those days added. It should be borne in mind that one-half of the soldiers are now at Lombok, so we have much reason to thank God. My health permitted me to do more visiting in the hospitals than the one before, so the number of books that have been circulated is large, being 611.

Official meetings of Y. M. C. A. and similar unions I did not have this month, because I have almost regularly shown the magic lantern on those evenings.

We did not take in any other children this month; we had to refuse the applications for want of strength and room.

One of our children, William Van Dunren, was baptized Sabbath, Aug. 18th. When he came to us fifteen months ago he was a very neglected child. The father being still alive, I shall not dwell upon this. I felt that he ought to be helped, but it had cost me much trouble to go on treating him with love for he had a most unpleasant character and his manners were often repulsive to me. His chief characteristics were laziness, lying and stealing. We saw him slowly change till a certain evening after a prayer-meeting he told us that he henceforth wanted to do what Jesus said. "I want to become a new William, with a new and good heart, I will do the commandments of God and I will pray with the Lord Jesus. He cleaned my heart of sin, for there is much, very much sin of dvelve, dvelve," (long ago) he said.

After having presented him the way to heaven as a narrow road, we said no more about it, and not long after he asked for baptism. We clearly see that he has changed in many regards and have baptized him.

Our children, some soldiers, a sergeant and a sergeant-major were present at the ceremony, and so was the father of the boy. So we can quietly work on in silence and pray God for the blessing which, as you see, is not withheld.

Our expenses for this month were:

Victuals and clothing.....	f223	55
Binding of books.....	7	50
Stamps on letters and printed matter.....	6	40
Food for poor Javanese children.....	4	50
Shoes.....	7	35
Carriage fare for one of the children returning to its mother in Soerabaya.....	6	50
Servants, including washing.....	35	50

Total.....f291 30

The receipts amounted to:

Bar (Balance, I think he means, O. U. W.).....	f 18	24
Restrictions of expenses made for Lombok.....	25	00
One-cents Union at Haarlem.....	25	00
From the Resident Kedoe.....	25	00
From a father for his child.....	10	00
From Union Emanuel.....	10	00
From G. Velthuysen, Jr.....	100	00
From the Government for some children.....	33	00

Total.....f264 24

You see the expenses exceed the revenues, but our trade makes up for the deficit. We have no cash but the trade money not being owed to the merchant we take from that as we need. We are living as economically as we can, even if the money allowed to live less so we should not have luxury yet I know you cannot support us and I do not ask you anything, but to pray earnestly for our wants.

I just learned that Rev. Oostersee, from Kotta Radja is coming here, which rejoices me very much, because he will, no doubt, lighten our work. We are too much tired by being alone for all and we cannot stand it. Rev. Oostersee is an earnest man, and, I believe, a Christian. Now I have to keep church. Perhaps his lady will help Marie, which I want very much, for Marie is too busy, but it cannot be different. And now I finish for time's sake. God be with you in all your labor, trouble and struggle!

Recommending you to God, with hearty salutation.

Yours in Christ,

S. M. AND JOH. V. D. STEUR.

DESIRES AND ENDEAVORS.

LUCILLE MORGAN.

"I don't see why it is that some people have so many more advantages than others," Ethel Reed said, coming in and throwing her hat and gloves on the table.

Mrs. Reed looked up questioningly from her sewing, and waited for Ethel to continue, knowing it was better for her to relieve her mind before trying to reason with her.

Ethel sat down in the big rocking-chair by the window, and began tearing open the leaves of the new magazine she had just gotten from the post-office. "Maud and Grace Ginnis are going to boarding-school, and Maud says she doesn't want to go. She doesn't want to go to school any more at all, and wouldn't go but that her father promised her she need not go longer than a year if she did not like it. Grace says they couldn't hire her to go to that stupid old boarding-school. She has had enough of school, and thinks she will take up painting and music, to kill time until she commences to go into society. She thinks she's old enough now, although she's only a little over a year older than I am. You see, mamma, that's just the way, people have the advantages that don't care for them, and the ones that want them so much, and would appreciate them, never get them. Maggie says she thinks she can go to high school now with the others," Ethel added, after a pause; "you know she thought she couldn't go; so that leaves only me and several of the boys of our class who are not going somewhere to school. I was so sure when school closed that I was going, and we all planned having such nice times."

There was a long pause now, and Mrs. Reed laid down her sewing and sat for a moment looking at Ethel, who was turning the leaves of the

magazine very rapidly and trying to control her features, although there was a perceptible moisture around the eyes.

"I am very, very sorry, Ethel, that you cannot go to high school, as you wish; but we must take things as they come, and make the best of everything. Perhaps the way will open yet; I am sure you don't want to go, dear, any more than I want you to go."

Mrs. Reed spoke in her bright, cheerful way, which usually brought back to Ethel's face the smile and a quick repentance of the hasty words of discontent. She knew her mother had all the trouble she could bear, since her father had failed in business and their home had to be mortgaged to help pay the debts.

But Ethel seemed in one of her bad moods this afternoon, for her brows contracted more at her mother's words, and with an impatient gesture she took up the magazine and began to read. The clock struck five, and Mrs. Reed arose to go into the kitchen to prepare supper. "Don't you want to go and help me, Ethel? We will make some turnovers for supper, that papa likes so much. He will be home early tonight, and we must hurry."

"Yes, in a moment, mamma," she answered, and throwing down the magazine, she ran up stairs to her room, and kneeling down by her bed she told all her trouble in a prayer that had no words—only two or three big sobs.

Her mother was pleased, when a few moments later Ethel slipped up behind her, and putting her arms around her neck, said: "O mamma, I am sorry I was cross."

When Mr. Reed came home he seemed in better spirits than they had seen him for a long time, and it was a smiling and happy trio that sat down to the evening meal.

"Good news, Roger? I'm sure you have something pleasant to tell us."

"Yes, the best kind; customers all day. Oh! we'll come out all right yet."

"Ethel, I've got something for you; go and get that package on the hall table, and be sure you don't open it before you get it here," he added, laughing, for Ethel's curiosity always got the better of her.

"O papa, what is it? It's books I'm sure, because it's so heavy. Don't wait to untie that knot; where's your knife? Let me cut it!"

"They're books! Algebra, Latin, Rhetoric. O papa, and I can go to high school, after all! You dear, good papa!" she cried, giving him a big hug, for Ethel never would get over her impulsive ways, although she had acquired the dignified age of sixteen. "You don't know how much I wanted to go, and you are just the best papa a girl ever had; and to think how cross I was this afternoon," she said, with a penitent look at her mother.

Mrs. Reed smiled a little. "I think I may say what you were not ready to hear a while ago," she said, slowly. "You said that those who covet advantages are the ones who never get them, when really there is nothing further from the truth. Of course, I felt very sorry when it looked as though you were to be kept out of school this year, but I never doubted for a moment that if your desire for an education were genuine there would be an endeavor—one of the determined sort that is sure to win."

"Desire and endeavor," Ethel repeated dreamily.

"Yes, you'll not find them together in your book of synonyms, but they are synonymous nevertheless."

Ethel went slowly up stairs, hugging the books with a delicious sense of ownership. It had grown quite dark; lighting the lamp, she went over and stood at the window awhile listening to the bell that was tolling for the Tuesday evening service.

There were those who wondered a little what new experience could have come to Ethel Reed, when in the Endeavor meeting that night she said: "Some one gave me a thought to-day that is going to be a help to me in my Christian life, as well as elsewhere; that is, that there is no such thing as separating endeavor and desire. We may say over and over that we desire to consecrate ourselves to him, but God knows that they are but empty words, if we do not make our lives one persistent endeavor to accomplish it."—*Lookout.*

WOMAN'S WORK.

TOO BUSY.

B. G. MAXSON.

Too busy for home's sweet pleasures,
Too busy for love's caress;
Too busy the days to brighten
With touches of tenderness.

Too busy to nurture friendship,
Too busy for sympathy;
Too busy to share the burdens
Of those in adversity.

Too busy for kindly speaking,
Too busy for courtesies;
Too busy to smile or to care for
Life's little amenities.

Too busy to read a chapter,
Too busy to breathe a prayer;
Too busy to help the Master
With cheerfulness anywhere.

Oh, what if the Heavenly Father
Should be too busy to heed
The cries of his weary children
In times of distress and need?

Why starve one's innermost nature?
Why cheat the hungry heart?
A banquet is ever waiting,
Why stand from its cheer apart?

Why grovel among the earth worms
That tend so oft to annoy?
'Tis ours to reign in a kingdom
Of beauty, and love, and joy.

Why freeze on the icy summits
Of selfish indifference?
Come into the warm, bright valley
Of love and beneficence?

Open your heart to its sunshine,
Its warmth and heavenly glow,
And like a fair, fragrant garden,
Your life in beauty will grow.

WILLIAM CAREY said it was his business to serve the Lord; he cobbled shoes to pay the expenses.

"If I believed in seven births, as the Hindus do," says Miss Fletcher, of Calcutta, "I should pray that in each life I might be a missionary."

UNDER date of Shanghai, China, Oct. 3, 1894, Sister Susie Burdick writes us as follows: "The boys' school closed for the summer vacation on July 18th and reopened September 10th. Three of the boys were detained by illness, and three others found wedding and mid-month festivities so great a temptation that they deferred returning for a few days, so the first week we were unable to get fully under way, but now the boys are well at work again. The girls went home July 19th, and I am sorry to say the building was not ready to receive them until September 26th. We are enjoying the renewed building very much. The rooms are convenient and we are indeed glad of the additional space, particularly the box room and the basement under the wash-house. In these we are able to put away many things which, heretofore, have had no proper place of their own. The workmen gave us much trouble with the paint in the dormitories and some other parts of the building, using an inferior quality of oil, as Chinese painters are fond of doing, which would not dry. If their object was to save money or time they can hardly have accomplished it, for they went over the wood-work and floors four times, finally doing the wood-work in the interior very satisfactorily, but the floors are indeed a disappointment and will doubtless continue to try us. The dining-room is a success, and is a bright, pleasant room; the kitchen, also, is a great improvement on the old room. We are very grateful that we were enabled to make these desirable changes. We are more interested in another kind of building, however, and we earnestly ask that all who read this, will pray

for the boys and girls, as well as for the teachers, that this year there may be real Christian growth and progress.

Yours in Christian love."

WOMAN'S BOARD AUXILIARY ORGANIZED.

Since the agitation of the question at our Association last June, the idea of organizing as a Woman's Board Auxiliary has steadily grown in favor with those in our church who were actively interested, and when the quarterly blank sent out by the Board in October for report, was received, it was decided to be a necessity if we "kept up with the procession." What we have done formerly through our Benevolent Society, in which comparatively few of our women were interested (our average attendance being less than five), was to vote from our treasury the amount asked for Woman's Board expenses, and circulate a subscription for our proportion of Susie Burdick's salary, and failing to secure the desired amount, to make it up from our treasury. For three years enough mite boxes have been used to pay something for Dr. Swinney's helpers. But for all the other questions the Board were asking, and which we feel our women should be interested in answering, we could see no answer without a new departure. Accordingly, a call to meet and consider the question was made, and so enthusiastically and earnestly endorsed by our pastor in giving out the notice, that much interest was manifested from the first, and the result was extremely gratifying. We start off with a constituent membership of twenty, and hope to include every woman, young and old, in our church and society. Our Benevolent Society is left as it was to do the work for which it was organized.

We give the Constitution adopted, not that it seems to us perfect, but as the simplest expression of our thought, so far as it has crystallized, and also with the hope that every church in the Western Association, where only one church reported a Woman's Board Auxiliary last year, will fall into line, and thus test the expediency of grafting the Woman's Board on to other organizations with constitutions adopted for other work or of working with a single aim. When we are thus organized we can confidently expect time enough on the Associational programme to make our reports and discuss questions that will advance the interest and efficiency of our work without keeping dinner waiting, for they will realize that our interests are theirs as much as that of the different societies.—"We all belong."

CONSTITUTION.

ART. 1. This society shall be called the Woman's Board Auxiliary of the First Genesee Church.

ART. 2. Its object shall be to foster intelligent interest along all denominational lines, and the gathering of funds to help carry on denominational work.

ART. 3. Any woman may become a member by the annual payment of one dollar, which may be paid at the beginning of the year or in quarterly installments, and any girl under twenty may become a member by the annual payment of fifty cents.

ART. 4. Its officers shall be a President, Vice-President, Secretary and Treasurer, to be elected at the annual meeting, which shall occur in July, and whose duties shall be those usual to such office.

ART. 5. The society shall disburse its funds in any way it shall deem legitimate with its object. Appropriations may be made at any regular meeting by a unanimous vote, or by a two-thirds vote of those present when previous notice of any special appropriation has been given.

ART. 6. Its meetings shall be held quarterly, in the months of October, January, April and July, for the transaction of necessary business and the presentation of a literary programme, arranged by a committee of

three appointed at each regular meeting, of which the President shall be one. Also one public meeting each year.

ART. 7. Amendment of Constitution.

THE UNFAILING ONE.

He who hath led, will lead
All through the wilderness;
He who hath fed will feed;
He who hath blessed, will bless;
He who hath heard thy cry,
Will never close his ear;
He who hath marked thy faintest sigh,
Will not forget thy tear.
He loveth always, faileth never;
So rest on him to-day, forever!

He who hath made thee whole
Will heal thee day by day;
He who hath spoken to thy soul,
Hath many things to say;
He who hath gently taught
Yet more will make thee know;
He who so wondrously hath wrought,
Yet greater things will show.
He loveth always, faileth never;
So rest on him to-day, forever!

—Frances Ridley Havergal.

COURAGE.*

BY S. E. R. BABCOCK.

"Fear thou not, for I am with thee: be not dismayed, for I am thy God. I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." With God's holy Word, so replete with such beautiful rainbow promises of hope which have come ringing along the vast corridors of centuries, speaking as directly to you, my sisters, and to me, as when uttered by his prophets for the encouragement of Israel, how can we be despondent? We know that God's Word will never fail till all be fulfilled. "Heaven and earth shall pass away, but my words shall not pass away." Then if we are wholly trusting in Jesus, relying upon his unfailing word, why should we ever yield to discouragement? "Fear thou not, for I am with thee," ought to dispel every doubt. Though the heavens fall, we know that in his arms is perfect safety, peace and joy.

Do clouds darken the sunlight of our happiness? Think how many of us during the drouth of the past season learned to reverently thank God for even the shadow of a cloud. Let us also learn to thank God for life's clouds, lest we like parched trees bring forth only withered leaves instead of luscious fruit. Do thorns pierce our feet? Thank God for the thorns; for if our pathways were strewn only with roses we might be so fascinated with their fragrance and beauty as to forget that this world is but preparatory to that glorious world beyond.

Do we have to battle with stern poverty instead of reclining upon the couch of luxury, with every wish anticipated and our fondest aspirations realized. Remember that Jesus, while on earth, had no particular residence, no kingly equipage, no retinue of servants. But careworn and weary he toiled from morn till night, plodding the rugged walks of life, healing disease, providing for the needy, and inspiring the discouraged to renewed energy and exertion, leading them to higher and holier living. No matter how pressed he was with business, he was never too weary to pray. And often through long, silent watches of the night he wrestled with God in prayer for the sins of the world. Listen to that grandest prayer ever uttered, welling from the depths of his great, loving heart, tenderer far than that of mother or sister; all forgetful of self and the ignominious treatment he received, he prays for his enemies. "Father, forgive them, for they know

*Written for the Woman's Department by request.

not what they do." Dear sisters, have we so deeply quaffed from divine love that we too can sincerely ask God's blessing upon those that sadly misrepresent or despitely use us? If not, let us not cease importuning at the Father's throne till God will enable us to do even this.

If Jesus, in his spotless purity, had need of constant prayer, how much more do we who are so erring need to ask the dear Father's forgiveness and guidance. If anyone who may scan these lines can truly say they have no mistakes to be righted, no sins to be forgiven, we will be only too glad to herald their name through the world as an ideal follower of Christ. But when our most devoted ministers will say from the pulpit that they have bitterly wept over the mistakes of their lives, and would so gladly recall inconsistent words they have spoken, shall we, because weaker or less spiritual, be discouraged and cease striving for the mastery? No indeed. "Be strong and of a good courage, fear not, nor be afraid of them; for the Lord thy God he it is that goeth with thee; he will not fail thee nor forsake thee."

In the RECORDER of November 1st I find these words: "Do not be discouraged over your failures. It is not the number of times we rise that matters. The real failures will be only in not going to your heavenly Father for forgiveness and help." It would be better far not to fail; yet when we have done so let it never prevent us from trying again. "There is no finer flower on this green earth than courage." "Why will you keep caring for what the world says. Try, oh try, to be no longer a slave to it. Freedom from it is bliss. All this caring is from pride. Hoist your flag and abide by it. Roll your burden on him and he will make straight all your mistakes."

Does your head press the pillow of pain, and have illness or reverses folded your cherished life work away? "Be not dismayed, for I am thy God: I will strengthen thee." Even when deprived of public worship, helpful sermons, social circles, and the many pleasures that make life so bright and beautiful; in our recluse we may drink deeper from the fountain of life. Study more his divine will. More fully enjoy that sweet communion with him, that perfect peace that the world can never give. Are you sorrowing from bereavement? Let us for a moment think of our dear departed in their blissful state with our glorified Saviour immeasurably happier than all the honor, wealth, or pleasure of this world could have made them, fondly waiting to welcome us to the glories of heaven. Then let us rather rejoice that they are supremely happy beyond all the ills of life. Surely we can say, "Lord we can trust thee with our holy dead." Then in bereavement also let us have such loving trust in divine help that we may continually rejoice that through the infinite mercy of God we will some bright day be permitted to enter the grand reunion with our loved ones around the dear Father's throne to sorrow never more.

"Make the best of life's troubles and failures;
The shadows are tokens of light;
And mistakes are lessons of wisdom,
If only we read them aright.

The defeats that are seen by the roadside,
As we look back into the past,
May show us the way to conquer
In the battle of life at last.

Out of each bitter trial
To us there cometh good,
If the heart will but heed the lessons
That God hath meant it should.

Then away with all vain repinings,
What is done is done for aye;
Who sighs o'er yesterday's failures,
May lose the chance of to-day.

Be brave, and be not disheartened,
Though your hopes and plans may fail;
He whose courage and faith are steadfast,
Will, at last, please God, prevail."

NORTONVILLE, Kan.

SINS OF EXTRAVAGANCE.

There are more ways of being extravagant than by spending money, writes Ruth Ashmore in the December *Ladies' Home Journal*. Extravagance in speech is a common fault among young girls. Something is seen and when it is described later on it would scarcely be recognized by any other looker-on. Extravagant words have been used, the situation has been made dramatic, and what was an ordinary, every-day occurrence is, by extravagant language, made to seem something of great importance.

Extravagance in dress very often means improper dressing—over-dressing.

MY SISTER.

"My Mother" has been the subject of many a poem and essay, and we all know how deservedly; but rarely, if ever, have we seen a word about "my sister," and yet how many a man owes more to his sister than money can ever repay or tongue express.

"My sister" stopped her own studies, taught, labored and saved, that her brothers might go to college. For them she refused chances to marry, to have a home, love, comfort, for herself. In some cases she ruined her health in her self denying labors, and suffered all the rest of her life for others. When the boys left home to make a way for themselves, "my sister" remained with the old folks and worked indoors and out to make their last days comfortable and happy. In good works and kind deeds she was active among the neighbors, and especially among the poor and friendless.

When the final roll of heroic characters is made up, in that spirit realm where the mists of earth, its glamour and false lights are removed, and true character is shown forth, we shall find that the bravest deeds have been done by women, that not the least among those heroines, mothers and wives, will be "my sister," and not the least among those sisters will be she whom we were wont to call "my old maid sister." Her name may be Henriette Renan or Eugenie de Guerin, but it is more likely to be unknown to fame, but God who seeth and knoweth all things will show us that earthly fame is not needful to secure heavenly and eternal fame.

Many a man who has taken the self-sacrificing toil of his sister as his due simply because he is a man, who has shown no gratitude, has often deemed that faithful sister as too old-fashioned to be welcomed in his fine home and among his fashionable acquaintances, will have the scales removed and will then see how immeasurably greater that poor, bowed, hard-handed sister is than he, no matter how great the world called him.

But what need that so many wait until that great day to see things as they are? If our duty be not performed to that sister here, eternity itself will never entirely rectify the matter.

Our duty to "my sister" is large in its applications; it touches those who never had a sister in the flesh, it touches all society. Let us all think of "my sister" more earnestly and prayerfully than we have ever done, putting more meaning into the term than we ever have done before, then shall we recognize our duty, not only to the sister to whom I have directly referred, but to that other sister, who is living in poverty and distress, lonely and forsaken, yes, even for that sister who has done foolishly and has gone astray into by and forbidden paths, but for all of whom we can feel because we have had the other kind of sisters. W. F. PLACE.

HISTORICAL & BIOGRAPHICAL.

THE GREENE FAMILY.

There has been presented to us by its author, Principal Frank S. Green, of the Public Schools, No. 40, Brooklyn, N. Y., a copy of the work entitled, "Descendants of Joseph Greene, of Westerly, R. I.; also Other Branches of the Greenses of Quidnesset, or Kingston, R. I.; and Other Lines of Greenses in America." The book is bound in cloth, 7¼ by 8½ inches in size, and has 500 pages, with leaves of thick substantial paper, and quite large bold-faced type. The subject matter is arranged under at least 679 heads of families, and 404 of these belong to the Joseph Greene branch; and the others, presented in twelve appendices, sustains generally a close relation to the former. Under each head the names of the ancestors are almost always given in the order of occurrence; the time and the place of birth and death (if not living); the person to whom married, and the time and place of marriage; the list of the children, with the dates of their birth, and the persons to whom married. Other leading events in the lives of many are mentioned. The work is one of immense research and painstaking accuracy. Tens of thousands of facts usually in minute details, all requiring verification, passed under the eye of the author. The gathering of the materials must have cost a vast amount of labor in correspondence and in consulting documents and public records. To the surviving members of the families named, and to their posterity, he has performed a service that must be highly prized, and will be in valuable in the years to come.

The introduction states: "A large part of those included in the book have been Seventh-day Baptists, and by church and social interests were led to follow certain quite well-defined lines of westward migration." No other similar work has yet appeared, from which so many of our people in a majority of our churches can trace their ancestry back almost to the beginning of our denomination in this country and their new relationship to each other. The information thus gained must, as the author remarks, "arouse in many" of them "an honest pride" in their forefathers and foremothers, who belonged to "an industrious, temperate, and sturdy stock," and who "have been mainly an agricultural people, rarely seeking civil office, though bearing their full share of military service."

The ancestor of nearly all these families is, without doubt, the immigrant from England, John Greene, who settled in 1639, or shortly before, on the west side of Narragansett Bay, R. I., near "Smith's Trading House," a place established at this time not far from "the present village of Wickford, in North Kingston, R. I." This was in the next year after Newport was occupied by inhabitants from England, and three years after Providence was founded by Roger Williams. This settlement was the first, it seems, in the Narragansett country, lying between the bay of that name and the Pawcatuck River. Strange to say, there are found in the earliest history of Rhode Island two or three other John Greenses, who lived in other parts of that colony, and who, as far as known, sustained no family relation to each other, or to the subject of this sketch. The inhabitants about this trading post came from Massachusetts and Connecticut, and did not sympathize with the prior founders of Rhode Island in

their ideas and form of government. In fact, in the contest between the last two colonies for the possession of the land west of the bay, they sided with the former. In the agreement formed between them in 1663 in regard to the disputed boundary, a provision was inserted that "the proprietors and inhabitants" of the place "shall have free libertie to choose to which of those Colonies they will belong." John Greene was, for over thirty years, in full accord with his neighbors. But in 1671 the court of Rhode Island passed an act in which they promised "him all lawful protexion, and doe declare that he is still looked on as a freeman of the colony." Being thus "assured of the title and peaceful possession of his home, he took the oath of allegiance to Rhode Island." His posterity contributed their share in maintaining the principles of religious freedom which placed that colony in the forefront of the separation of Church and State in this country.

A great grandson of his was this Joseph Greene, of Westerly, R. I., already mentioned. He was probably born in East Greenwich, R. I., about 1725. Twenty-two years afterwards he married Margaret Greenman, of Westerly, R. I., whose parents and grandparents had been Sabbath-keepers. Doubtless, through the influence of his wife, he embraced the Sabbath and joined the Seventh-day Baptist Church of Westerly (now the First Hopkinton). At least one of his brothers, named William, whose wife, Sarah Cheesebro, was of the same faith, subsequently accepted her views and united with this church. Probably some of his other brothers followed his example. It is sure that an uncle, the second Benjamin in the family, had, with his wife, Eleanor Randall, and the grown-up children, become previously identified here with the observers of the Sabbath. His aunt Phebe married early in the century Thomas Wells, then a member of the Westerly Church. This Joseph had, by 1778, filled a somewhat prominent place in this body, and probably moved with his wife and all his children, two years afterwards, to the Little Hoosick country (now Berlin), N. Y.

Descendants of the immigrants have, in considerable numbers, resided there two hundred and fifty years in Rhode Island, and been members, for at least a hundred and seventy years, of the Seventh-day Baptist churches of that State, principally of the First Hopkinton and the others in its immediate vicinity. We have not traced any connection of the Greene families with the small company of our people who emigrated from this region in 1745, settled for a time in Shrewsbury, N. J., and afterwards permanently in West Virginia, constituting the basis of our churches in that State. We discover only a slight relationship of these families, and that quite recent, with members of our New Jersey churches, and with those who have moved from these bodies into other localities. But by far the majority of these have found homes along the lines of colonization to the West by the Sabbath-keepers from Rhode Island and their descendants in many of these new homes. This fact can be seen by noticing, in the records of this work on the "Greene Family," the names of those who have been, or are still, enrolled in the membership of our churches formed on these lines. Take a single church in Wisconsin, which has weekly an average congregation of forty persons, middle-aged and young; one-half of these are direct descendants of the great grandchildren of this John Greene, of Quiddnesset, and several of them bear the family name.

It is interesting to note the connection by marriage which the Greenes of Rhode Island, Connecticut, Berlin and Brookfield, N. Y., had formed by the close of the last century with Sabbath-keepers bearing other family names in those communities. A few have already been mentioned. By that time women of the former had united with husbands belonging to twenty-seven of the latter; and daughters in thirty-nine of the latter had entered, as wives, the homes of the former. Their descendants on both sides now number many hundreds in our churches, and have numbered thousands. We judge that more have drifted away from our faith and joined other religious people than those who have remained with us. We notice as many as six prominent clergymen by the name of Greene, all but one First-day Baptists, whose ancestors were Sabbath-observers.

In our own denomination we are reminded of such leading ministers as John Greene, the revivalist, who is said to have "baptized with his own hands thirteen hundred converts;" William Greene, of Jefferson county, N. Y.; Ray Greene and Henry I. Greene, of Allegany county, N. Y.; and Joel Greene, an evangelist and influential worker in our General Conference and in some of our Associations. We have other preachers now living who are descended from the same family, such as Rev. A. H. Lewis, D. D., Plainfield, N. J., editor of the *Sabbath Outlook*; Rev. Theo. L. Gardiner, President of Salem College, W. Va.; and Rev. Orpheus S. Mills, pastor of the Lincklaen Church, N. Y. Besides the author of this work we find in the posterity such Seventh-day Baptists as Pres. Jonathan Allen, of Alfred University, and Prof. David I. Green, formerly of the same institution; and such women as Miss Maria L. Potter, deceased, of Potter Hill, R. I., the second wife of Rev. James R. Irish, D. D., the wife of Rev. D. E. Maxson, D. D., of the University, the first wife of Rev. Theo. L. Gardiner, the wife of Rev. Horace Stillman, of Rhode Island, the wife of Rev. David H. Davis, our missionary at Shanghai, China, the deceased wife of Rev. Orpheus S. Mills, the wife of Rev. G. H. F. Randolph, of Berlin, N. Y., formerly our missionary at Shanghai, the deceased wife and the living wife of Rev. A. B. Prentice, of Adams Centre, N. Y., Mrs. Prof. Albert Whitford, of Milton, Wis., Corresponding Secretary of Woman's Executive Board, and the wife of Pres. A. E. Main, D. D., of the University. Other efficient workers, male and female, in our churches, known as descendants of earlier Sabbath-keeping Greenes, deserve to be mentioned, but space forbids.

THE EASTERN WAR.

I.

BY HENRY M. MAXSON.

THE COUNTRIES INVOLVED.

The adult readers probably know all about the question, for the papers and magazines abound in information regarding it. But for the younger readers a digest of the various articles may be of interest.

Griffis compares the struggle to the old-time story of the great, dull-witted, slow-moving giant who was so easily outwitted and overcome by the little, nimble Jack, and the comparison is not only excellent, but it seems likely to be carried out to the end.

Put concisely and approximately, China is one hundred times the size of New York State, and has four hundred million inhabitants. Japan, three times the size of New York, has but one-tenth as many inhabitants as China,

forty millions. Korea, with twice the area of New York, has ten million inhabitants.

In population and in natural wealth China would seem to have exhaustless resources in case of a war; but her territory is so vast, the distances are so great, the means of transportation so poor, that in a sudden war, sharply conducted and quickly forced to a crisis, her magnificent empire and her countless millions are of but little avail. Her war policy should certainly be the same as that which has always characterized her diplomacy,—delay.

The officials being entirely from the literary class, whose boasted education consists of a reverence for the past and which is based upon memory rather than thought, the government is bound by tradition and superstition, and it not only has no ability to meet an emergency, but its regular methods are nerveless and inefficient. Its magnificent battle-ships, its forts and its armies, would seem to betoken advancement and enterprise; but the rapidity and ease with which Japan has demolished them seems to indicate that they are as little fitted to use them as David was to use the armor of Saul.

With all their enterprise they are still, as a nation, stolid, old-fashioned, immobile, ineffective, with no hope for advancement but in a revolution. The Mikado of Japan rules as the representative of the oldest dynasty in the world, one hundred and twenty-three of his family having preceded him on the throne. When Commodore Perry sailed into Japanese waters in 1854, and, with the argument of a squadron of American men of war, induced Japan to make a treaty, he found the nation as conservative and backward as China, and so it remained till the revolution of 1868, when new men came to the front, who appreciated the value of Western civilization. In their eagerness to profit by it they not only ransacked Europe and America for eminent teachers, architects, engineers, physicians, musicians, linguists, and specialists of every kind, whom they brought to Japan, but they sent many of their own sons abroad to be educated. Thirteen of the commanders and higher officers of the fleet that recently did such effective work having been educated in our own naval academy at Annapolis.

The change that followed in Japan within a generation is the most remarkable the world has ever seen. The important advances that she has effected in this brief time are but faintly indicated by the following summary: the creation of a railroad, a telegraph, and a postal system, the establishment of a compulsory system of education after European models, the introduction of civil service examinations, a revision of the fiscal and monetary systems, a radical improvement of the police system and also of the jails, a new and enlightened code of civil and criminal law, the introduction of modern methods of judicial procedure, the creation of a thoroughly disciplined army and navy, reconstruction of local government, the promulgation of a written constitution and the establishment of parliamentary government. The dead conservatism of an absolute monarch of the Orient has been changed to the vigor of the constitutional government of the Occident.

In character the Japanese may be summed up as brave, bold, enterprising, warlike, of marvelous artistic capacity, but full of national vanity, and mercurial in temperament; most civil, obliging and charming in manner at home among equals, but reputed to be full of bullying and bluster among the dependent Koreans. They may well be called the Frenchmen of the Pacific. They are most efficiently organized

politically, and while they are divided into two parties of nearly equal power they are a unit in pushing the war, the special session of parliament granting promptly over a hundred millions to prosecute it.

Korea, "the land of the morning calm," having in most of her history experienced anything but calms, now seems likely to be ground between the upper and nether millstones. It claims to have been the founder of both China and Japan. This much, at least, of the civil life, seems to be true, that she gave Japan her art and literature at a very early date, and did it so generously that she had little left for her own. With a climate colder than that of Canada in winter and intensely hot in summer, a mountainous and not particularly fertile country, a people largely pinched by poverty, it is her location rather than her intrinsic value that makes Korea of interest not only to China and Japan, but also to Russia and to England.

For centuries it has been her policy to keep herself isolated from the rest of the world, desolating her sea-shores to remove temptation from the mariner, and laying waste cities and villages to establish, as a barrier between herself and China on the north, a strip of desolate, uninhabited land, sixty miles wide. But the very fierceness of her ardor in maintaining her isolation broke down the barrier, for it led to outrages on subjects of the United States, of France, and of Japan, that caused these countries to force a treaty and to compel the opening of ports to foreign trade.

In social condition Korea is worse than the worst of China. The government is a monarchy, the most absolute that even the Orient can produce, but the king shutting himself up in his palace, where he is worshiped as a god, going out but four or five times a year, leaves the administration largely to the nobles. Every officer being bought by bribery, and the terms being short, Korea is a field that might make even Tammany green with envy, and the farmers who constitute the larger part of the population being ground down by extortion and excessive taxation, are piteously poor.

In character the Koreans are described as hospitable, polite, and of much native intelligence, but politically, morally, and socially steeped in corruption, cruel in their love, savage in their punishments, barbarous in their social customs, lazy and depressed in spirit, "a thousand years behind the age."

To reform and civilize this barbarous country Japan, herself but just emerged from semi-barbarism, is fighting.

OUR SCHOOLS.

It was the belief of our people who founded our schools that, to do well the work to which God has called us, we must be an educated people; and that it is important that the culture needed for our work be gained under influences and surroundings which are predominantly Seventh-day Baptist. No one will question for a moment the first part of this educational creed of our fathers; that they were right in the second part is abundantly confirmed by the educational beliefs and practices of other denominations during the last generation. Within that time Baptist schools, great and small, have sprung up all over the country, some of them so near to other and greater institutions of learning that the only assignable reason for their existence is the feeling among Baptists that, as a rule, the young men and women who are to lead in building up Baptist institutions and in propagating Baptist faith and practice

among men must be educated in schools the management and prevailing spirit and influence of which is Baptist. Episcopalians, Presbyterians and Congregationalists have long built and maintained schools for their own youth on this principle. More recently, the Methodists have come to this same view and have adopted this same educational policy. If it is important to the unity, strength and consequent efficiency of great denominations that they educate their own youth, how much more is it important to us, a small people, made up of diverse elements and exposed to so many opposing and disintegrating influences. We cannot, therefore, avoid the conclusion that the theory of our fathers, in this matter, was right. If so, then our schools were founded in wisdom, and their maintenance and improvement comes down to us as a sacred trust. Indeed, at the present time, no question is of more vital concern to us, as a people, than the question of what is to be, for the coming years, the character and equipment of our schools. I have a high opinion of the value of our foreign and home missionary work, of our Sabbath Reform work and of our publishing enterprises, but our school work, in my judgment, is more important than any or all of these, because fundamental to them all. If we fail or weaken at this vital point, we fail or weaken all along the line. We cannot keep pace with the great forward movements of the day without a somewhat general prevalence of that broadening and deepening culture which comes from the work of the college. I speak not of the leaders and teachers among us simply, but of the mass of the people as well, for the character of the people of any denomination to-day as never before gives power to that people. We must, therefore, in a larger sense than hitherto, be an educated people. But if we are left to seek this broader and deeper culture among strangers, among those who oppose our views and our work, and under conditions which separate us from each other in person, in sentiment, in feeling and in work, it will be a disaster, so far as our denominational work is concerned, scarcely greater than that we should be left without educational advantages at all.

Having thus stated the value of our schools to our general work, as a people, I hope to speak of their work and needs more in detail in a future article or articles.

L. A. PLATTS

ALFRED, N. Y., Dec. 9, 1894.

THE FIRST PSALM.

Two distinct and opposite characters are delineated in this Psalm. The first is negatively described as one "who does not walk in the counsel of the ungodly, nor stand in the way of sinners, nor sit in the seat of the scornful." He does not associate with such persons, neither is he influenced by their solicitations or example to do as they do, by performing ungodly actions, or pursuing a sinful course of conduct. The progressive nature of sin is very clearly brought to view by three different acts and positions: 1st, That of walking, for while in motion the sinner might; under certain good influences, be induced to retrace his steps, and thus get out of the path of ungodliness, but when (2d), he comes to a standing position there is less likelihood of his doing so, because he makes no progress either way; but when (3d), he takes a sitting position, in a seat, the idea is conveyed that he has concluded to remain where he is, as though he was not only well satisfied with it, but can indulge in the sinful act of making sport of religious matters, as though they were

not worthy of his serious attention. The first character described, does not do any of these things, but keeps himself separated from everything sinful and wrong in the world, and he positively delights in the law of the Lord, and loves it so well that he meditates therein, day and night. He not only thinks about the law of the Lord, and thereby sees how holy, just and good it is, but he does so with the fixed purpose of obeying it, to the extent of his ability.

Such a person is further said to be like a tree planted by the rivers of waters, that giveth its fruit in its season, and whose leaf does not wither. This will not be appreciated and understood till we remember that a tree planted in a dry and barren soil does not only make no rapid growth nor bear much fruit, but it sometimes actually dries up, "its leaf withers away." But a "tree planted by the rivers of waters," where its roots can go down into the damp earth and suck up the moisture therefrom, will always be in a living and flourishing state, whose leaf even does not wither and fade, but remains in a green and growing condition and thereby bears an abundance of fruit, which matures and becomes perfect in its season. The good man does nothing wrong intentionally, and does whatever he knows to be right, as much as he possibly can. His whole aim and purpose is to do the will of God with all his heart, assisted by all the grace that it is his privilege to have. He trusts in the Lord, and earnestly endeavors to have a conscience void of offense toward God and man. In this sense it is that "whatsoever he doeth shall prosper."

J. T. HAMILTON.

WHITEWATER, Wis.

MISSIONARY SOCIETY.

Receipts in November, 1894.

Mrs. C. G. Hunt, Durhamville, N. Y.	\$ 1 50
Woman's Executive Board, General Fund	\$13 72
Miss Burdick's salary	15 00
Dr. Swinney, M. M., sale of pictures	50 00
Ira L. Maxson, Treasurer Young People's Board, C. M.	55 00
A. S. Babcock, Rockville, R. I.	10 00
Plainfield Church	35 35
Rev. A. G. Crofoot, New Auburn, Minn.	5 00
Plainfield Sabbath-school, G. F. S. M. S.	15 26
S. M. S.	12 80
Received through Rev. G. M. Cottrell:	
L. M. Hull, Milton Junction, Wis.	2 50
E. D. Bliss, Milton	5 00
Mrs. Wm. B. West, Utica, Wis., Life Member	25 00
Dr. Rosa Palmberg, cash returned from check to purchase medicines	20 00
Y. P. S. C. E., Smythe, So. Dak., salary of Dr. Palmberg	5 00
First Brookfield Church	6 20
A Friend of Missions, Shiloh, N. J., Thanksgiving Offering	5 00
Hartsville Church	5 00
John Congdon, Newport, R. I.	10 00
Received through RECORDER Office:	
Mrs. Polly P. Cooper, Marion, Iowa, C. M.	2 00
Rev. David H. Davis, contribution from salary	50 00
Albert S. Babcock, Rockville, R. I.	10 00
	\$359 83

E. & O. E.

A. L. CHESTER, Treas.

WESTERLY, R. I., Nov. 30, 1894.

TRACT SOCIETY.

Receipts in November, 1894.

Church, Shi'oh, N. J.	\$ 35 58
Leonardville, N. Y.	8 95
Plainfield, N. J.	35 36
Young People's Board	105 00
Woman's Board	20 32
Income, Memorial Fund, Hebrew Paper	225 00
Miss Angie Langworthy, Chicago, Ill.	1 06
E. H. Lewis	5 25
Mrs. W. J. Randolph	1 00
A. J. Wells, Milton, Wis.	1 00
Carlton W. Crumb, Milton	5 00
L. M. Hall, Milton Junction, Wis.	2 50
Maybell Monroe	01
O. P. Freeborn	1 50
Cynthia Osborn	4 00
H. T. Burdick	25
Mrs. Louisa Stillman, Janesville, Wis.	1 00
Receipts N. Y. Office, for October	1 48
Bequest, Zina Gilbert	238 50
A Friend of the Tract cause, Shiloh, N. J.	5 00
Employee Publishing House, Alfred, N. Y.	5 00
	\$700 73

E. & O. E.

J. F. HUBBARD, Treasu. er.

PLAINFIELD, N. J., Dec. 1, 1894.

The charity that begins at home and stays at home generally dies of heart failure.—*Ram's Horn.*

YOUNG PEOPLE'S WORK.

Do you belong to the Christian Endeavor Society? Are you an officer or a member of a committee?

If you are, what do you consider is the most important work of the Society at the present time? Which committee has the greatest responsibility resting upon it? Why?

THESE questions are not asked with the purpose of arousing a discussion, but with a view of securing from a large number of young people in our denomination opinions in reference to our work.

Will you please take the time necessary to think of these questions and to answer them briefly in writing. An hour of time, a two cent stamp, and an ounce of inconvenience is all that is asked of you. When you have answered them please call the attention of some friend to this request, and urge him or her to go and do likewise.

It will be more satisfactory to all concerned if you sign your names to your answers; but at any rate we want you to state what position you hold in your society, whether an office or a membership on some committee, what office and what committee. Please send your answers to the corresponding editor of this department, who will not be disappointed if he does not receive more than five or six answers, but who would be most happily surprised to be overwhelmed with five or six hundred letters.

We desire to make this department interesting and helpful. To this end you can aid us by letting us know what you are interested in, and what particular department of our work you think should receive our special attention just now. This request is for you; yes, and for your nearest neighbor who may not happen to read the RECORDER this week. You might mention it at prayer-meeting; no harm in that. When giving your testimony add that you hope a goodly number will comply with the request in the RECORDER.

OUR RELATION AS SEVENTH-DAY BAPTIST YOUNG PEOPLE TO REFORM.*

We are by nature a progressive people. In our stand for the Sabbath we have been obliged to stand out, away from the great mass of Christians; and as there is always stronger growth in one standing alone than when depending on others, we have come to stand for an unpopular truth without fear.

It becomes, therefore, easier for us to adopt every true reform than for those who have never come out from the crowd, and it seems imperative that we should do so because we are more noticed, and for the sake of our cause should leave no good thing undone.

It takes well rounded, perfectly developed men and women to bear much fruit, and so glorify our Father in heaven. It is obviously our duty, then, to take our part in all reforms which tend to make us and the world better.

We are too apt to think that Sabbath Reform belongs to the Tract Board, or at least, to those much older and wiser than ourselves; but we certainly have our part. We can hardly realize

how much light even one lamp will give if it is kept burning brightly all the time.

I have in mind a bright young woman who has gone into mission work with other earnest Christians, many of them never having heard of a people to whom the Sabbath truth has been made so plain that they must follow where God leads. No one can estimate the power for good she will be among conscientious people—her firm adherence to Sabbath principle, while earnestly working for all good, will demand their consideration.

I believe we do not pray enough for our cause; we have such sure promises. Though God knows what is best for us here, he tells us to ask and we shall receive; for he knows that we are much better for the asking. Would that all the denomination might pray earnestly, that the Christian world, now studying the Sabbath lessons, may see God's truth and obey. Our Master said, "I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain." It comes to all alike; we are, then, set apart to do the work before us, and the results shall last for all time. "These ought ye to have done and not to have left the other undone."

Intemperance, impurity, vice in all forms, are alarmingly prevalent throughout the land. Dare we ignore them? "To whom much is given of him much is required;" and surely in this age, when we have so many opportunities to know of everything for the betterment of mankind, we have no excuse to neglect our plain duty. When the monster evil, intemperance, is taking twenty-five million dollars a week, ruining thousands of men and women, and what is worse, carrying the misery to innocent generations yet unborn, what family is safe? When the saloons are taking two million boys from every generation, one family in every five must give into its iron clutches one boy,—one who might otherwise be an everlasting power for good,—one brother whom we love with all our hearts.

Most of our young people are total abstainers, and I thank God for it; but is it enough to save ourselves? If we know the sin and misery caused by rum, are we not responsible if we do not our part to save the country from it? Hardly of less importance, though not so apparent to the user, is the tobacco evil, because in its subtle effects the moral degradation to future generations is greater.

I wonder how many of our earnest Christian young people know the effects of tobacco? Five hundred millions a year spent for it in this country alone, and the financial side is secondary. Time and experience bring knowledge that can come no other way. Our fathers used tobacco as a luxury, harmless, perhaps they thought, and they knew not the effect upon succeeding generations; but now, he who runs may read the mental and moral degeneration in the young. The immediate effect is not so apparent as in drink, so that a child would be repulsed by it; on the contrary, he sees that a man or a boy can smoke much and still live in apparent health, and he, naturally, wants to follow.

The crops of disease planted by the habit are perfectly apparent to the student of physiology; but the deadening and stupefying of the moral sense are more important; and it is a well attested fact that weakness, mental, moral, and physical is transmitted to offspring though it may not be noticeable in the parents. Do we know the facts about all the terrible evils which

menace our national life? If not, is it not our business to know them, and knowing can we sit in ease and do nothing to stop it?

The Lord makes no allowance for retreat:—go forward and possess the land. We cannot turn back having once put our hand to the plow, and we must possess it, we must overcome the evil wholly. All through the word he shows us that we are to go from strength to strength, not only in our individual lives, but as we influence other lives, making the world better through each succeeding generation. "That ye may be strong and give it to your children for an inheritance forever." Surely the Word of God has no uncertain sound when it comes to our duty to other generations. It is a noble thing to live that we may be better; and still nobler to live for a nation; but the true spirit of Christ would have us live for the whole human race.

"And they that be of thee shall build up the old waste places; thou shalt raise up the foundations of many generations, and thou shalt be called the repairer of the breach, the restorer of paths to dwell in." Is not this promise sure and sufficient for right living, to show us how the Lord intends us to live? And we have his eternal right arm to help. "Be not afraid, neither be thou dismayed; for the Lord thy God is with thee whithersoever thou goest." The least we can do is to demand an equal standard of purity for all, and because the use of intoxicants and narcotics is degrading the world, we can stand uncompromisingly opposed to them. High hearts are never long without a new call, and as we think earnestly, we must ere long speak and work for their utter annihilation.

Let us then as young people be ready to learn everything of value pertaining to the good of the world—the work of God—and the coming generation of Seventh-day Baptists shall be strong, pure, true, firm as the everlasting rocks. Thus shall the world-mender be realized in us.

Unshaken ever he pursues his light—
By faith more sure than sight,
Believing, while he walks the dusty way,
Himself a herald of the promised day,
That truth at last shall reign
Triumphant, though her advocate lie slain."

FOR THE SABBATH-SCHOOL COMMITTEE.

First monthly report of the Fifth Semi-annual Sabbath-school Committee of the H— C. E. Society:

In submitting this report we wish first to ask the prayers of the society that we may be divinely directed in our work, that we may be "wise as serpents, yet harmless as doves," and that we may do all to the honor and glory of God. We believe that this committee has a very important work, perhaps the most important work connected with the C. E. Society. We ask your aid in our endeavors for Christ and the church along three lines.

1. We want all members of this Society to become regular attendants of the Sabbath-school. We are sorry to say that there are more than half a dozen active members of the C. E. Society who do not even belong to the Sabbath-school, while a goodly number of others attend with little regularity and less interest. Here is your first field of usefulness, in reference to our work, to which we respectfully call your prayerful attention.

2. Our second line of work is along the direction of printed matter. We requested the superintendent and the secretary of the Sabbath-school to attend our committee meeting, and together we prepared and had printed one thousand cards like this:

*Read at the Yearly Meeting, New Market, N. J., by Miss Anna Langworthy, of New York City.

Dear Friend:—We should like very much to have you join our Sabbath-school. We need your help, and we feel that you will also be benefited. If you have children, please bring them with you; all will be most heartily welcomed. Our library has a choice assortment of good books and magazines. Come, and try it for a few weeks.

Superintendent, Dr. B. A. L.
Ch. of C. E. S. S. Com., F. S. L.
(over.)

On the other side are topics for the Sabbath-school lessons for six months, (our term of office), and the name of the school with the time and place of the meetings. We want each member of this society to take at least ten of these cards to distribute. Please do not put them in your Bibles nor distribute them on the Sabbath. Put them in the pockets of your every-day clothes; put them in your hand-bags when you go down town; and sometime during the next two weeks, with a smile and a prayer, give these cards, one by one, to persons who do not go to Sabbath-school. No matter if the same person receives a card from more than one of you, the more the better.

3. Our third work is that of personal invitations. This you can do best by following your own plans. As for the committee, we have made out a list of people, old and young, who do not belong to the Sabbath-school and who, as it seems to us, ought to enjoy its privileges and benefits. This list, to the surprise of the whole committee, numbers one hundred thirty-seven. When the list had been completed the chairman read it over slowly while the other members made selections of the names for lists of their own so that the one hundred thirty-seven names have been divided into five parts. It is the purpose of the committee to make personal visits to these people and invite them to become members of our school. One of our mottoes is, "if at first you don't succeed, try, try again."

We hope that with God's blessing and your assistance the membership of our Sabbath-school may be largely increased, that interest in the study of the Bible may be awakened, that untold good may come to us all, and that God's name may be honored and glorified by our humble efforts. On behalf of the committee.

NELLY MCK—, Sec.

RESOLUTIONS OF RESPECT.

WHEREAS, It has pleased the Allwise Father to remove from his earthly labors our brother, Francis F. Randolph, who was called to the heavenly home on November 12, 1894, by which the Berean Sabbath-school and Young People's Society of Christian Endeavor have lost a most faithful and valuable leader, therefore

Resolved, That while we bow in humble submission to the will of Him who knoweth the end from the beginning, we do at the same time acknowledge our deep grief and loneliness over the loss we have sustained.

Resolved, That the memory of his consistent living, his constant zeal in the work of the church, his conscientious regard for truth, his whole-hearted interest in moral reforms, will ever be an inspiration to those who are left behind. The self-sacrificing spirit with which he toiled to keep up the Sabbath-school on this mission field, can never be forgotten.

Resolved, That we extend to the bereaved family our heartfelt sympathy, and commend them to the God of all comfort, in whom they have learned to trust.

MILTON DAVIS,
BELLE DAVIS,
CORA DAVIS, } Com.

INA DAVIS, Sec. Y. P. S. C. E.

OUR MIRROR.

PRESIDENT'S LETTER.

My letter this week will be our annual circular letter to the societies. If any of the societies fail to get them it is an oversight, or the letter has been miscarried. In such case let us hear

from you; or in places where there is no Christian Endeavor, shall be glad to furnish them:

"*Dear Endeavorers:*—As you doubtless remember the year for making out pledges, financial plans and appropriations, is for the fiscal year, from January to January. So the time has come to plan the work for 1895. The response in the past has been very good from most of the societies for all kinds of work, but in addition to the several objects for which we have been contributing, we are now pledged to raise one-half the salary, or \$300, for Miss Dr. Palmberg. This matter was first called to the attention of the societies by a circular letter in July last, to which nearly all responded; again in General Conference, at an informal meeting by a large delegation, unanimous action was taken endorsing this movement.

"Some have asked if we would be expected to continue contributing to the Tract Board, Evangelical and all other lines of work. To this we should say most emphatically, Yes. We believe 2,619 young people will certainly not be content to contribute less than one cent each per week, or \$1,361 88 for all the benevolent objects of our denomination; but in order to raise this amount some must pay more, since there are those who cannot pay even this, and some will doubtless neglect it. We are glad to say that the only complaints regarding the apportionments ever reported to the Board have been from the stronger societies.

"We were not as successful last year in the amount of funds raised as the previous year, when the appeal was accompanied with pledge cards. So we now send you blank cards and request a thorough canvass of your society at once. Will you kindly do so, and report the amount of such pledges to the Secretary before January 1, 1895; we also suggest that the amount pledged by your Society for all purposes be not less than . . . , and be paid quarterly so far as convenient. To those societies which have already pledged or paid for Dr. Palmberg's salary, intending it for the conference year, we do not wish to interfere with such arrangements or ask them to repeat their contributions for the present year, but to report the amount of such pledges unless they have been already paid. Yours in C. E. work,

E. B. SAUNDERS, Pres.

RETA I. CROUCH, Sec.

—THE Christian Endeavor Society of Little Genesee is still thriving, although its voice has not been heard in the Mirror for some time. Charles Slade has come back to us from the Mizpah Mission, where he has been two months; other absent members are returning, and the society seems much interested, and is doing good work. On Thanksgiving eve the Social Committee gave a social and served a fifteen-cent supper, one feature of which was hulled corn and milk. It was a great success financially as well as socially. Nearly eighteen dollars were cleared, which finishes our sixty dollars pledged for evangelistic work. If you are behind in your subscriptions, get up a hulled-corn and milk supper. A few weeks ago a very interesting missionary concert was held, and a collection taken which has been used to ship a barrel of literature to the Mizpah Mission. The Junior Society is doing excellent work. The young people all seem interested and they have been very fortunate in getting successful superintendents. They are getting up a Poverty Social to be held Dec. 16th, and have invited the Seniors. It will undoubtedly be a success, and will show what the young people can do.

WALWORTH, WIS.

From Albion to Walworth I had the pleasure of seeing the Quarterly Meeting at Milton. This was largely attended and of considerable interest, and I bade farewell to old Milton reluctantly. Three hundred and twenty-five dollars from Milton and \$175 from the Junction

was enough to cheer the heart of any agent. The cordial reception, too, in these homes, I gladly record, which fact makes it all the harder to leave them.

Between meetings here, a young man handed me a book with a striking title: "From the Dancing Hall to Hell." I read it through during the noon hour, and bought two copies. The book is a terrible revelation. It makes the select dancing school to be a much worse thing than ever I had thought it. The author had been a dancing master in California, and ought to know whereof he speaks. If mothers who think it necessary to send their girls to the dance to make them "graceful" could read this and believe one-half that the book claims, they would be horror-stricken, I think. He claims that two-thirds of the fallen women are led astray through the dance. While I am writing this (at 2 A. M., between trains), at Elroy, Wis., some one said to another, "Let's go over to the dance; it's just about supper time." As I looked through the darkness to the lights in the big hall, and saw through the windows the bodies swaying to and fro, I had a notion to go and see what I could learn; at least I was left to wonder how many of the fair daughters that are swinging the night through in the arms of impure men, will go home toward morning as pure and holy as when Thanksgiving began. Those who are really anxious or willing to know whether there is any harm in the dance should send 25 cents to F. C. Wells, Milton, Wis. Get one of these books and see what is affirmed by one who knows.

Before getting away from Milton let me say another word for our school here. Doubtless some may send their children to the University or State Normal, thinking, because of free tuition, they are saving money, but other expenses are so much greater that this is not likely to be the case. One can go very cheaply at Milton; good table board for only \$2, and in the club even lower than that. We have an earnest, thorough, grand set of teachers here. The moral and religious atmosphere is of the very best. It is a poor exchange for some seeming advantage in other directions to take the risk of losing your son or daughter to the Sabbath, and even possibly to the religious life. Besides, our schools need all of our Seventh-day Baptist boys and girls. It was my pleasure while there to speak to the Sabbath-school, the students in chapel, attend the Shakespeare Club, and the Oratorical prize Contest.

But this is not anything about Walworth, is it? Well, I was not there long, and began to think, after canvassing half of the society and getting only \$1.50, that this was to be the first place to utterly fail me. But the next morning the tide turned when the women cheered me with \$25, and I am able to report a total of \$32 cash, and four new subscribers. It seems to be totally against everybody's principles (or interest) to pledge anything, but the church collections on the second, fourth, and fifth Sabbaths the past twelve months amounted to some \$90, and I know no reason why the societies may not report as much in the year to come.

This is one of the finest looking countries out of doors. Crops this year are good. The pastor, Bro. S. H. Babcock, has been very closely confined at his home the past year or two in care of his aged and very sick mother. The revival meetings give promise of much good. It fell to my lot to give the Thanksgiving sermon at the Brick Church, two or three miles from Walworth, before taking the train for Madison, where I found some church turkey, thence to Dodge Centre, Minn., my first parish, where I speak to-night and to-morrow.

G. M. COTTRELL, Field Sec

3.20 en route, Nov. 30, 1894.

HOME NEWS.

New York.

ALFRED.—Thanksgiving Day at Alfred dawned clear and bright, and at 10 30 a fair sized audience gathered at the church to participate in the usual Thanksgiving services, which were very interesting. Rev. A. E. Main preached a short discourse. Subject, "The joy of the Lord," after which they adjourned to the Hall where the Ladies' Evangelical Society served dinner to about one hundred and forty persons, which netted the society \$23 17. At 7 30 P. M. the church bell summoned the people together to listen to the following programme, presented by the Ladies' Evangelical Society:

Organ Voluntary, Mrs. H. D. Main.
Devotions, Mrs. B. C. Davis.
Anthem, by the Choir.
Opening Address, by the President, Mrs. W. C. Whitford.
Recitation, "The Lord's Plate," Fannie Babcock.
Music, Quartet.
Poem, Mrs. C. M. Lewis.
Correspondence from Mrs. G. W. Hills, Mrs. Marie S. Williams, and Susie Burdick, read by Mrs. A. E. Main.
Concert Recitation, by three boys.
Solo, Mr. Browning.
Address, Rev. A. E. Main.
Song, Misses Vida Stillman, Mamie Stillman, Grace Meddaugh.
Treasurer's Report, Mrs. L. A. Platts.
Recitation, "The Little Mite Box," Bessie Reynolds.
Collection amounting to \$7.
Benediction, Pastor.

The Treasurer's Report showed the receipts for the past year to have been about \$163, which was disbursed as follows: Medical Mission, Susie Burdick's salary, Woman's Board expenses, Dr. Palmberg, Tract and Missionary Societies, and the Chung Lau Burial Fund. In addition, the society sent out several barrels of goods to the Home for the Friendless in New York, the Randolph Home, N. Y., and to the suffering miners in Hurley, Wis., valued at about \$300.

BROOKFIELD.—Thinking that many readers of the RECORDER saw enough of us during Conference to last a long while, we have not written of late; but the editor's call has warned us, and we hasten to say a few words.

Winter has set in, and the sleigh bells are jingling already. They tell us that the new year is at hand, with its remembrances of vows made a year ago, often broken, and thoughts of those needful now to make.

Thanksgiving was observed in our village in the usual manner, viz., Union services in the church. This year they were under the auspices of our people, and the writer had the privilege of speaking to a large audience at that time. It was encouraging, as there were more listeners by nearly a half than at any such service in the six years past.

We have a flourishing Junior Endeavor Society, organized and superintended by Prof. Ora Rogers. It has been running but a short time, and has nearly twenty members.

Our school, in the Intermediate and Primary Departments, rendered some Thanksgiving exercises on Wednesday, Nov. 28th, in a commendable manner.

We are glad to hear of the salvation of souls in other places. We have as yet had no special effort put forth. Sabbath-day, Dec. 1st, we received seven into the church by baptism. They were all those we feel will be very helpful to us. Two also joined by letter. The house was very full at the time, as many came out of curiosity,

on account of our using the baptistry for the first time. C. A. B.

VERONA.—Two members of the Bible-school Conference Committee, L. R. Swinney, of De-Ruyter, N. Y., and J. A. Platts, of Leonardsville, N. Y., held a Sabbath-school Institute in the First Seventh-day Baptist church in Verona, N. Y., Monday evening, Tuesday, day and evening, 3d and 4th of December. The arrangement for this Institute was announced too late for the church and Sabbath-school to be able to give it much aid except by attendance. But the committee were fully prepared and did most splendidly. J. F. Stilson was chosen Secretary, but being now absent from home requested me to write this notice of this successful Institute. But failing to leave with me his minutes and not having the programme, I write from recollection.

The line of work was the Bible, its work and workers. The addresses of the committee were well prepared and very instructive, and being illustrated by blackboard and chart were made plain and interesting. The pastor gave an address at 2 15 P. M., on What the Bible does. (a) Makes Christlike. (b) Glorifies life. (c) Shows Christ to the world, and such other aid as was practicable. We were very glad to welcome L. M. Cottrell from De-Ruyter, whose earnest words added interest to the occasion. The weather being favorable, the attendance was good, and it is hoped that a growing love for the Bible, and its work, and earnestness among its workers may result from this effort. J. CLARKE.

DECEMBER 5, 1894.

WATSON.—Winter seems to have closed in upon us early. Not much snow has fallen, but the thermometer has been lower than zero in places.

Everything moves about as usual in Watson. The people seem very joyful over the results of the election. Health is very good in general. Some few persons have died of chronic diseases. The day before Thanksgiving your correspondent preached the funeral sermon of a Methodist lady by the name of O'Brien in Sperryville.

On the evening after the Sabbath, of Nov. 17th, the Ladies' Benevolent Society gave a literary entertainment that was very successful. The programme was very well rendered. The blackboard illustrations consisted of seven flowers which represented friendship, humility, truth, grace, faith, hope and love. A collection which was taken was generous. U. M. B.

Dec. 3, 1894.

Wisconsin.

MILTON JUNCTION.—Events of local interest, and perhaps of interest also to readers of the RECORDER in other parts of our denomination who have formerly been associated with us, have transpired here since we have been heard from through the Home News Department.

Several years ago a severe wind storm racked our church building, cracking the curved walls by the choir quite badly, making repairs sooner or later necessary. Our Ladies' Aid Society, by persistent effort, had last spring, raised a little over one hundred dollars to carpet the church. It was thought best to have the repairing done before the carpet was put down.

At a special meeting called to consider the matter it was decided not only to repair the walls and strengthen the timbers against future storms, but also to have the walls and ceilings refrescoed. Accordingly in the early summer

the seats were removed from the audience-room to the basement, where our regular services were held while our church was being repaired, which we hoped would be only a few weeks, but it proved to be several months, caused by the delay of the frescoers. We have now occupied our audience-room several Sabbaths, and with its walls brightened up, the entire floor nicely carpeted (the aisles only were carpeted before), a nice foot-curtain for the pulpit platform, and the pulpit chairs newly upholstered, we think we have a pleasant place in which to worship.

Our church and Sabbath-school observed Thanksgiving by services and a dinner at the church. The religious exercises consisted of singing by the children of the Sabbath-school and the choir, the reading of appropriate portions of Scripture by eight persons, and a short sermon by the pastor. After the religious services about two hundred and twenty-five persons partook of a bountiful dinner in the basement of the church.

After the dinner, Dea. L. T. Rogers, in a few appropriate remarks, informed the pastor that on and about a certain table in the basement, he would find various articles of value, which friends had brought for the use of himself and family, and which on behalf of the donors, he wished to present in token of their regards and good wishes. It is needless to say that the pastor was completely surprised, and that the purchase of groceries for use at the parsonage will be unnecessary for some time. Such events bind the hearts of pastor and people more closely together.

As a church we have met with some severe losses by death and removals since the residence of the present pastor. Seven resident members have been removed from the earthly to the heavenly home, some of them pillars in the church.

We are trying to maintain the interests of the cause at home, and so far as we are able, abroad. Brother Bakker, missionary in Holland, is supported by the people of this society. Miss Marie Van de Steur, missionary in Magelang, Java, is supported by our Y. P. S. C. E. Our prayer-meetings are quite well attended, and fairly interesting.

G. W. BURDICK.

ALBION.—Brother G. M. Cottrell during his canvass of this society preached two very acceptable sermons for us. Our Y. P. S. C. E. gave a Thanksgiving entertainment Thanksgiving night consisting of vocal and instrumental music, essays and a recitation. Bro. E. B. Saunders was over and said some very good things to the young people Sabbath night, Dec. 1st. We are much interested in the reports received from other societies, representing their financial, social and spiritual prosperity. This has been a year of bountiful crops with us, for which we feel to render devout thanksgiving. The academy is well started and the first lecture of its first course will be given Dec. 5th. Arrangements have been made for our pastor to help in a revival season at Welton, now in session. E.

Nebraska.

NORTH LOUP.—How many misleading statements have gone out in regard to the "drouth and suffering of the people of Nebraska." I know of no suffering in consequence of the drouth! Of course many are deprived, for the present, of luxuries that they have almost begun to look upon as necessities, but even that is not nearly as bad as was at first anticipated. Quite a good many have left, some for good,

but more of them expect to return in the spring. Some have already come back, and more are still coming. Some that expected to find better times and places have been sadly disappointed; they are now returning and bringing others with them. Scarcely a week passes in which letters are not received in regard to prospects for the coming year, and, "Can we buy land, good, improved land within reasonable distance of town, church and school privileges?" These are some of the many questions asked. We would say, "yes," to all of them. We have had fine rains this fall, and the ground has been well wet up for fall plowing, for sowing rye and winter wheat; the farmers have improved it as they never have before, for not having the customary amount of corn to husk and crib they have had plenty of time to devote to the coming crop. So now we can say there has never been a time at this season of the year that everything seemed to point to an unusually favorable year, for the coming one, as it does at present. Now hopefulness is taking the place of that almost paralyzed feeling, which at the first seemed to have affected all classes alike, and to help all the rest, our State has gone strong Republican! We have not had snow enough yet only to make the ground look a little gray. Rev. J. H. Hurley, who has been away on a missionary tour in South Dakota, returned last Tuesday on account of poor health. Would that his health was equal to his ambition and willingness to work for the Master.

M.
DECEMBER 3, 1894.

Colorado.

BOULDER—At the Sabbath service in Denver, November 24th, there were 17 present. A pleasant and profitable time to us all. The next service, Providence permitting, occurs on Sabbath, Dec. 22d, at the home of Mrs. S. C. Wallick, No. 2317 on 4th street near Murdock. We shall probably soon organize a church at Denver. Colorado is a promising field. We hope to have grand results at the time of the dedication of our house of worship. We hope to begin to use this house in a few weeks and arrange for dedication as soon as consistent. Our Sabbath congregations at Boulder are quite encouraging as to numbers, and our meetings are profitable. Last Sabbath was communion; about 60 were present. Some of our North Loup friends who came here because of the severe drought of last summer will probably remain.

The Young People are doing well. Their weekly meeting is well attended and they have now organized a literary society for their mutual benefit.

We have had good weather for general work, although November gave us a little bluster occasionally. For two days it has been quite wintry. Snow fell the night of Dec. 1st, and part of it still remains in sight. Thermometer this morning marked 20 degrees; no, not below. That would be too cold for this country.

S. R. WHEELER.

DEC. 3, 1894.

WOMAN'S BOARD.

Receipts for November, 1894.

Mrs. Jonathan Maxson, Westerly, R. I., Bed in Hospital....	\$ 10 00
Woman's Society for Christian Work, Plainfield, N. J., Tract Society, \$25, Missionary Society, \$25.....	50 00
Mrs. O. D. Williams, Galhan, Colo., from Thank-offering Box, Medical Mission.....	1 00
Ladies' Benevolent Society of First Verona Church.....	8 25
Ladies of Berlin Church, Berlin, N. Y., \$1, Tract Society, \$1, Missionary Society.....	2 00
Ladies' Aid Society of the Seventh-day Baptist Church, Adams Centre, N. Y., \$30 for Miss Burdick's salary, \$6 for Board expense.....	36 00
Ladies' C. A. M., of Coloma, Wis., Miss Burdick's salary, \$1 17, Home Missions, \$1 65, Tract Society, \$1 65, Dr. Swinney's Helpers \$ 52, Board expense \$ 71.....	5 50
Ladies' Evangelical Society, Alfred, N. Y., Medical Mission, \$10, Miss Burdick's salary, \$7.....	17 00
Ladies' Aid Society, Lost Creek, W. Va., Miss Burdick's salary, \$2 50, Dr. Swinney's Helper's salary, \$2 50, Home Missions, \$1 25.....	6 25
Mrs. Langworthy, Adams Centre, N. Y., for Miss Palmberg's photographs.....	5 00
Dr. Swinney's photographs.....	4 00
	\$148 00

E. & O. E.

MRS. E. B. SAUNDERS, Treas.

MILTON, Wis., Dec. 6, 1894.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1894

FOURTH QUARTER.

Oct. 6. Jesus at Nazareth.....	Luke 4: 16-30.
Oct. 13. The Draught of Fishes.....	Luke 5: 1-11.
Oct. 20. A Sabbath in Capernaum.....	Mark 1: 21-24.
Oct. 27. A Paralytic Healed.....	Mark 2: 1-12.
Nov. 3. Jesus Lord of the Sabbath.....	Mark 2: 23-28; 3: 1-5.
Nov. 10. The Twelve Chosen.....	Mark 3: 6-19.
Nov. 17. The Sermon on the Mount.....	Luke 6: 20-31.
Nov. 24. Opposition to Christ.....	Mark 3: 22-35.
Dec. 1. Christ's Testimony to John.....	Luke 7: 24-35.
Dec. 8. Christ Teaching by Parables.....	Luke 8: 4-15.
Dec. 15. The Twelve sent Forth.....	Matt. 10: 5-16.
Dec. 22. The Prince of Peace.....	Isa. 9: 2-7.
Dec. 29. Review.....	

LESSON XI.—THE PRINCE OF PEACE.

For Sabbath-day, Dec. 22, 1894.

LESSON TEXT.—Isa. 9: 2-7.

GOLDEN TEXT.—Of the increase of his government and peace there shall be no end.—Isa. 9: 7.

INTRODUCTORY.

GENERAL STATEMENT.—The prophet Isaiah beheld in vision the scenes of coming times. Darkness was over all the land. Lust of power and pride of nationality caused Israel to walk after the ways of heathen nations. Determined to have their own way, spiritual darkness came upon them and they were given up to their own devices. In the fulness of time, and in the midst of deep apostasy and dense darkness a great light shone forth. It was the invention of God for the deliverance of the people from the bondage of sin. Gazing intently, the prophet sees the light of joy and peace which the coming of Christ brings. So clearly does he see it that he describes the Prince of peace as already come.

EXPLANATORY NOTES.

CHRIST THE GREAT LIGHT. 2. "People that walked in darkness." All the world in darkness, but Jews in particular were meant. They had the living Word in manuscript, and ceremonies told them of God, but in the darkness of carnal living and lifeless formality they had lost the true vision of him. Politically they were under the heel of the Roman government; Religiously, under the control of ambitious rulers destitute of spirituality. "A great light." The revelation of life and immortality through Jesus Christ, light for the understanding of spiritual things. The gospel tells the way out of darkness. Jesus's love, suffering, death, resurrection, teachings, light up the world. 3. "Multiplied the nation." Spiritual Israel—followers of the Christ, from twelve disciples to millions of Christians. "Increased the joy." A contrast. In olden times people rejoiced in national and material prosperity, but under the spiritual reign of the Messiah they joy in better things. It arises in the heart of Jesus and flows into theirs. Joy of sins pardoned. "Joy in harvest." The happiest feast of the Jews was that of the harvest, or Feast of Tabernacles. Now the harvest of souls furnishes pure joy. "Divide the spoil." A figure. The victorious warrior divides his spoil. The gospel wins victories over "the god of this world." Great is the rejoicing of the church over each triumph of truth. 4. "Broken the yoke." The people were under the yoke of oppression. How happy when the Messiah breaks the yoke of sin and delivers by his grace. "As in the day of Midian." When a small force with Gideon broke the oppressor's power, or seven years' dominion. 5. "Battle . . . is with confused noise." Earthly conflicts are noisy and blood is shed, but Christ delivers them in bondage to sin by the power divine. The Holy Spirit is fire. The gospel is proclaimed with the fires of heaven for the salvation of men.

CHRIST, GOD IN THE FLESH. 6. The prophet sets before men the Messiah very clearly. He is a "divine-human personality." He shall be "born of a woman," indicating his humanity, yet not altogether by natural law. The Holy Spirit overshadows Mary and there is given us a child indeed but it is wonderful, or miraculous. Birth, life, death, resurrection, ascension, all excite wonder. "Counselor." The wisdom of God or word. Col. 2: 3. "Mighty God." What becomes of Unitarianism? Only one of many passages applying the name God to the Messiah. He is the true God. It is an unanswerable argument for the divinity of Christ. He made all things. John 1: 3. "Everlasting Father."

2 Cor. 5: 19. In no wise destroying his sonship. He reveals the Father, was and is one with him. John 14: 7-11; 10: 30. "Prince of Peace." By him all that believe have peace. "He is our peace." He makes it by his death. Angels sang "on earth peace." "Government upon his shoulder." All government is vested in him. He is the true king.

CHRIST'S KINGDOM ESTABLISHED. 7. "Increase of his government." It is not like human government, to rise and to fall, be superseded by other dynasties. Its boundaries shall always be enlarged, its powers increase. It shall be established "with justice." His administration is just and right. This will be accomplished by "the zeal of the Lord," the divine energy and divine love. It will be "from henceforth even forever."

A LEADING THOUGHT.—Jesus is the Prince of light, joy, peace, power and eternal victory.

CHRISTIAN ENDEAVOR TOPIC.

(For week beginning Dec. 18th.)

THE NAME ABOVE ALL NAMES. Isa. 9: 7, Phil. 2: 5-11. Jesus is the world's peace. Luke 2: 11, 13, 14. Thus he is called the Prince of Peace, for by him all that believe have peace. It was his death that secured it. It was his birth for the purpose of "dying to save" that caused the angels to sing, "On earth peace." "He is our peace," says one sacred writer. In this great name we secure peace during the perplexing providences of our daily life.

The name Wonderful. Judges 13: 18 (see margin). Wonderful in birth, life, death, resurrection, ascension. Wonderful as he now sits at God's right hand interceding for his pleading children. Wonderful as the great Counselor, "in whom are hid all the treasures of wisdom and knowledge."

The name Mighty God. Titus 2: 13. That Jesus Christ is God in the flesh is abundantly testified by the apostles and sacred writers. He received worship as God, forgave sins as God only can forgive, worked miracles upon his own authority, and was called God by doubting Thomas—no, not doubting, but Thomas with faith confirmed.

Jesus is the Great and Good Shepherd. John 10: 7, 11, 14, 15. Whoso followeth him will find heavenly pastures, and will want for no good thing. Ps. 23: 1. He gives us bread from heaven, heavenly manna which when a man eats he may live forever. This Shepherd not only feeds us, but he is the fold into which we may go for perfect safety. In Christ no enemy can destroy us.

The name Everlasting Father. But how this grates upon the ears of Unitarians—so called. They would rob our Lord of his divinity, and the God-head of its completeness. If Jesus is called by the great prophet, the Everlasting Father, that does not blot out his Sonship. The Father was "in Christ reconciling the world unto himself." 2 Cor. 5: 19. He said, "He that hath seen me hath seen the Father." "I and my Father are one." What a revelation in these names of God's mysterious person, his almighty power, his tenderness and love beyond degree, and of the peace he gives to men, now and forever.

—If as a teacher you are brought face to face, no matter where, with a person who denies the truth and value of the Bible, just, for an experiment, catechise him on the text of the Bible. See how much he knows of the Bible beside the story of Jonah and some of the miracles.

"AS A RULE" such men are not familiar with the Bible, its real teachings, and spirit. How many such men can intelligently define baptism, tell its significance? How many know why Jews offered sacrifice? And as to definition of sin which every primary scholar ought to be able to tell in his way, how many of such men can repeat Paul's definition?

—Any book which a man of sense attempts to criticize ought to receive fair treatment, and yet no book is worse treated than the Bible.

—THESE men—and some interpretations by Christians in error are the same—reach their opinions through their prejudices, not through honest investigations. To such, facts are no important factors, they conclude thus and so without investigation and because they want it so. Therefore, for all time, generally, it is so to them.

—WE read of a prominent American scientist, "who," says the *Sunday-School Times*, "prides himself on his accuracy in the facts of all his investigations, was recently indulging in a sneer at the claims of the Bible to historic verity in its narratives. He said in substance: 'Your Bible says that Menepthah, the Pharaoh of the exodus, was drowned in the Red Sea, but now they have found his mummied body with other kings of his dynasty.' 'No,' responded the Christian scholar to whom this remark was made, 'You are mistaken at two points. The Bible doesn't say that Pharaoh was drowned in the Red Sea; and the mummied body of Menepthah hasn't been found with the others of his dynasty.'"

THE LITTLE PAPER LADIES.

BY DOROTHY DEANE.

"This is going to be a perfectly dreadful vacation!" wailed Louise, sitting disconsolate on the west porch. "Here mama's sick, and we can't go to Morris, and there isn't anything here to play-y-y!"

"This is the maiden all forlorn,
That sat on the porch one summer morn,
And wept and wished she had never been born!"

sang a gay voice behind her, and there stood Aunt Bess, peeping out at her with a merry, mischievous face.

The little maiden's eyes brightened suddenly; the kiss that Aunt Bess dropped on her cheek proved as effective as a spoonful of sugar in a saucer of tart strawberries. All the morning-glory blossoms looked up and nodded as Aunt Bess perched herself on the railing beside them, and a big bumble-bee almost mistook her bright face for a flower.

"And how are the dolls?" she asked.

The little maid pouted a little.

"Some of 'em are sick, and some of 'em are dead. I'm tired of dolls. I've got seventeen dresses made for Alice Elizabeth, and I don't know what to do."

A queer little smile came creeping about Aunt Bess' lips.

"I know some little girls who haven't got any dolls, and who don't know how to make dresses."

Louise laughed a little.

"I can make parasols,—and hats."

"I'll tell you what we'll do," said Aunt Bess confidentially. "I saw some darling little paper dolls at Marshall Field's yesterday. I'll get the dolls and the tissue-paper, if you'll dress them; and some day we'll take them down to the Children's Hospital."

"Oh, yes!" said Louise, beginning to prance. "And there are all of Alice Elizabeth's dresses, too. She doesn't really need seventeen."

So this was how the little paper ladies began.

Every morning, on her way down town, Aunt Bess peeped in for a five-minutes' consultation, to inspect the pink and blue frocks and the darling little parasols. Right here David Boy had his finger in the pie; for how could there be parasols without sticks? and what was a boy good for anyhow, if he couldn't whittle?

Two weeks later, there was a grand dress parade on the shady porch. There were twenty-four paper ladies in line, dressed in the gayest of rainbow colors, and each one carried a tiny crimped paper parasol. Besides this, each one had laid away two other gay frocks, with hats and parasols to match.

It rained that afternoon that they planned to go to the hospital; not a hard rain, but a drizzly, spiteful little rain, that didn't enjoy itself a bit, and tried hard to keep everybody else from having a good time. But while Louise was watching at the window with an apprehensive face, a little patch of blue sky bloomed out in the west, along came Aunt Bess with a big umbrella, and away they whisked to catch the car.

It had been such a doleful day. To the children in the little white beds, it seemed a weary, weary time since morning. Little sick heads throbbed, little nerves twitched, and broken bones ached the harder for the rain. The black-eyed baby cried for an hour about nobody knew what. The little dusky-faced Italian moaned a little now and then, and tried to put up her hand to her bandaged head, wondering dimly why they wouldn't let her have her accordion. A horse had knocked her down in the street, and the old accordion would never wail again. The little fellow who had lost his leg could just hobble awkwardly to the window; but there was nothing to see outside except ugly brick walls and chimneys, that gray sky, and the dismal rain.

But all at once there came a break in the gray clouds; a long, bright shaft of sunshine came in through the western window, like a bar of gold. It streamed over the little white beds and the clean scrubbed floor, till even the black-eyed baby looked up and laughed, in spite of her poor bandaged feet, and reached out her hands toward it.

Then a little maid in a pink frock went whisking up and down the rows of beds, with her big, beautiful brown eyes dancing and sparkling; and

before anybody knew what was happening, there were bits of rainbow a-flutter all through the room, for on every one of the little white beds stood a smiling paper lady.

Then how the sunshine fairly streamed in at the big west windows! How the wan faces brightened, and the little voices shouted and gurgled and laughed! Somehow the tears crept into Aunt Bess' eyes as she looked on. She had to wink very hard to keep them back. But the little maid's brown eyes shone like stars, and she had never felt quite so glad in all her life.

I think they have never quite decided—those little hospital children—whether the paper ladies brought the sunshine, or whether the sunshine brought the little paper ladies.—S. S. Times.

SPECIAL NOTICES.

☞ ONE very interesting page of the Minutes is No 19. When you get your copy of the Minutes please see if it means anything for you.

WILLIAM C. WHITFORD, Treas.

ALFRED, N. Y., Nov. 4, 1894.

☞ THE next Semi annual Meeting of the churches of Berlin, Coloma, and Marquette, will be held with the church of Berlin, at Berlin, Wis., commencing December 7, 1894, at 7.30 o'clock, and will continue over Sabbath and First-day. Elder E. M. Dunn, of Milton, Wis., has been invited to be present and preach the introductory discourse, and Prof. Edwin Shaw, of Milton College, as alternate. Miss Nellie Hill, Mrs. Ora Winchil, E. D. Richmond, and Dr. A. Lovoll Burdick, were requested to write essays for the occasion.

In connection with said meeting it has been decided to call a council to advise respecting the ordination of Bro. D. B. Coon to the gospel ministry, for which invitations have been sent to the churches of Milton, Milton Junction, Albion, Rock River, Walworth, and Utica, to send delegates to attend said council.

E. D. RICHMOND, Clerk.

☞ THE First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 86 Barrow St.

☞ ALL persons contributing funds for the New Mizpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is now Treasurer. Please address her at Plainfield, N. J.

☞ FRIENDS and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society's headquarters, Room 100, Bible House. Elevator, 8th St. entrance.

☞ REV. A. P. ASHURST, Quitman, Georgia, is an independent Seventh-day Baptist missionary. He would be glad to correspond with any interested in the dissemination of Bible truth in Georgia.

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

J. CLARKE.

☞ THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 3.00 P. M., Sabbath-school at 2 P. M. The Mission Sabbath-school meets at 1.45 P. M. at No. 461 South Union Street. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: L. C. Randolph, 6124 Wharton Ave.

☞ REV. J. T. DAVIS desires his correspondents to address him, until further notice, at Perris, Riverside Co., California, near which place lands have been secured for the colony which has received prominent mention in the RECORDER.

☞ THE regular meetings of the Executive Board of the American Sabbath Tract Society are held at the session room of the Seventh-day Baptist Church in Plainfield, N. J., on the second Sunday of each month, at 2.15 P. M. All members are requested to keep this appointment in mind, and visiting friends are always welcome.

Genuine POND'S Extract

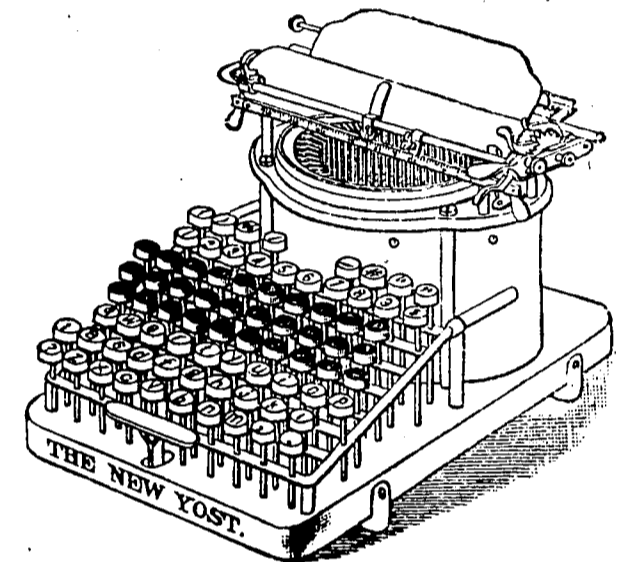
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☞ WESTERN OFFICE of the AMERICAN SABBATH TRACT SOCIETY. All the publications of the Society on sale; Sabbath Reform and Religious Liberty literature supplied; books and musical instruments furnished at cheapest rates. Visitors welcomed and correspondence invited. 51 South Carpenter street, Chicago.

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

GEORGE SHAW, Pastor.

☞ COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Agt., Alfred N. Y.

