In listening, again such seems rather coy of European interference. That it 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 predominantly 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 revolted. The Calvinism of to-day is evidently a very different thing from that as defined by its most ardent exponents and defenders fifty years ago. In the Interior, of recent date, Professor Wilson of Allegheny 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 calvinists and preachers inveigh 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 thought and judgment 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 teaching of the blessed book. It 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 is willing in this most solemn way to endow.

For want of proper care in this respect the cause of Christ is sometimes seriously injured. Men that are not qualified in knowledge or mind have been furnished with credentials contrary to the better judgment of those qualified to judge. Individual churches are thus induced to 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 Congregational minister who cannot be so ordained by a duly constituted and authorized council of elders.”
SUBSCRIBERS AND LOCAL AGENTS.

The subscriptions of many of our new subscribers, secured by the Field Secretary, still 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 this year, and then place the paper in 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 present Volume. Is the income to be 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 the same. The local effort is the foundation of the work, and without it we must decline.

THE SATURDAY STATESMAN.

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. You can'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 he 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 hay out of the way." "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 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 humus which the modern prodigal son "hankers" for, are the impurities 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 standpoint. 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 "truth" when one reads 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 cars 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. Religion 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 thrill 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 the Dark, has been the lesson of the last Session of Scientific Progress. Dr. Maxson thinks it is a Disease in the Septic and Contagious Diseases, and is permitted to remain a scourge—Schererly Paper Read Before the Microscopical Club.

At the meeting of the Central New York Microscopical Club, held in 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 Roberton presented a number of interesting slides illustrating the crystallization of various chemical, and the physical characteristics of starches. George W. Clark was elected a member.

Dr. Maxson's paper was as follows:

Bacteria, from the Greek, bakterion, a rod designates a group of "the lowest form of plants," 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 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 sorts of bacteria, pathogens, and other, have reference more especially to the forms of the plants rather than any inherent quality, and a simple classification of bacteria is now quite generally agreed upon as follows:

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

Bacteria multiply either by division or by reproduction, 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 sorts of bacteria, pathogens, and other, have reference more especially to the forms of the plants rather than any inherent quality, and a simple classification of bacteria is now quite generally agreed upon as follows:

Pathogenic Bacteria, develop from pre-existing bacteria, or their spores.

While some regard them as generated in the body, from its decaying products, and then preying upon the remaining living tissues, thus robbing the cells of which they are composed of the supplies of nutriment. The spores or seeds have a very tenacious envelop, enveloping 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 body, from its decaying products, and then preying upon the remaining living tissues, thus robbing the cells of which they are composed of the supplies of nutriment. The spores or seeds have a very tenacious envelop, enveloping them "not easily influenced by external measures."

T H R O W OFF V I O L E N T P O I S O N.

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 poison, that injures, and causing all microbe diseases that now afflict man.

Some bacteria live on the dead remains of vegetable life, and are parasites, 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, humidity, and usually taken a lowering temperature; the parasites that more nearly approach "the animal heat of the warm bloods."

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 other bacteria, and the toxins that are sapping the elements of life and vitality from the living cells which constitute the habitant of the soil, and the polychrome products of their own vitality; poisons and sometimes destroy life, at once; before the bacteria and the toxins may be considered as the deadly scourge of our day, the proper
care of which, and the educative process of organic life and health, of the human family.

DIRECT CAUSE OF DISEASES.

And while a strict observance of the laws of health, of for the human system, and strict adherence to the laws of the races against their pernicious effects so that a few entering the blood from without, or generated from within, are then the wastes of the human body, as believe may soon die, they are now, undoubtedly, the direct cause of all putrid, septic, and contagious diseases.

And I believe a strict observance of the laws of health is the great security for the preservation of health and life and for a restoration from diseases. As well as, a critical inquiry into bacteria as a cause of diseases, and also into the means of destruction of these germs, we also preventino and consistencies in causing the various diseases they engender, becomes the sacred duty of the great blessing of health, the highest honors is no higher calling to our humanity. And as we now have more than three hundred recognized bacteria, known to destroy the pathogenic bacteria, but in suitable doses, most of them, entirely harmless to the human system; and some of the harmless microbes, or in the human body, we might pass on to a consideration of those bacilliferous, which are most extensively 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 these mortal maladies, as curable.

Some of these bacilliferous are, or seem to be applicable to all cases, as the peroxide of hydrogen, and the sulphuric acid of sodium, which by a well-trained physician and writer on bacteriologic declare (Key Notes, page 234, "Remove the danger that all diseases into which no disease germ will enter, while the patient is taking that drug.") And I can corroborate this. I know of a case, in which 10 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, therefore, claim polynomy, only, for those bacilliferous, that may be applied to myself and others, best suited to each particular disease and condition.

And, it should be borne in mind, that bacilliferous 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 alleviate 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 the public uses of the house of commerce, and we may add all bacilliferous, that "typhoid fever, scarlet fever, diptheria, small-pox," and all other septic and contagious diseases, caused by pathogenic bacteria, are permitted to remain the scourge of our day, the terrible and lingering diseases to continue, by successive inoculations, or infections, from child to child, from man to man; when our fathers, the lepers in the midst of us, have an agent," and agents "able to control and destroy any disease-germ in any location," to whom we should lend aid, his is our moral and social responsibility.

Infants and children should be properly fed and clothed and avoided all trash, education should involve the phy-sical, intellectual and moral of both sex, and a higher

civilization attained, in which fewer bacteria would need killing, to preserve health and cure diseases. From the heart, Nov. 27, 1894.

"OBITUARY.

Deacon Truman Saunders departed this life on Sabbath-Day, November 24th, at about 7:30 P.M. He died at his late residence in Milton, Wis., a short time after being operated upon for an intestinal disease. 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, complemented by the best interest in the welfare of his children, though a social life, and was a kind and gentle man.

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.; but later he was a successful merchant in West Halleck, Ill.; John B. Saunders, of Morgans Park, Ill.; E. B. Saunders, well known through his evangelical 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

MINISTERIAL CONFERENCE.

The Ministerial Conference of the Seventh-Day Baptist Baptists of Southern Wisconsin convened with the church of Milton, Wis., Nov. 25, 1894, at 10:30 A.M. It being the Annual Meeting the following officers were elected for the ensuing year: President, Wm. D. Tickner; Vice-President, Eld. Hamilton Hutt; Secretary, Geo. W. Burdick; Program 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 had for a time of age and health declined further election, was tendered a vote of thanks as 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 essays, with one exception, were present and treated the subjects assigned them.

The time was given too the Conference for the next regular meetings which will convene with the church at Albion, on Sixth-day before the last Sabbath in February, 1895.

1. What sin, if any, may be derived from traditions in the investigation of Bible truth? A. W. Thomas.


5. What is the relation of the law to the gospel? G. L. Young.

6. Exegesis of Mark 3:28, 29, and how do these words apply to the present time? E. M. Dunn.

7. Does the existence of the Seventh-Day Baptist denomination require the maintenance of denominational colleges? F. W. 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, borrowing the dance hall over the saloon for his service, 'rounded up his boys,' and the ball was filled. A sermon came on, and mentioned an 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 miner dropped in a quarter. Billy said solemnly, 'to the young miner. Then Billy, with the hat and coat-lengths, drew his revolver and said, with the utmost gravity, 'Young man, take that back; that's too much money. 'He then dropped in a dollar, and Billy and revoler, moving round the hall, he got as many dollars as there were people."
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 Moravian report for August, shows $8,115, despite small 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 pleased 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 made for missionary and evangelistic work. It is hard to say no, to earnest appeals, and stop the cares towards Macedonian crisis. 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 too often a fact, that many of the pastors, missionaries, and missionary pastors, as far as they can, and especially church collectors, will see to it that the pledges are regularly made so that there shall come in every week or month, streams, big or little, of money into the treasuries of the two societies, to be spent in advance for the cause, and for the advancement of Christ. We are really and truly dependent upon the wealth of the Christian world to be nourished 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 have 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 three times. I was at 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 the way I wrote a letter from Ellenville, New York, to Donowo, of Malakoff, Texas, asking membership at Pouke. He was received, and his credentials have been endorsed. Some two years ago I visited Bro. Donowo at his home and spent several days, and preached at several places in that vicinity. At that time Bro. Donowo, who accepted the Sabbath, but soon after was led into the meshes of no-laws, 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 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 1st. 1898, if desired. If not, probably six months will be all the time I can be away from home.

FROM S. R. WHEELER.

The first month of this quarter was spent from home, but 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 sand as there. An account of this is desired in the Sabbath Recorder. This house will give such a grand opportunity to do God's work as committed to our care. 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 and a copy of the World, 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 desired 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 Donowo Church took a collection in 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 or five, were received into the Calhan Church by baptism. Thus God is settling his seal to the work here in Colorado. Blessed be his name! The city is a great 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 necessary of life. All are thankful for the interest manifested and the funds contributed by the brethren and sisters at distance. Without this help, a house of worship of our own could not be thought of; nor would it be possible to continue the mission 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. VELTHUYSSEN.

DENVER, 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 Boedd- ker, must go on, 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 have been paid.

We were so happy as to receive a brother in our church, who is living at Holder. He is a soldier of our Queen, was converted two years ago, being a drunkard. By means of the Temperance Society he became a teetotaller; and has become sober, and determined 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 announcements for 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 mission at Magelang, I got an audience with our Queen's Minister of Foreign Affairs, in order to acquainted 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. For helpers in their so important work!

As for me, I dare not say that the prospect is promising. The influence of Bro. 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 that baptism, but also letters of conform. "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. With great supplication 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 goodness of God in Christ. I am so moved in my sense (God calls us to bring also to them his Word, although the message must be brought with much boldness to the men of or men of prayer. Last week (Reformation Day) I lectured at Unfrete, the seat of one of our Christian耸 visible sects, the church men or of lecture. 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. In his Second section of this week the first part of my lecture is published. I thank God for it. Dear Brother, the Servants, including washing ..............

MONTHLY REPORT

Of the Military Home, "Orange Nassau."

Maastricht, Aug. 25, 1804.

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 of the church. You know, while I am writing this, 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 £ 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 study, which has been turned 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, but I will let you know as soon as the work is finished as yet. We had a good number of visitors. As much as possible I counted them and between July 25th and August 26th, I had 1,147 visits, not 1,147 different persons, but the respective ones of those who came more than once during that period. 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 61.

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, but we had to refuse the applications for want of strength and room.

One of our children, William Van Dunen, 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 get treating him with love for he had a most unpleasant character and his manners were often repulsive. On being asked by the pastor to bring this child to the church, I was told I shall not be able to go there. I felt that it would be better for her to relieve her mind before trying to reason with her. Ethel said in a letter to her that she had enough of school, and thinks she will take up painting and music, to kill time until she commences to go to school. She is old enough now, although she is only a little over a year older than I am. You see, mamma, that's just the way. Perhaps it is a great advantage that don't care for them, and the ones that want them so much, and would appreciate them, never got them. They left a vacancy in the maggie school, and now with the others, Ethel added, after a pause; "you know she thought she couldn't go to that least years after school, but I have an idea of our class who are not going somewhere to school. I was so sure when school closed that she 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.

And then Ethel, that she cannot go to high school, as you wish; but we must take things as they come, and make the best of them. Perhaps it is better; I am sure you don't want to go, dear, any more than I want you to go."

There followed a long silence, and Ethel sat with her bright, cheerful way, which usually brought back to Ethel's face the smile and a quick repentance of the husky words she had said. Perhaps it is better, but I am sure you don't want to go, dear, any more than I want you to go."

But Ethel seemed in one of her bad moods this afternoon, for her brows contracted more, her mother's words, and her eyes, an impatient glance or two took the up the magazine and began to read. The clock struck five, and Mrs. Reed rose to go into the kitchen to prepare supper.

"Do you want to go and help me, Ethel? We will make some turnovers for supper, that peps likes so much. He will be home early tonight, and we will eat hurry."

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

"Oh, she was pleased, but I was not at ease, Ethel slipped up behind her, and putting her arms around her neck, said: "O mamma, I wish I was cross.""

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

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

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

"I say, she's been 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, turning for the kitchen. For Ethel's curiosity always got the better of her.

"O paps, what is it? It's books I'm sure, because it's so heavy. I don't want to unstack that knot; where's your knife? Let me cut it!"

"They're books! Algebra, Latin, Rhetoric. O paps, and I can go to high school, after all! Yes, good paps!" she cried, giving him a big hug, for Ethel never would get over her impulsive ways, although she had acquired the dignity of a member of sixteen, that I know how much I wanted to go, and you are just the best pap's a girl ever had; and to think how cross you were."

"Yes, it's true. Ethel, she said, with a penitent look at her mother.

Mrs. Reed smiled a little. "I think I may say that we were not very merry 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, but I never thought 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."

"You'll not find them together in your book of synonyms, but they are synonymous otherwise."

Ethel went slowly up stairs, huging the books. They were a delicious sensation. It had grown quite dark; lighting the lamp, she went over and stood at the window while list. that Ethel was talking for the Tuesday evening service.

There were those who wondered a little what name they should call themselves, and whether they should go home and give up the meeting. But when in the Endeavor meeting that night she said: "Some one gave me a thought-to-day about something that I have been wanting to say for some time. The subject of Christian life, as well as elsewhere; that there is no such thing as separating endeavor and de- siring to give up anything; you may sometimes desire to console 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!"
TOO BUSY.

R. G. MAISON.

Too busy for home's sweet pleasures,
Too busy for love's own causes;
Too busy the days to brighten
With mirth of sacredness.
Too busy to nurture friendship,
Too busy for sympathy;
Too busy to share the burdens
Of those in adversity.
Too busy for kindly speeching,
Too busy to teacher's lessons;
Too busy to smile or care for
Life's little amenities.
Too busy to read a chapter
Of holy wisdom, to arrest
The hunger of his heart's desire.
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 serve the Lord; he cobbled shoes to
Serve the Lord of life; he lived that
Why freeze on the icy summits
Of the world's life's children?
Of course, if we must stay the
For love's sake, to stay the
...” 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 Bardick 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 all back. 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, had 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 satisfactory, 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 returned, 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 Bardick’s salary, and failing to secure the desired amount, to make it up from our treasury. For three years’ enough miles 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 problem along these lines, and so entirely, radically 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 consistent 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 and other work or of working with a single aim. We are thus organized we can confidently expect time enough on the Association 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 the same 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 brotherly interest among 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 half a dollar.

Art. 4. Its officers shall be a President, Vice-President, Secretary and Treasurer, to be elected at the annual meeting 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 UNPAULING ONE.

He who hath fed will feed;
All through the wilderness;
He who hath fed will feed;
Will not forget his soul.
His love, always, faithful never;
So rest on him to-day, forever.
Hast many things to say;
He who hath gently taught
You more will make it know;
He who so wondrously hath wrought,
Yet greater things will show.
His love, always, faithful never;
So rest on him to-day, forever.
—Francis Ridley Havergal.

COURAGE.

BY S. B. R. BARBOUR.

“Fear thou not, for I am with thee: be not dismayed, for I am thy God. I will strengthen thee, yes, I will help thee; yes, 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 to brighten the gloom of our lives, and which have been so enthralling our attention, 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 unfailling 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. But we also learned to love God’s clouds, last 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 home, no clothing, no magnificent equipage, no retinue of servants. But 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, glistening with the depth of his greatest, 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...”
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 detrimentally use us? If not, let the inference be of the utmost consequence at the 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 seek the dear Father's forgiven-ness and guidance. If anyone who may scan these lines can say of them that we 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 bitternets over the miseries and wrongs which would so gladly call inconsistent words they have spoken, shall we, because weaker or less spiritual, be dis-couraged 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 that goeth with thee; he will not fail thee nor forsake thee."

In the Recorder of November let 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. No faults are made up, in that spirit realm where the mists of error are cleared away. There the banner of victory is unfurled."

Do your head press the pillow of pain, and have illness or reverses folded your cheerful life work away? "Be not dismayed, for I will be with thee," says the Lord. Then in bereavement let us be of good cheer and abide by it. Roll your burden on him and he will make straight all your mistakes.

Does your heart weigh the pillow of sorrow, and have illness or reverses folded your cheerful life work away? "Be not dismayed, for I will be with thee," says the Lord. Then in bereavement let us be of good cheer and abide by it. Roll your burden on him and he will make straight all your mistakes.

SINS OF EXTRAVAGANCE.

There are more ways of being extravagant than by spending money, writes Beth Ashmore in the December number of the 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 ordinary, every-day, occurrence is, by extravagant language, made to seem something of great importance. Extravagance in dress is often means improper dressing—over-dressing.

MY SISTER.

"My Mother" has been the subject of many a poem and a song, and many a piece of verse, but rarely, if ever, have we seen a word about "my sister," and yet how many a man owes more to his sister than he can ever repay or tongue express.

"My sister" stopped her own studies, taught laborers and orphans, and entered a sister's school to be righted, no sins to be forgiven, we will not fail thee nor forsake thee.

In the Recorder of November let 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. No faults are made up, in that spirit realm where the mists of error are cleared away. There the banner of victory is unfurled."

Many a man who has taken the self-sacrific- ing toll 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 im-measurably greater that poor, bowed, hand-haunted sister is than he, no matter how grand the world of self and sight.

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, eter-nity itself will never entirely rectify the mat-ter.

Our duty to "my sister" is large in its appli-cations; 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 pray-erfully than we have ever done, putting our thoughts into the term we ever have done before, then shall we recognize our duty, not only to the sister to whom I have directly re-furred, but to the mother, to the sister who is living in poverty and distress, lonely and forsaken, yes, even for that sister who has done foolishly and has gone stray 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 AND BIOGRAPHICAL.

THE GREENE FAMILY.

There has been presented to us by its author, Principal Frank S. Green, of the Public School, No. 40, Brooklyn, in a recent number of the work entitled, "Descendants of Joseph Greene, of Westerly, R. I.; also Other Branches of the Greenes of Rhode Island, and Other Lines of Greenes in America." The book is bound in cloth, 85 by 13 inches in size, and contains 500 pages, with leaves of thick sub-stantial paper, and quite large bold-faced type. The subject matter is arranged under at least 679 heads of families, and 404 of those belong to the Joseph Greene branch; and the others, presented in twelve appendices, sustain gen-erally 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 place of marriage; list of 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 ac-curacy. Tens of thousands of facts usually in private letter-books, have been brought to passing 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 ser-vice 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 inter-ests 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 is needed 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 the "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 in this section of the Narragansett, lying by the bay of that name and the Paw-catuck River. Strange to say, there are found in the earliest history of Rhode Island two or three other John Greenes, who lived in other parts of that colony, and who, as far as known, formed no family connection, in any way, to the subject of this sketch. The inhabitants about this trading post came from Massachu-setts and Connecticut, and did not sympathize with the prior founders of Rhode Island in...
It is interesting to note the connection by marriage which the Greenees 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 given a bearing to the story that 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 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 connection, as well as many important women, 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 hands thirteen hundred convertes; William Greene of Westerly, R. I.; Baptist Greene and Henry L. 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 early families of the place. As A. H. Smith says in "The History of 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 Lincolnse Church, N. Y. Besides the author of this work we find in the poetry so much seventh-day Baptist feeling, as Fess. Jonathan Allen, of Alfred University, and Prof. David L. Greene, formerly of the same institution; and such women as Miss Maria L. Potter, deceased, of Potter Hill, B. I., the second wife of Rev. James R. Irsh, D. D., the wife of Rev. D. E. Masson, 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. B. L. Smaller, 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 the Woman's Foreign Mission, and the wife of Rev. A. E. Man, 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. MAXON.

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. By comparison, it 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 uncertain, that the war is likely to be long and indeterminate.

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 is thus difficult to anticipate any new methods in war, 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 may as well have been used 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 head and wise, and the rest of the people as the body. 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 take a treaty, he found the nation small and dependent, but it was still the Frenchmen 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 reform of the civil, criminal, and religious, laws, the abolition of the penal code, a written constitution and the establishment of parliamentary government. The dead conservation of an absolute monarch the Orient has been changed to the vigor of the constitutional government of the Occident.

In character the Japanese may be described as warlike, of marvelous artistic capacity, but full of national vanity, and mercerail 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 Orient and the problem is how to cope with them.
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 calm, now seems likely to be grounded between the upper and nether milletstones. 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 monotonous and not particularly fortunate country, a people largely pinch 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, desolate to remove temptation from the mariner, and lying 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 forcefulness of her order in maintaining her isolation, as a barrier for 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 burden to the various government officers who are 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 exactions.

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 order, and possessed 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 predominant. Indeed, it must be in that time the 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 strictly denominational principles, and Baptists 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 important to us, as a small body, 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 the hope that 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 young men and women. What is the possible 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 are poorly made up, we fail 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 breadth of learning, but of that breadth of culture which comes from 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 our schools, as the only means of bringing 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. More recent than this idea is conveyed of a considerable number of our young people who are, many of them, at least, divided in spirit, are worse than the leaders and teachers among us simply, but of this wrong and sinfulness, we should be left ignorant because certain conditions, but if we know it so well that he mediates through it, 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 "whatever he doeth shall prosper."

J. T. HAMILTON.

WHITESTONE, N. Y.

MISSIONARY SOCIETY.

Receipts in November, 1894.

Mrs. C. G. Hunt, Durantsville, N. Y. $10 00
Woman's Executive Board, Elmwood, Pa. 415 72
Dr. Blythe, Atlantic City, N. J. 112 17
Dr. Switzler, M. E., St. 10 50
Rev. H. W. Jones, St. 10 75
Jas. L. Maxwell, Treasurer Young People's Board, C. S. S. 10 00
A. C. Babcock, Rockville, H. I. 10 00
Rev. W. A. Noyes, New York City, N. Y. 10 00
Rev. J. C. Sackett, Fallubaught, N. Y. 5 00
Rev. E. C. Sackett, Fallubaught, N. Y. 1 25
Dr. C. P. F. Field, Milton Junction, Wis. 29 00
Rev. Dr. G. L. Chil, Milton Junction, Wis. 25 00
Rev. W. N. W. St. Paul, Wisconsin, Wis., Life Member 35 00
Rev. W. H. Still, Utica, Wis., Life Member 25 00
Rev. J. Goosn, 39 Man, Pueblo, cash payment 15 00
Rev. G. W. Goodpasture, New York 15 00

Tract Society.

Receipts in November, 1894.

Chapel, Shiloh, N. J. 5 20
Plaistead, N. J. 5 20
Young People's Board, Atlantic City, N. J. 5 20
J. W. Goodale, New York 10 20
Lebanon Memorial Fund, Envelope Paper 35 00
A. N. Johnson, New York 1 25
H. B. Sprague, Randolph 1 25
Rev. W. W. Craigie, Mansfield 1 00
Rev. D. W. Cutting, Mansfield 1 00
Rev. H. S. Bates, Mansfield 1 00
Rev. H. D. Davis, Mansfield 1 00
Albert S. Babcock, Rockville, H. I. 10 50
$203 23

E. O. E.

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

TRACT SOCIETY.

Receipts in November, 1894.

Chapel, Shiloh, N. J. 5 20
Plaistead, N. J. 5 20
Young People's Board, Atlantic City, N. J. 5 20
J. W. Goodale, New York 10 20
Lebanon Memorial Fund, Envelope Paper 35 00
A. N. Johnson, New York 1 25
H. B. Sprague, Randolph 1 25
Rev. W. W. Craigie, Mansfield 1 00
Rev. H. S. Bates, Mansfield 1 00
Rev. H. D. Davis, Mansfield 1 00
Albert S. Babcock, Rockville, H. I. 10 50
$70 73

E. O. E.

PLAINFIELD, N. J., Dec. 1, 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 a past sin, yet he (31), he comes to a standing position there is less likelihoood of his doing so, because he makes no progress either way; but when (31), 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 seat 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 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, but he does it so well that he knows he is 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 "whatever he doeth shall prosper."

J. T. HAMILTON.
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 on 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 greater 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 peculiar truth, but who has been so made 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, 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 to stand out in 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 trust must much be 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 millions of money 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 responsible if we do not 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. 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 repelled by it; on the contrary, he sees that a man or a boy can smoke much and still live in apparent health, and be, naturally, want 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 physical, moral, and physical is transmitted to offspring; 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 by any means have hands 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 induce our fellow men, to a better life 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 work to so 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, then, thou discarded 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 are 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—
In health more sure than sight,
Believing, while all the world is in the way,
Himself a herald of the promised day,
That truth at last shall triumph,
Triumphant, though her advocate lies slain."

FOR THE SABBATH-SCHOOL COMMITTEE.

First monthly report of the Fifth Semi-annual Sabbath-school Committee of the—O. 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 a field of usefulness for our work, to which we respectfully call your worthy 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 committee to prepare and together we prepared and had printed one thousand cards like this:

*Headed 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 G. E. S. S. Com., F. S. L.

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. 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 whom you 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 and seventy. 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 business of the committee to invite the people on these lists to personal visits to these people and invite them to become members of our school. One of our motives 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 Almighty 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 knows 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 attendance at our church, his conscientious work in truth, his whole-hearted support of our Sabbath and moral reforms, will ever be an impetus 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 trusted.

MILTON DAVIS.
HARLEY DAVIS, Com.
CORA DAVIS.
IMA DAVIS, Sec., Y. P. 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 appropriates, is for the month of January. Let me suggest that 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 are contributing, we are now pledged to raise one-half the salary, or $300, for Miss Dr. Palm, burg. 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 group of this same society, and the matter is now taking on increasing 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 answer, yes, it is our determination. We believe 3,019 young people will certainly not be content to contribute less than one hundred and seventy-five per week, or $3,611 88 for all the benevolent objects of our denomination; but in order to raise this amount some must pay more, since there are so many. If this, and the fact that we expect everyone of this society to be pledged by our 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. Palm’s salary, intending to give next year, we say, glad to know that you have already pledged for the work of your Society for all purposes, we will double the amount that the amount paid 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. Palm’s salary, intending to give next year, we say, glad to know that you have already pledged for the work of your Society for all purposes, we will double the amount.

We were not so successful last year in the amount of funds as we were 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 1st, and 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. Palm’s salary, intending to give next year, we say, glad to know that you have already pledged for the work of your Society for all purposes, we will double the amount.

The book is still doing excellent work. The young people are becoming increasingly interested in it, and I feel that we will soon have a much larger circulation. This is a very good work. Think, after canvassing, of sharing in the work of securing a contribution of one cent a week from each family, after the first week, or willingness to pledge anything, but the church decided that we would not ask anything. These cards have been divided into five parts. It is the business of the committee to invite the people on these lists to personal visits to these people and invite them to become members of our school. One of our motives is, “if at first you don’t succeed, try, try again.”

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Resolved, That we extend to the bereaved family our heartfelt sympathy, and commend them to the God of all comfort, in whom they have trusted.
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 formal Thanksgiving service, 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 people. An eviction of several society formed at 7:30 P. M. the church bell summoned the people together to listen to the following program, presented by the Ladies’ Evangelical Society:

Grog Voluntary, Mrs. H. D. Main.
Devotions, Mrs. L. H. Bissell.
Anthems by the Choir.
Opening Address, by the President, Mrs. W. C. Whitford.
Music, Quartet.
Poem, Mrs. M. Lewis.
Correspondence, Mrs. G. W. Hilles, Mrs. Marie S. Williams, and Susie Burdick, read by Mrs. A. E. Main.
Duet, Revelation, for three boys.
Solo, M. Browning.
Address, Rev. A. E. Main.
Recitation, “The Little Mite Box,” Eunice 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 for the past year to Williams, and the Randolph Society: of the Lord’s Plate, $23.17.

Some Thanksgiving was observed in our village in which was taken part by the committee and did most splendidly. J. F. Stilson was chosen Secretary, but 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 interesting, 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.

December 5, 1884.

Vera.—Two members of the Bible-school Conference Committee, L. R. Swinney, of Deer-ry, 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 prepared and did much splendidly. J. F. Stilson was chosen Secretary, but 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.

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December 5, 1884.

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 Sparryville.

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.

December 3, 1884.

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 wrecked our church building, cracking the carved walls by the choir quite badly, making repairs sooner or later necessary. Our Ladies’ Aid Society, by persistent and constant effort, raised a little over one hundred dollars to repair the church. It was thought best to have the repairing done before the carpenters put down the walls.

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 ceiling 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 freeman who 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 floor-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 the reading of the story of the children’s 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 our 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 the Sabbath-school. On which our pastor, 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 Holstein, is supported by the people of the society. Miss Marie Van de Steur, missionary in Magen- lang, Java, is supported by our Y. P. S. C. E. Our prayer meetings are quite well attended, and fairly interesting.

G. W. Buurk.

Albion.—Brother G. M. Costrell during his canvass of this society preached two very acceptable sermons for us. Our Y. P. S. C. E. gave a Thanksgiving entertainment Thursday night consisting of vocal and instrumental music, essays and a recitation. Bro. E. E. 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 beautiful crops with us, for which we feel to welcome with thanksgiving. The academy is well started and the first lecture of its first course will be given Dec. 6th. Arrangements have been made for our pastor to help in a revival season at Welton, now in session.

Nebraska.

North Loup—How many misleading statements have gone out in regard to the "drought and suffering of the people of Nebraska." I know of no suffering in consequence of the drought! Of course many are deprived, for the present, of luxuries that they have almost been used 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,
SABBATH SCHOOL

INTERNATIONAL LESSONS, 1894
FOURTH QUARTER

LESSON XI.—THE PRINCE OF PEACE.

For Sabbath-day, Dec. 29, 1894.

LESSON TEXT.—Isa. 9:6-7.

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

INTRODUCTION.

GENERAL STATEMENT.—The prophet Isaiah beheld in vision the coming of times. Darkness was over all the land. Lust of power and pride of nationality were the marks of the nations of the earth. 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 the mold of immortality. It is the deep apostles of the gospel and the right light shines forth. It was the invention of God for the deliverance of the people from the bondage of sin. Giving instantly, the prophet received the peace of the coming of Christ brings. So clearly does he see it that he describes the Prince of peace as already come.

EXPLANATORY NOTES.

CREDITS THE GOSPEL TO PEACE.

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 fleshy 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 ringleaders of the institution. "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' love, sufferings, death, resurrection, teachings, light up the world. "Multiplied the nation." He brought in the Christ, the Prince of Peace, 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 law of Christ, joy in better things. It arises in the heart of Jesus and flows into their hearts. "Joy of sons parceled." "Joy of harvest." The happiest feast of the Jews was that of the harvest, or Feast of Tabernacles. Now the happiest of souls possesses pure joy. "Divide the spoil." A figure. The victorious warrior division of his spoils. The gospel gives victories over the gods of this world. Great is the rejoicing of the church over each triumph of truth. "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 breaks the power of the oppressors, his years' dominion. 5. "Bat ... is with confused noises." Earthly conflicts are noisy and blood is shed, but Christ's victory is in the kingdom to sin and deliver his grace. "As in the day of Midian." When a small force with Gideon breaks the power of the oppressors, his years' dominion. 5. "Bat ... is with confused noises." Earthly conflicts are noisy and blood is shed, but Christ's victory is in the kingdom to sin and deliver his grace. "As in the day of Midian." When a small force with Gideon breaks the power of the oppressors, his years' dominion. 5. "Bat ... is with confused noises." Earthly conflicts are noisy and blood is shed, but Christ's victory is in the kingdom to sin and deliver his grace. "As in the day of Midian." When a small force with Gideon breaks the power of the oppressors, his years' dominion. 5. "Bat ... is with confused noises." Earthly conflicts are noisy and blood is shed, but Christ's victory is in the kingdom to sin and deliver his grace. "As in the day of Midian." When a small force with Gideon breaks the power of the oppressors, his years' dominion. 5. "Bat ... is with confused noises." Earthly conflicts are noisy and blood is shed, but Christ's victory is in the kingdom to sin and deliver his grace. "As in the day of Midian." When a small force with Gideon breaks the power of the oppressors, his years' dominion. 5. "Bat ... is with confused noises." Earthly conflicts are noisy and blood is shed, but Christ's victory is in the kingdom to sin and deliver his grace. "As in the day of Midian." When a small force with Gideon breaks the power of the oppressors, his years' dominion. 5. "Bat ... is with confused noises." Earthly conflicts are noisy and blood is shed, but Christ's victory is in the kingdom to sin and deliver his grace. "As in the day of Midian." When a small force with Gideon breaks the power of the oppressors, his years' dominion. 5. "Bat ... is with confused noises." Earthly conflicts are noisy and blood is shed, but Christ's victory is in the kingdom to sin and deliver his grace. "As in the day of Midian." When a small force with Gideon breaks the power of the oppressors, his years' dominion. 5. "Bat ... is with confused noises." Earthly conflicts are noisy and blood is shed, but Christ's victory is in the kingdom to sin and deliver his grace. "As in the day of Midian." When a small force with Gideon breaks the power of the oppressors, his years' dominion. 5. "Bat ... is with confused noises." Earthly conflicts are noisy and blood is shed, but Christ's victory is in the kingdom to sin and deliver his grace. "As in the day of Midian." When a small force with Gideon breaks the power of the oppressors, his years' dominion.
THE NEW YOST.

THE SABBATH RECORDER.

before anybody knew what was happening, there were women and little girls, with bunches 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 sun 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. T.

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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, every Saturday night at P. M. Sabbath-school following preaching service. A general invitation is extended to all, especially to Sabbath keepers remaining in the city over the Sabbath.

GROUSE SHAW, Pastor.

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 23-25, 1900, bound in fine cloth, can be had, postage free, by sending 70 cts. to this office. They are on sale nowhere else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred N. Y.
The Sabbath Recorder