THE SABBATH RECORDER.

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

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SONG IN DYING.

I'm fading away to the land of the blest,
Like the last lingering hues of the even;
Reclining my head on my kind angel's breast,
I soar to my own native heaven.

My warfare is finished, the battle is won,
To a crown and a thorn I aspire;
My coursers are brighter than steeds of the sun;
I mount in a chariot of fire.

The world is fast sinking away from my sight,
A trifle appear all its treasures;
I see them from hence by eternity's light—
How vanish its pomp and its pleasures!

How faint are the notes of the trumpet of fame,
Rehearsing its soul-stirring story!
How tarnished the lustre of each noble name:
A meteor flash is its glory!

Lo! upward I gaze, and the glory supreme
That illumines the heights of Elysian,
Shines down through the veil—there is life in each beam—
It renders immortal my vision.

The notes of soft melody fall on my ear;
Harmonious the cadence and measure;
'Tis the voice of the harpers on Zion I hear;
Full high swells their chorus of pleasure.

Lo! there are the towers of my future abode,
The city on high and eternal!
See, there is the Eden—the river of God!
The trees ever-bearing and eternal.

Haste, haste with me onward, companion and guide,
Let me join in that heavenly meeting;
Fly wide, ye bright gates! swiftly through them I ride,
Triumphant o'er sin, death and Satan.

—William Hunter, D. D.
Sabbath Recorder.

L. B. LIVERMORE, Editor.
J. P. MOSHER, Business Manager.


On another page will be found an interesting article written and published in the "Nurseries Weekly" just twenty-five years ago. The author, the Rev. George E. Tomlinson, was the pastor of the Pawletick church in Westerly. The article is headed, "Musings of a New Year's Eve," and will be read by many who will remember him as one of our most faithful, pious, and worthy men. Though he rests from his earth-labor, his works do follow him.

We gladly extend to the readers of the Recorder the customary greetings of the holiday season, and wish all our friends, and enemies if we have any, a "Happy New Year." Probably some who read these words will do so with hearts full of sadness and a look which you may know, "There is no Happy New Year for me!" Sorrow has entered many a home and desolated many a heart, since the dawning of the last "Happy New Year." But remember that nothing of our sorrows has escaped the notice of our kind Father. Whatever has been by his permission and will be for our highest good if we receive with the spirit of submission and trust which all Christians ought to be able to exercise. Yes, "Weeping may endure for a night, but joy cometh in the morning." And again, there is comfort in this: "There hath no temptation [trial, affliction] taken you but such as is common to man; but God is faithful, which will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." So, even in sorrow there may be joy. Therefore, greet the New Year courageously, hopefully. Seek for the crumbs of blessings that fall from your Master's table. And, "be ye also patient; establish your hearts; for the coming of the Lord draweth nigh."  

A beautiful example has been set by one of our live pastors, in sending to this office a selection of news for our literature. He takes the liberty to publish that part of his accompanying letter which will be of most interest to our readers. We commend its spirit and purpose to all of our pastors and others who will help the Tract Society in its desire to uphold the authority of God's Word among men. Here is an extract from the letter:

Dear Brother:—Some months since, I went carefully over the records I have kept in every place where I have been, and from these I have made out a list of names of persons to whom I would like to send Sabbath literature. In my judgment it is a "secret" that the churches are not all prominent people, but they are all persons of more or less influence, who, if converted to the Sabbath, would very likely lead others with them. Besides, I esteem them to be candid persons, and as such would not hesitate to give the letter the better consideration. I believe them all to be friends of mine, who would certainly read with care anything that they knew comes from me. I have been holding this list, hoping to be able to send at least ten dollars along with it—and when I have about laid by that amount, there comes some needfully to which a contribution must be made; and so, several times I have that been kept from sending this list.

With what will your list of names? Time is flying; some of them may soon be in eternity, then it will be too late to lead them into the full truth. I do not like to ask the Tract Society to send out so much literature at a time that the wall which I present for the fowling might not yield any return. In such a case, I would much prefer to be myself personally the least to be benefited. But, in addition to my regular weekly contribution to the Society,—which I do not intend to abate,—I will hand our Treasurer five dollars to be forwarded to the Society; and as last week I had to pull up three fourths of the sum, I can only reach $25. I would not like to ask you to send out so much printed matter, without giving that much towards it, for I know that it is a small part of the expense that will be incurred in doing so.

In our issue of December 7, we called attention to one particular action taken by the last General Conference, relative to an increase of Recorder subscribers proportionately by the churches. While we are pleased to add new names to our list at any time during the year, we do feel that it would be an increased pleasure to make additions at the opening of a new volume, and also that new readers would take and maintain a deeper interest in their paper if they could begin with a number one or given volume, and especially if it be Number 1, Volume 53. Now, if these statements be facts, it will be necessary, in order to carry with the effort the most pleasure, to send all new names for the year 1867 to us during the coming week. If any who will cannot encash this special effort, or any who have it in mind to help their church in its apportionment, find it impossible to finish their work during this week, do not give up the effort, but keep at it until success crowns the work, and we will send all back numbers from Number 1, so long as the supply lasts.

How would it please you to make a New Year's gift to some of your friends in the line of a year's subscription to the Recorder?  

BUSINESS MANAGER.

Wine at the White House dinners during the prospective McKinley administration is, in certain circles, a fruitful theme for discussion. It is generally understood that both the President and his wife are anti-alcoholics. They have demonstrated a unique commitment, in theory and practice, to the principles of total abstinence. Those who know anything of the public life of Mr. McKinley will not look for him to violate his own convictions and set an example to encourage social habits of wine drinking which are not only discouraged but absolutely forbidden. The new President is expected to oppose wine as a thing of the past, and the tempo of his administration will be based on principles of temperance. The Buffalo Commercial questions the propriety, if not the right of the President to exclude wine from the table of his guests. The following is the argument used:

It would be proper for any President to "exclude the use of intoxicating liquors" from his own apartments, if he saw fit, but it would be an offensive assumption on the part to extend it to his household or to demand that those in attendance on him, or engaged in his household, should give up the use of wine. In a private house, no wine is invited; in the White House, social functions are held, and wine is not only invited, but is expected and enjoyed. The President is in no way responsible for the conduct of his household, and it would be an infringement of the rights of others to exclude wine at dinner and that it is always provided for them wherever they go, and for any one to ask them to dine and deny them what they expect, and virtually intimate that they are culpable in partaking of this refreshment, seems, as Mr. Conkling considered it, an assumption, if not an imperfection.

The Mirror is not candid in thus comparing the use of intoxicants to a vegetarian diet. The eating of meats does not produce drunkards and criminals. It does not ruin families, beggar the children, fill the jails and penitentiaries, and swallow up three-fourths of the public revenues. The consumption of wine is not nearly so lightly of the great iniquity of drinking intoxicants are unsale leaders of public opinion and their opposition to wholesome reformationes ought not to weigh heavily with the next administration.

ANOTHER REFORM NEEDED.

Is it not well for our people to consider the advisability of adopting some better system of raising money, annually, for the support of our benevolent operations, that will avoid the confusion and frequent surprises coming from so many separate calls for funds? As it now stands we have calls from the Missionary Society, the Tract Society, the Education Society, the Woman's Board, the Young People's Board, the Associations and, often, needy churches. Then, these calls are subdivided into funds, for the Foreign Missions, the Home Missions, and colleges; and, again, these worthy objects are subdivided into Boys' Schools, Girls' Schools, Orphans' Homes, etc. A dollar here, a dollar there, and Whiskey's salary, Dr. Palmberg's salary, until people become confused and discouraged, and dare not pledge for any object, for fear they will not be able to meet subsequent unlooked-for emergencies. Would it not greatly simplify the whole matter for a judicious committee, appointed annually by the General Conference, or by the benevolent Societies, representing these varied interests, to make an estimate of the amount needed in the aggregate to carry on these works? Aided by the light of knowledge, the people would know the amount, the demands, and the knowledge of the situation of those from whom the funds are expected, they would be able to say to each pastor or church just how much they should give, as a part of the support of the institution. The result of this practice would be to diminish or increase demands, and the knowledge of the necessity of the situation of those from whom the funds are expected, they would be able to say to each pastor or church just how much they should give, as a part of the support of the institution. The result of this practice would be to diminish or increase demands, and the knowledge of the necessity of the situation of those from whom the funds are expected, they would be able to say to each pastor or church just how much they should give, and to make the support of the institution a part of the ordinary business of the Sunday school for the coming year.

Mr. and Mrs. Hayes were severely criticised for pursuing the same noble course during his administration. The late Mr. Conkling regarded the act of exclusion as discourteous and transcending the rights of such a public official. It was sitting in judgment upon the habits and tastes of the White House guests. But such strictures did not change the mind of the President. The Catholic Mirror in commenting on the probability that Mr. McKinley will exclud wine, says:

What if he were a vegetarian and conscientiously opposed to drinking wine? Following men have invited him to dine with them, it is, of course, his duty to entertain in the best manner possible and in all the ways of the customs of society to which they belong. He knows that the members of the Diplomatic Service, at least, always drink wine at dinner and that it is always provided for them wherever they go, and for any one to ask them to dine and deny them what they expect, and virtually intimate that they are culpable in partaking of this refreshment, seems, as Mr. Conkling considered it, an assumption, if not an imperfection.

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THE SABBATH RECORDER.

Dec. 28, 1869.

BREVITIES.

The champion bicyclist of 1869 is Tom Monarch Cooper, of Detroit, Mich. He is 28 years old, 5 feet, 10 inches tall, and weighs 172 pounds.

MARK TWAIN (Mr. Samuel Langhorne Clemens) is spending the winter in London. He is writing a new book, descriptive of his recent tour around the world.

Was it not Pope (not the pope) who said, Narrow-souled people are like narrow-necked bottles; the less they have in them, the more noise they make in pouring it out?

A heavy bank failure in Chicago has just occurred. The Illinois National, the strongest bank in that great city, has been compelled to suspend. Its liabilities are $11,000,000. Several other smaller concerns suffer in the general crash.

England sent 41,000,000 letters to the United States last year, and only 65,000,000 to all the countries of Europe combined. This shows something of the strength of the social and commercial ties that bind us to the mother country.

The public debt in France is enormous, and is steadily increasing. In 1875 it was $4,500,000,000. In 1895 it had grown to $6,000,000,000. Unless some radical change occurs soon in her finances, nothing can prevent the ruin of her credit.

Li Hung Chang, the noted Chinese statesman who was so recently an honored guest in our country, has, since his return to the Empire, been stripped of his honors and position and publicly disgraced, by the jealousy of the semi-barbarous rulers who outrank him.

There is a saying that ought to have very careful attention, to wit: "The love that is not deep enough to touch the purse is not high enough to reach heaven." If that is true it is greatly to be feared that some minoritarians (?) will fail in their anticipations.

The Golden Rule tells of a party of Americans who visited the Pope recently and took with them an American flag. The Pope reverently blessed the flag, declaring that America had done more for the Catholic church than any other country. That is rather a doubtful compliment after all.

A gang of tramps was arrested on Jersey City Heights. They were housed in a cave, where were found ample provisions which had been stolen from people living in the vicinity. They were well supplied with silver-plated knives, forks and spoons, marked "Continenta] Hotel, New York."

Bro. Martin Sandall has an advertisement in this issue of an illustrated lecture which may be of special interest to pastors and Sabbath-school Superintendents. This original production, we are assured, is artistic and will afford much that is entertaining and instructive. Write him for particulars.

Strong efforts are now being made in New York City and some other parts of the state to secure the appointment of Joseph H. Choate as United States Senator. Thomas C. Platt is his rival. Mr. Choate is a man of superior ability and qualifications for a statesman of the old-time order.

Great demonstrations of sympathy for Cuban independence are becoming common in the large cities of the United States. An immense crowd gathered in Cooper Union, last week, and passed resolutions in favor of declaring the Island free and demanding that the Spaniards cease further hostilities.

There are now four of the United States in which women have the same suffrage privileges as men. The courts raised a technical point that threatened to nullify the privilege thus accorded to women; but the Supreme Court has rendered an opinion that clears away the objection.

The great evil and public disgrace of a saloon in the basement of our capitol at Washington, which has been allowed for many years, is likely to be routed. The House of Representatives, in an almost unanimous vote, passed the bill prohibiting its continuance. The Senate will be likely to pass it also.

It is said that the city of Chicago is made up of two foreigners to every native-born citizen. There are many other evidences also that this great city is foreignized. There are, according to the Secretary of the Chicago Association of Catholics, 25,000 families, or 70,000 persons, in destitute circumstances at the opening of this winter.

It is a grave question whether football, as now so frequently played, is worthy to be classed among the manly sports. Several colleges have pronounced it detrimental to the morals as well as to the intellectual training of boys. At all costs our boys need re-forming. Parents are becoming afraid to send their boys to college lest they shall be killed, or maimed for life.

An eminent Italian physician, Dr. Amigio Bignani, has written an article which has been translated and published in The Lancet, showing that the mosquito has much to do with the propagation of malaria. Living and dying hundreds of thousands of persons in malarious localities, he maintains that they carry the poison with them and that it is propagated by inoculation.

During the present administration of our government, our navy has been greatly increased in its efficiency. Twenty-four new steel ships have been added: three first-class battleships, the Louisiana, Mississippi, and the Oregon; two second-class, the Maine and the Texas; two armored fast cruisers, the New York and the Brooklyn; three coast defense monitors; five protected cruisers; three small cruisers; three gun-boats; one ram and one torpedo boat.

Congress does not seem to be very near any definite action in the Cuban troubles. The much discussed Cameron resolution has absorbed much time and attention, but is finally laid over until after the holiday recess. Spain continues to make war-like preparations and to resent the evident sympathy of the United States with the insurgents. But it is not likely that Congress will take any hasty or ill-advised action. That Cuba ought to be "free and independent" is the undoubted sentiment of our country, and this sentiment will yet emerge in positive aid.

THE BROTHERHOOD.

"Not your own!" to Him you owe all your life and all your love. Live that ye have a prayer may show Who is yet all prayers above. Every day and every hour, Every gift and every power, Conserve to Him alone. Who hath claimed you for His own. — J. B. H. Havergal.

Yes, we had an interesting service December 5. Through the Gleaner, of DeBruyter, attention was called to the special service and we secured the attendance of a few who do not often attend our services. The theme was, "Our obligation to keep the Sabbath." Text, From Commandment. We ought to keep holy the Sabbath-day.

1. Because God, in a most impressive manner, commanded it. This command is by the eternal God, clasped with the other nine of the Decalogue spoken with his own voice and written upon stone. And it has never been revoked. Who then dares to call the Sabbath Jewish, a burlesquing, ceremonial law? Here we briefly reviewed the history of the Sabbath in Old Testament.


3. Our physical and spiritual well-being demands it. Dr. Crafts, and thousands of others, with great zeal and eloquence, urge this point. Truly we need the Sabbath as well did the Jews. In conclusion we impressed the meaning of the "holy," and urged the importance of attending and engaging in public services of divine worship upon the Sabbath-day.

The following Sabbath we spoke to the same congregation concerning "The abominations of the second half of the nineteenth century." Text, Jer. 5: 30, 31. Dear brethren, are we filling the measure of our obligation in this matter? God help us to stand whenever the blood of crushed victims will not cry out against us! — O. S. Mills.

WEEK OF PRAYER TOPICS.

Suggested by the Evangelical Alliance.

Sunday evening, Jan. 3. Sermon.

Monday evening, Jan. 4. Thanksgiving and Humiliation.

Tuesday evening, Jan. 5. The Church Universal.


Thursday evening, Jan. 7. Foreign Missions.

Friday, Jan. 8. Home Missions and the Jews.

Sabbath-day, Jan. 9. Families and Schools.

The happiest, sweetest, tenderest homes are not those where there has been no sorrow, but those which have been overshadowed with grief, and where Christ's comfort was accepted. — J. B. Miller, D. D.

A minister took as his text: "Much every way." Rom. 3: 2. He divided his subject thus: First, he would say much; and, second, he would say it in every way.
CONTRIBUTED EDITORIALS.

By L. C. RANDOLPH, Chicago, Ill.

Sunday Church.

This is the latest innovation at the University of Chicago. The courses are religions in their subject matter and intended primarily for the divinity students; but they call for examinations and count toward a degree the same as other courses. They are offered by the President and the head professor of New Testament Greek.

The sentiment of faculty and students is not unanimous touching the new plan. One of the latter, who has vigorously defended Sunday on “Lord’s Day” grounds in months gone by, expressed himself yesterday with much regret and disappointment. He is by no means of the most narrow and illiberal sort; but he looked upon such use of Sunday with pain and a kind of Davidic remonstrance. We ventured modestly to suggest that this was a logical sequence of the views of the Sabbath which were there taught. Dean Hubert had for a long time held that everything in the Old Testament had been done away; that we have no Sabbath, that the observance of the “Lord’s day” was scarcely more than a voluntary matter. Dr. Northrup, three years ago, had practically come to the same position. If the bulwarks of the old orthodoxy held to such theories as these, it need not be surprising to find their more liberal brethren putting the theories in practice. Our friend shook his head very resolutely and positively. “Sunday,” said he, “is the Christian Sabbath.”

However apologists may present their no-law-the-Sabbath defense against the claims of Jehovah’s memorial, the Christian world are continually coming back to the idea of a definite divine day, something sacred, something to tie to. The minds of more earnest and thoughtful men demand this. They know that, if there were not one age more than another that needed a Sabbath, it is this restless, feverish vestibule of the twentieth century. The pitiful thing is the attempt to make a rock-bound Sabbath out of no more solid material than out of shifting inference and misty tradition.


One of our “popular” preachers of the West said in the course of a recent Sunday morning sermon that it was time Christianity took a controlling interest in politics. We had heard much about the saloon vote or the German vote or some other vote as holding the balance of power. “In five years,” said he, with a triumphant wave of his hand, “the Christian Endeavor Society, with its allies, will hold the balance of power in this country.” While the audience cheered, we wondered.

Surely it is a hopeful sign of the times that the rising Christian manhood of America is being swept by a revival of patriotism. The saloon and the money bag have been in control quite long enough. They who have won the ballot must hold it with joy and informents in the fight for clean, honest government.

It may seem ungracious to sound right here a word of warning to every Seventh-day Baptist Christian Endeavor. But we ask you to consider what this means in the exercise of power means. If it means a call to good citizenship, the election of clean men to office, the enactment and enforcement of laws worthy of a moral, orderly and liberty-loving people, well. It is a battle worthy the strength of our youth. But if the vote is to be used as a means to elect church members, a crusade of Sunday laws, and the acknowledgement of Christianity as the state religion in the Constitution of the United States, let your voice of solemn protest be heard. You have the choice. As you love your religion on the one hand and your country on the other, you must either speak or withdraw from the organization.

It seems to your Western Editor a sad thing that a movement otherwise so timely, so prophetic, of the people of this country should be tainted with the leaven of religious legislation which must work its decay. We have no desire to be of the suspicions, critical temper which kicks just to keep its hand (or its foot) in. Read the literature of this movement for yourselves. Whither does it tend? What is its dearest ambition?

There are those who think that the Christian citizenship organizations intend by and by to combine their strength and say to the politician, this is your vote? You can have it on the condition that you give us laws to protect and promote the observance of Sunday.” Perhaps not. But, mark this. If ever the Christian church and state join hands in official compact, for mutual promotion, it will be a blue day for both.

Dear Friend.

The city council of Chicago, in a kind of ante-election spirit reform, passed a few days ago, an ordinance fixing street car fares at four cents by ticket. The ordinance appeared to be backed by an overwhelming public sentiment, and the mayor was said to be in line. But a change has come over the spirit of their dream. His Honor has worked up quite a case of moral indignation against the “reputation” said to be involved in the measure, and the redoubtable council has recognized the validity of his arguments by endorsing the ordinance.

Your Western Editor comes out of the episode with little disappointment, but with the usual profound sense of humiliation for his adopted city. It will not take a great deal of figuring, if you are good with the pencil and slate, to demonstrate the handsome profit on capital actually invested, which a thriving metropolitan line can make at a three-cent fare. Some day our financiers who water their stock, and water it again, will be relieved by the inhuman public, and then snap their fingers contemptuously in the face of the public which gave them the franchise, will hear something drop. Of course, the thing dropped may prove to be the public again; but we cannot get over the impression that the day is rapidly coming when our sovereign cities, casting aside the grave-clothes of rotting paltry men, will have disciplined the public and its ways in the interest of Sabbath truth.

It is this that your Western Editor finds so admirable about the legislation of this city. It is a battle worthy the strength of the city, and within the conventions of its dignity and scholarly subject. We have known of no more appreciative or exact estimate of President Allen’s life work than that of this Memorial Address, and the Alumni Association is to be congratulated upon its being able to secure Dr. Lewis to deliver it.” This address is one which should be read by every Seventh-day Baptist.

CORRECTION.

To the Editor of The Sabbath Recorder:

In the “suggestions” made by the Sabbath Reform Convention, of Milton, Wis., as appears in your issue of Dec. 21, 1896, page 805, item four has been robbed of its original form. Please print the rest of that item to When, and the period after “it” to a comma, and you will have what the committee wrote and what the convention approved: “When the interest of Sabbath truth and the cause of religious liberty require it, Secretary Lewis should be at liberty to attend legislative sessions and raise the voice of protest against all state and legislative interference in matters of religious faith or practice.”

L. A. PLATTS.

COLD IN THE HEAD.—Do not forget that a cold in the head may be relieved by the inhalation of vapors arising from a solution of chloroform and camphor placed in a thin cone of thick paper, with an opening at the top, through which the patient may breathe. He should inhale by the mouth and exhalate through the nose.

Do not forget that if you have a sick person in charge, that sore lips frequently result from want of drying the lips and corners of the mouth after feeding.—The Trained Nurse.
Tract Society Work.

By A. H. Lewis, Cor. Secretary, Plainfield, N. J.

A LETTER from Dr. Platts, of Milton, says, "The Convention held here will long be remembered by our people, and its influence will be good." The interest which the pastors and people of Southern Wisconsin evinced in the Convention is a source of help and encouragement to the Secretary of the Board. The pastors and deacons in the denomination hold the keys to success more than any others. To them the Board must look for that steady growth of interest and effort which, with God's blessing, will insure success, and in which the lack of which will prove failure. We have in hand something concerning the Convention from the Janeville Gazette which will appear next week.

At the present writing, Dec. 16, 1890, a National Reform Convention is being held in Chicago, Ill. We shall give our readers some account of it hereafter.

"SUNDAY-DESERTION" at Pittsburg, Pa., seems to increase steadily, in spite of all local opposition which centers at the headquarters of the National Reform movement. After a full canvass of the case, with many petitions presented, "Sunday concerts" have been established in the hall of Pittsburg Carnegie Library.

The Christian Endevoror, Nov. 26, asserts that three millions of people in the United States labor on every Sunday, as on other days, and that the "majority of church members are either indifferent to this fact and to the interests of Sunday reform, or are, as too often the case, themselves Sabbath-deserters." Certainiy they are, they begin by deserting God's Sabbath and end by indifference toward the American Sunday. The result is logical and unavoidable. No one ought to be surprised at it.

The ministers of New York City, in "United Conference," lately appointed a committee, consisting of the Rev. D. J. Burrell, R. S. McArthur, H. A. Smith, and John Hall, to consider and report on the project of starting a new daily newspaper in New York, which is to be an ideal of cleanliness, and should not have a Sunday issue. Dr. McArthur thought it better to interview wicked editors. Speaking of the matter, Christian Work (December 17, 1890), says:

But instead of adopting Dr. McArthur's suggestion, the ministers voted for that new ideal paper advocated by Dr. McArthur, a weekly paper about $5,000,000 (the prospect of which, to our view, is about as dim as is the idea of angels hovering around Diana on that tower on Madison Square Garden on Christmas Day. No; the Sunday newspaper has come to stay; put that down as fact number one. There are clean Sunday sheets, such as the Times and the Tribune—that is fact number two. When you want to reform a great institution like the newspaper press, the reform must be from the inside; that is fact number three. Lastly, it is a beautiful thing to advertise a new idea!" daily newspaper for New York—but be careful that it is established, if at all, with other people's money. Don't put in a cent of your own unless you can manage to do with, and not then unless all the missionaries are at work that can be employed, and well paid, church debts are as necessary as the man who is not a hungry or ill-clad person in the world. It looks as though Christian Work is not wholly in favor of the proposition.

IGNORANT? YES, INDEED.
All students of the Sabbath-question, so far as we know, agree that the conversion of the heathen and love for the Sabbath has been brought about mainly through ignorance of the subject.

The main difficulty of the Sabbath-question is with God's people. It is they who have lost their love and respect for it to a large extent. It is they who have even been thought by some who are exceedingly ignorant about it. They do not understand the real grounds of Sabbath-observance, nor what the Scripture teaches on the subject—Christian Endevoror.

We answer "amen" and "amen." Our Chicago contemporary is right. Christians are ignorant. When the Endevoror says Sabbath, it ought to say "Sunday," but the ignorance is equally great concerning what the Scripture teaches on the subject. The story shows concerning both Sabbath and Sunday. The Endevoror makes these remarks in defense of its Special Department, 69. "Rescue of the Sabbath." Such special work is needed because Christians are so ignorant. So it argues, and while up to date, the Endevoror is a leader in continuing the ignorance, by its own erroneous assertions about the Sabbath and Sunday we are glad that it is coming to the "rescue." All honest endeavor and agitation are to be welcomed. Out of the prevailing ignorance springs the knowledge. Light will rise in the darkness. Order will come out of confusion. Harmony will yet overcome discord. God's law will at length be restored, larger, stronger, and sweeter as to the fruits of obedience in human life.

INTEREST IN THE NEW SABBATH REFORM MOVEMENT. JACKSON CENTRE, OHIO.

In former letters the writer said little of the details of his work at place named, because he desired to make direct reference to himself. He is now assured by many that the readers of the Recorder desire to know more of the details of what was said and done.

In general, all the places visited there was abundant evidence that the people believe in the new movement. They feel that the times and the providence of God in behalf of his truth have brought us to a place where there are great demands and greater opportunities for going forward. Eager interest, quick concern, and attention met the Secretary at every point.

The coming of the Secretary to Jackson Centre had been well announced by pastor Burdick. On reaching the ground he assured me that the first meeting would be attended by not a few who were not Seventh-day Baptists, who expected to hear our reasons for keeping the Sabbath. In response to this I preached on Sixth-day evening upon "Some Reasons Why We Are Seventh-day Baptists." Because we believe the Bible to be the Word of God and the supreme rule of faith and practice.

We do not fear, but rather invite, the most careful and critical examination of the Bible as the source and ground of our faith concerning the Sabbath. We believe in salvation through Christ and seek to show his loyalty by following in his example in keeping the law of God, and hallowing the Sabbath. This we do because we are saved—and not that we may be saved. We reject Sunday, because it has no place in the Bible, nor in the example of Christ and his apostles.

There was deep interest from the first. Some persons—Sabbath-keepers and non-Sabbath-keepers—came both at evening and in day time, more than ten miles to hear. Some of them were among the last to linger at the close of the final service, that they might thank the Secretary for his efforts, and to express a deeper interest in what they had heard.

On Sabbath morning I discussed the new demands, duties and opportunities which are upon Seventh-day Baptists, and the need of higher ideals and larger consecration. That the truth found a place in the hearts of the people, was shown by their faces while I spoke, and by many words of cheer at the close of the service. One could not doubt but that many felt deeply conscious of rising into higher and stronger spiritual life, and greater activity in denominational work.

On the evening after the Sabbath the Young People's Society took charge of the service, which was a huge success, and as others were out in force, I urged that all Seventh-day Baptists ought to be reformers by virtue of their faith in the Bible and righteousness. I counselled them to stand firm on the Sabbath-truth, even though the general in-difference might smile at them, "call the folly of having a conscience on so small a matter. Temperance reform and moral reform in politics were urged, while the comparatively new, but important Social Purity Reform was discussed at greater length. I sought to awaken all keen interest in the reforms which we of this century must pass to the twentieth century unfinished. The intense interest in this session gave assurance that the young people were moved to higher ideals and greater effort.

The afternoon of First-day was given up to a Conference and an address on "Ways and Means," especially upon the value of systematic methods in raising money for the Lord's work. The Secretary urged that the church should provide the Saviour for the coming, and that the reformation of our people. The afternoon was filled with the audience gave close attention while the speaker showed that the fundamental differences between Roman Catholics and Protestants center around the question as to whether the church, Roman Catholic, is the supreme authority in religious matters, or whether the Bible is the final standard. It was easy to show that on the question of the Sabbath, Protestants have not carried out their theories; and that the challenge lately issued by Roman Catholics, that "Sunday-keeping is Non-Protestant," has introduced a new factor in the coming discussion of Sabbath reform. The audience seemed to see new light, and greater meaning in the fact that there is a latent national and international difference between the two systems of Christian faith and practice.

Tracts were eagerly taken, at the evening sessions, and it was evident, that new hopes and determinations were awakened in the church by the services. A group of earnest people gathered at the Board of Directors' meeting, on the Sabbath to day to bid the Secretary "God speed," and to urge another visit at an early day.
The following communication and appeal was sent by Bro. Reine to some friends to present, if they thought best, to the late Conference; but they thought that if presented it would be referred to the Missionary Society, so it was then withheld but read before the Missionary Board at their last regular meeting. The Board sympathizes with him in his desire, and wishes he might do the work which he is fitting himself to, but it is powerless to give him any financial encouragement or aid. It was the mind of the Board that the communication be put before our people, on the Missionary page, and if any should feel it their duty to undertake this work they will help a worthy man and a worthy cause. Hope all the readers of the Recorder will read this communication.

Sec.

To the Brethren and Sisters of the Seventh-day Baptist Denomination:

It is with deep interest that I present this appeal to you through the Missionary page of the Recorder.

Eight years have passed since I entered the blessed threshold of Christianity, accepting Christ as my Saviour, and nearly as long a time I have been long- ing to proclaim the thrilling tidings to my fellowmen and especially to my race, the Jewish people. I have reason to be thankful for the little I have been able to do, but my labors and difficulties were in those days so great that I did not dare to think that I could be of any service. But I have learned how to know my limits and how to work in the vineyard of our Master to the best of my ability and conscience. I have even been able to do some work and was brightened by its success. But I was drawn to the conclusion that the method adopted by Bro. Lucky and I of late Bro. Landow, and executed by their faithful assistants, was more to the point of the work than that of the Brethren and Sisters of the Seventh-day Baptist Church. To the fast of our dear Brethren and Sisters and to the conclusion that I have so long been presenting to them that I am not the best of the remnant and the most successful among the heathen nations, but also among the Jewish people. To this I must say that I am not the only one who has been laboring, and not the least in the service of our Lord and Saviour the Jesus, will bear witness to me. It is well known to

some members of our Missionary Board, and especially to Bro. Dr. Main, that I have been desiring for years to do something for the Jewish people in order to combine the healing of the soul and body, being well aware of the great usefulness of missions. Now, thanks to the patience and kindness of my dear Lord and Saviour, I have been able to get hold of the facts, and to the way of becoming full-fledged. I expect to graduate as Doctor of Medicine in the spring of 1877. During the summer I have been employed as a clerk in the hospitals in the city of Baltimore, which affords me ample opportunity for practical experience. So far I have not been able to give any considerable money to aid whatever. I hope I may be able to continue so in the next eight months, until my graduation. As a matter of fact I have resolved that the best of me is only to be known when I shall be able to engage in the field as soon as I graduate, but here the question arises: First, the ways and means, then the location. As to the laborers I have heard that some in the Continent, as Galicia or Romania, or better Palestine in Asia Minor might be the most suitable place for me. As far as the fact that medical aid is not within easy reach, as it is here in America. If I can get a place where I have to do with the sick and dying, and amongst them, and of which I enjoy the privilege of being a member in one of its churches, I know very well that our Seventh-day Baptist people are very willing to do good works, and a good many of them are especially interested in Jewish missions. I know what they have done already, and I hope they will do what if opportunity for good and noble works offer itself.

Some might perhaps say that it would not be reasonable to take up such a work, because it did not prove to be as successful as they possibly expected, and some might say that we have already enough on hand, at home, China and Holland, and there are no means to take up a new field. Well, to that effect I will explain in the following lines the reasons of my appeal, and this may serve as a reply to the above objections one might present.

1. I fully believe that Jewish mission has just as much right to demand its share from the Seventh-day Baptist denomination as any other denomination of people. I have but only look over the history and statistics of missionary enterprise and compare the amount of men employed and the money spent for Jewish work by these different denominations, he will very soon find out that the Seventh-day Baptist denomination was comparatively more successful than any existing society carrying on Jewish mission work. I hold that you will find everywhere, even among Christian churches, I am glad to say that I know of many, here and abroad, who are faithful believers, who are set aside by the agencies of the Seventh-day Baptist in the Jewish mission field. In our own family there are four active here in America, and more are yet to be.

2. The expense that my work would involve will be comparatively small. It will be about three or four hundred dollars per year. This expense, let me say, will not be incurred by myself, for Bro. Lucky's, for it is my intention to join him, so that we could work together in our different lines. I wish to be by Bro. Lucky's side especially for the very reason that both of us together could accomplish more and better work than we could if we worked separately; then I feel it my duty and pleasure to be of service to our Lord and Saviour, whatever I am to do it with.

This is another reason why I appeal to you. Thus I wish this communication to be put before the brethren of the Seventh-day Baptist denomination, as I believe our society, whatever it is, is not open to the charge of being wanting in self-sacrifice, but in every part of the work of a missionary society, whatever I am doing for it.

Wishing you all the blessings from above, and hoping my appeal may be given due consideration, I beg to remain,

Yours in Christ,

J. C. Remer.

370 Foerbye St., Baltimore, Md.
Woman's Work.

By Mrs. R. T. Bouma, Waterville, Maine.

NEW YEAR'S EVE.
BY WAY OF YORK.

If only we keep close to Jesus, The burdens too heavy to bear Grow light like the touches of the sharing; There's even a sweetness in care. The future, unlighted and pathless, A high way of splendor is seen, And over the present there lingers A vision of the distant scenes. And the year that to-morrow Will usher it Shall be one free from sorrow, And free from sin.

If only we keep close to Jesus, The song of the universe sounds In accents more joyful; Life's ladder hath golden rounds. The little ones echo the music, Led by their elders away years; The aged recount us their gladness, Nor whisper of fast-failing tears. And the year that to-morrow Will usher it Shall be one free from sorrow, And free from sin.

The past cannot be recalled—only the future lies before us. Can we say with the Psalmist, "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting." Are we ready to be searched? Where are we to-day? Have we learned life's lessons of trust, patience, humility? Have we been weak and broken, and do we trust Jesus, our Master, with us? Or is there a lack in our work, so that we might have been "strong in the Lord"? Have we remembered the promise of grace sufficient for our needs?

This "unconscious influence" which each of us has continually exercised over those with whom we associate has been of the same nature as our own lives. Let us begin anew to live—albeit in Christ, bearing fruit, losing sight of ourselves in efforts to please him, and taking him for an example who "went about doing good," who lived only for others—for you and for me; for there is nothing which enranges people like work done for others, without expectation of reward. If we are wise women, if we study his Word, if we accept the responsibilities he has given us to bear, our record for 1897 will be nobler, purer, higher, than ever before.

Dr. Cuyler says: "The secret of happy days is not in our outward circumstances, but in our heart life. A large draught of Bible taken every morning, a thorough opening of the soul's windows to the precious promises of the Master, a few words of fervent prayer, a deed or two of kindness to the first person you meet, will brighten your countenance, and make your feet "like hind's feet" for the day's march. If you want to get your aches and your trials out of sight, bury them in your Master's mercies. Begin every day with God, and then, keeping step with your Master, march on toward home over the roughest road, or in face of the hardest winds that blow. Live for Jesus by the day and on every day until you come where "the Load is the light thereof," and "there is no night there."

THE NEW YEAR.

Dear Sisters:—Another year with its blessings and duties, its joys and sorrows, its mistakes and "well done," is numbered with the past. The new year with its possibilities and opportunities is again opened before us. What shall its record be? Never before has there been a stronger call for earnest workers than now. The little seed planted on the rocky shore of Ilihoe Island has grown and spread. To-day the responsibilities of those who stand for God's truth, the Sabbath of Jehovah are greater than ever before. Sabbath reform is an open question. We, the women, must bear our part and ever have the belief. The Board is desirous of extending its ability to help the various calls of the denomination; this can be done only by each woman feeling it to be a personal matter, and freely bring their gifts to the altar; gifts of time, talents, and means consecrated to the Master's use. We are told that every one that was willing-hearted came with their gift, and the wise-hearted brought the work of their hands. The same call comes to the women of to-day. We are scattered from Main to Florida, from the Pacific to the Atlantic, and coming together it will tend to unite us in a warmer sisterly sympathy. Little white-winged messengers will seek the lone ones, receive them kindly and please listen to their message, and be one with us. Perhaps there are societies that have an aching need, and for some reason have lost interest, or is the new year call you to take up the service again? All are needed and all need the help that comes from the bond of union.

In memory of the many true-hearted, faithful ones who have gone before, and he left the work in our hands, we are called to do. We are told that the people brought more, more than enough for the service of the work; Moses commanded them to bring no more. What rejoicing there would be if it were so now. What happy faces the various Bureaus would carry, how the work would be advanced. Will each one do her part? May each have a happy and profitable new year, is the wish of your sister and co-worker.

Anna C. Randolph.

FACING THE NEW YEAR.
BY DEBORAH RANDOLPH.

Mrs. Ayre woke on New Year's Day with a groan. It was a dark, drizzling morning. She had neuralgia in her right eye. Baby had screamed with colic half the night. Her husband had not given her a word of sympathy or kindness, though she knew he was awake. He had been moody and ill-tempered for days. Jane, the girl of all work, had given warning the night before. Worst of all, Robert, her eldest son, had not come home until midnight. He had fallen in with some idle fellows of late, and it was, she thought, owing to his com panishion that his standing at college was so low.

She went down stairs, her soul feebly staggering under this burden of woes, and opened the window. It was a light misty fog. "In my affliction I called unto the Lord," she repeated, looking into the murky sky.

Suddenly a gust of sense and courage swept through her like a fresh wind. Afflicted? Why, God was behind all these petty worries, just as the sun was back of this restraining rain. Had she no faith at all? Was she to go with a whine and lamentation to meet the new year? God was in it, also.

She stiffened herself, body and soul. With the tears still on her cheeks, and the choking in her throat, she began to sing a gay mis-
and courage. Poor Hetty! She had been sick all night, and worried with that crying child, and there she was facing the new year with a song! "And I behaved like a brute to her," thought Mr. Ayre.

He was living with his wife. As he stood shaving himself he listened to her song, and his lips trembled a little. Hetty used to sing Rob to sleep with that ditty when he was a baby. What a big fellow he was! Big in every way. There never was anything mean or sneaking about Rob—a headlong, affectionate fool. He listened as he shaved the razor, holding counsel with himself in the glass. There could be no doubt that Hetty had twice his courage to face disaster. It was her faith perhaps. As he laid down the razor, he nodded to himself, almost with a smile. "I reckon I was too hard on the boy. I'll give him another chance."

He heard Rob's step on the stairs, and opened the door.

Rob had wakened with an aching head. Defeat at school, the foul talk of his last, pulled back her head and kissed her.

and worried with that. It had been have wanted all his life. I don't care how thereof thou shalt there will be no question about the sinner being reckoned as a dead man, so we pass to the next thought. What do you do with a dead man? You bury him and then he is raised to a new life. This is exactly the figure, or symbol of water baptism. See Rom. 6: 3. "Know ye not that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection." Also 1 Cor. 12: 13. "For by one Spirit are we all baptized into one body, Jews and Gentiles, whether be bond or free; and have all been made to drink into one Spirit." Acts 19: 5. "When they heard this they were baptized in the name of the Lord Jesus." In this riddle we should say "into the name of the Lord Jesus." I suppose no one will question but that all are baptized into the name of the Lord Jesus. Now let us look at what water baptism symbolizes. Turn to Rom. 6: 5. "For if we have been planted together in the likeness of his death we shall be also in the likeness of his resurrection. Notice, we are planted together. In baptism we go under the water; and while under the water we are, to all intents and purposes, dead to the world. When we come out of the water we are raised to a new life. This symbolized a death, a burial and a resurrection into a new life in Christ Jesus. It seems to me that nothing can be clearer than that the symbol teaches that we are all baptized into Christ with all the benefits of his death and resurrection. Acts 2: 40. When he calls to the door of the church I can find no passage stating it. When we are in Christ we are in the head of the church, not by virtue of our baptism, but by virtue of our previous conversion, and then we are in the universal church. I am the vine, and my Father is the husbandman. Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit he purgeth it that it may bring forth more fruit. Notice, that "branch" is in the singular number. If we baptize into the church, I ask what church? Is it Mormon, Roman Catholic, Mohammedan or some Protestant church? You see at once that cannot be true. All admit that the church is not pure. Now let me take a piece of white paper to represent a Christian and a muddy pool of water the church. Dip the paper into the pool. How is it now? It has suffered by the operation; but you dip it into a pool of perfectly clear water which may represent Christ. Does it suffer then? Now, how do churches originate? A few Christians, seeing that the Bible commanded that the seventh day be observed as the Sab­ bath began to obey the command. They drew others, and a church was formed en­ suring the truth Ignited by others. In the manner other churches have been formed. There is one in Chicago built upon the doc.

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trine of divine healing, and thus it will be until the end.

How do we receive members into our churches? By vote of the church. How do we get them out? If they were baptized into the local church anatomy would demand that to receive out of the church they must be baptized out.

Now to the question of the Lord’s supper. Who may partake? I do not consider it necessary to multiply words to determine who are fit subjects to partake of the Lord’s Supper. This, I believe, includes those who have been born again. Peter said, “Can any man forbid water that these should not be baptized who have received the Holy Ghost as well as we.” Some will say, Baptists may sit at Baptist tables, Methodists at Methodist tables, but my understanding is that there is but one table, and that is the Lord’s. In the act of partaking of the Lord’s Supper we show forth our faith in him until he come. The Supper is disciplinary only to the individual. “He that eateth and drinketh unworthily, eateth and drinketh condemnation to himself, not discerning the Lord’s body.”

_MUTZON JUNCTION, WIS._

MUSINGS OF A NEW YEAR’S EVE. F

“...one generation passeth away, and another generation cometh; but the earth abideth forever.”

[curved line]

The while the dewy-frilled hill we climb, Thinking of what shall be the other side. More pets than parents we abide On the gilded summit, blinking at the sun: But when the downward journey is begun, No more our feet may foot—past our ears Shall float the noted “mirth our bone.” And battling with the hostile things we meet, “Tell us a song, a shaming feet— Have brought us to the end, and all is done.”

This passage of Holy Writ, and this strain of William Morris, the melodious singer, each upon a minor key, have been in turn repeating themselves in my mind, while the ticking of the clock has beat a sort of rhythmic time, as seated here in my study I have marked the rapid passage of the moments that soon shall bring the year 1871 to its close. The year, with its pictures of light and shade, of joy and sorrow, with its hopes fulfilled and un-appointed, its longings gratified or still unmet, with all its satisfactions and its failures, is about to take its departure and leave us forever. Steadily has day been added to day, and week to week; Sabbaths completing and binding together the weekly circles with their golden clasp of heavenly benedictions, have come and gone; month has crowded upon month, and season pressed upon season, until, almost ere we know it, another annual revolution is completed, and we start again upon our daily journey. But what has been the record of the days that have hurried by? What image and what superscription have they wrought upon our characters? With what desires have our hearts been made to glow, our spirits to burn, our hearts to throb? Have the visions which truth from time to time has been making upon our hearts been only momentary, forgotten in the whirl of pleasure and the press of care, that the weeks have brought? Have the spiritual forces that have been in our own hearts been rippled upon our lives, like the stone dropped upon the water, to be lost at once in the depths into which it sinks, and be felt no more? Are there no voices of

The past event that come floating in upon us, mingling with the requiem of the dying year, to sound in our hearts their lesson of mortality and immortality, of change, and loss, and gain; that generations come and go like shadows rolling over a summer field, while the earth abideth forever, and death is sure, and death beyond is open, and that, too, abideth? But the open door—who can tell how soon shall swing its golden hinges, how soon shall slide the everlasting bolt which ever shall open to faith, and patience, and prayer?

The earth abideth. Its age, who can tell? How soon with measurement the abyssal depths before the world was fitted up for man, after it was framed by the word of God, so that the things which are seen were not made of the things which do appear? How date that sublime anterior time, when the morning stars sang together, and all the sons of God shouted for joy? It has evidently seen mighty changes, and some of these have left their self-recorded history. Occumns have rolled upon the world’s waves from lands over which they swept, as banned armies are withdrawn from the field of death, to pour their floods over newly subjected fields. Islands and continents have sunk beneath the wave; or have reared them self upon the waste waters, to constitute a world for life and man. Configuration and climates, too, have changed, and lands where tree and plant luxuriated in summer bloom have yielded to Arctic wilds and Arctic snows and snows of whiteness forth from the rising earth, and far and wide poured forth their lava floods until extinguished, and the cooling mass went down at length in the earthquake’s shock. Fire and wind and wave and frost, tireless agents of change, have been ever as work through the ages, forming and disrupting; but the earth itself abideth. How insignificant in comparison seems the earthly life of man, with its fleeting measure of threescore and ten, or with its average duration of thirty years. But how grand in comparison is the life of man, when we remember that, having once begun, it is to continue amid all changes, whether they sweep over the earth like a hurricane, or be silently and almost imperceptibly im
ing. Is it possible and is it possible to endure though the heavens be rolled together like a scroll, and the elements shall melt with fervent heat, and the earth itself should be dissolved, abiding no longer. One generation cometh and another generation goeth, and the earth changeth, and the earth decayeth; yet the soul endureth, as God himself endureth.

Throughout the year, life has been coming, passing, going. The birth-wail and the dye
groan have blended together their mournful tones, and the process of decay has moved onward to the tomb. I who write, and many who read these lines, rejoice that our own home circles are yet unbroken. And yet, all through our land, and all over earth, death has been busy as ever. Regularly has he called his remorseless.seyte, and thousands on thousands have bowed to death. The death-rattle has been heard no less frequently than before. Graves have opened just as readily, and hearts have grieved as heavily, as though the year had not left our homes untouched by the shadow, which quickly comes, but does not depart. The work goeon continually. We eat, we sleep, we study, we work, wea
gest; but death never sleeps, is never idle. As on yonder shore, wave after wave comes rolling up the strand, to rear itself aloft a moment, and then to break, and then retire, while the sea remains, so generations of men come and go, while the earth abideth. Life follows life upon the shore of time, for a little while is visible, performs its little part, and then, by the mighty under-current, is withdrawn again into the unknown sea from which it came. So, too, it is with the year. So long as there are the young people, it is the year; but when many, many times have millions like them died, as the earth has changed its inhabitants! From lands of darkness, where no ray of gospel light has shone, how many generations have passed away, and the earth itself taken no note of their departure! And what of them? Nothing. They, as we are, in the hands of God. He doeth all things well, and will do what is right by them, and with them, for his own ends. One generation cometh, and another generation cometh. As annually the leaves fall to the ground, so yearly, and scarcely less immanently, do men fall, losing their hold on life, fading like the leaf, and borne by the wind away. And still the work goes on. And we may see in view of the day when we float above the surface, but more swiftly flows the stream, and we cannot abide. We leave our work, our gains, to those who follow after us, for whom we toil, but who shall soon forget us, and in their turn leave their work and gains to them by whom they shall themselves be soon forgotten. A few years more, and all who read these lines will have lived their days, and laid them down. For a time, we shall be to those who follow us, a memory occasionally thought of, then only a name, and then nothing—to the living as though we had not been. Westernly will, doubtless, prosper, when all who walk its streets to-night, or in its lighted homes rejoice or grieve, are gone. The homes will be, that grew, the eye on every street, grown old, useless, deserted, and shut up for ever. Gentlemen, we are going to roll its waves along by shores of wintry nakedness or summer green to the sea, whose waves will still come thundering on the shore, when we are gone. Like the heavy, booming roar of the surf, now distinctly heard for the first time to-night, though it has been sounding all the while, if I had but listened for it, is the undertone of death, often unheard, yet sounding ever amid all the joys of life, and in hours like this born to the listening ear with awful distinctness. Well might it be for us if we would choose oftener to listen to the healthy sound as the knell of joys or joys, but as the inspiration to earnestness, to love, and faithfulness, remembering that while the earth abideth, though it cannot be our abiding place, the land to which we pass remaineth, and entering there we go no more back. For ever.

G. E. T.

WESTERLY, R. I., Dec. 31, 1871.

PARENTS should constantly bear in mind that happiness is imparting of more comfort and dure, and making impressions upon their hearts, which are to be ever present with them, and which are to become a part of their mental and moral being.—The Exponent.
C. E.—Country Evangelization.

We hear and read a good deal about city missions and evangelical work in the slums; and there is no doubt that much needed work is being done along those lines. But how about the county districts? How about the boys and girls who live miles and miles from any church? Perhaps there is a Sunday-school held during the summer months in the schooLhouse, perhaps not. We all believe, judging from the past, that the future of our nation depends upon the country people. I believe it should be the business of every Christian, given to the evangelization of the rural portion of the country, to work in school-houses, and in the homes on the farm.

S. D. B.—Systematic Donations Best.

When Dr. Lewis was at Milton hesaid more than once that he was instructed by the Tract Board to urge the churches and individuals to adopt the “five cent plan” of giving for the Missionary and for Sabbath School work. Just think! Five cents a week from the Sabbath-keepers of our own denomination would amount to——how much do you suppose? You will be surprised when you multiply it out. You know that it is a good plan. Why not adopt it at once, and then live up to it? And while you are giving perhaps you can pay the five cents of one, or of a dozen others, who are quite unable to give anything at all.

PRESENET'S LETTER.

Dear Young People:

We are in the closing days of a glorious out-pouring of the Holy Spirit at Hammond, La., not simply among our own people, but it has reached some at least in six of the churches of to-day, and I doubt if there is a person living here who has not felt its power. At present writing we know of seventy who have been forward for prayers. Our church, where the meetings have been held, is about the size of the Milton church, and for the past two weeks well filled, at night. On Sunday nights many have been turned away, after crowding in (our janitor thinks) six hundred people. The First Baptist, Meth­odist, and Congregational churches have united with us in this work and omitted Sun­day and Sunday night services to unite in this union work. Sunday afternoon our men’s meeting was attended by at least one hundred and twenty-five men and boys. The women’s meeting was also well attended. Plans for next Sunday are the same as for last week. It was expected the meetings would close last Tuesday night, but a full house expressed their wish for them to continue. Many desiring their continuance were not Christians. This week besides the women’s prayer-meet­ing held daily, we have had a twenty-minutes, noon-day meeting of the children and young people of the school. I think more than two hundred attend these meetings. Ham­mond need not be ashamed of its school, its teachers, or its pupils. More than a hundred cards pledging to lead a Christian life have been taken to sign, some returned. A great change has come to this community since the work started. I pray that it may be lasting. Nothing exceeding hard times and a bad harvest for raising funds, they are doing well in this line also. Continue to pray for us.

E. B. Saeunders.

Hammont, La.

HOW CAN WE BEST SERVE CHRIST AND THE CHURCH?*

By Mrs. J. D. Miller.

Friends, we are all trying to show you to-day (on this anniversary) what, with God’s help and yours, we have done and what we hope to do in the future.

The Endeavor Society differs from other young peoples societies, in regard to its pledge and consecration meetings, which are essential elements, we believe, have given vigor and strength to the whole movement. Practical experience has proved that the societies which ignore these ideas of religious obligations and devotion, soon lose their power, and social societies are those which have raised their standard highest.

If we wish our Endeavor work to advance, we must first make advance in our own spirit­ual life. If we could only realize the work we could and would accomplish, both finan­cially and spiritually if we (that means each individual member) would only live up to our profession. Results which even the angels might view Wonderfully would follow this year’s word of us put on the whole armor of God, and watch unto prayer “When duty calls or danger, Be never wanting there.”

You have heard our last year’s report, and our number of members. We hope to add at least one new member every month in the year, which really seems very easily done. It surely will not take more than five or six of our members to persuade one of their friends to join us in this good work; but there is one thing we do not want, and that is, that any of our new members should give the same reason for joining that the old farmer did. He was asked why he joined a certain church, and he said: he went there one day, and he heard them saying that they’d left undone the things they ought have done, and done the things they ought not have done, and he said, “If that’s my fix,” so he had considered himself a member there ever since. Has our summer vacation, our last year’s work, and our Conference, given us nothing to help us in the coming year? Are we not more eager for work, more humble in poni­tion to submission to Christ’s will, in denying ourselves, and following him in car­rying for his own? Has not the goodness of God, during the year, made us more conse­crated and more ready and anxious to fulfill the vows we have already made? If not, God forgive us.

One of our largest fields of work is the church, and its several branches, and the more we help the church, the more we help the society.

First, we should reconcile ourselves, by prayer, to working in God’s Word. We should manifest more genuine sympathy for our superintendent, our pastor, our teachers and, in fact all our school. Those of us who can possibly find time (even if we so doing are called upon to deny ourselves some pleas­ure) should try by sacrifice of our time, visit our sick, and invite our indifferent ones to meet with us, and see if they do not think they could be induced to become members with us.

Then we could every one of us study our lessons more faithfully, so if we are not teach­ers, we can at any time help our superin­tendent by filling the place of an absent teacher. We would soon see a revival among the boys and one likely to last, if we could see every member of the boys at every Sabbath morning service, and at­tending the prayer-meeting, as certainly as the pastor could be relied upon to be in the pulpit. It seems to me the kind we need now is a revival of interest in, and prayer for, the out­side world, and our conditions at home, and our tendance upon, all the services of the church.

Then could we not as Endeavorers be more temperate? Yes, more temperate! In what we say, do, and where we go, as well as in what we eat and drink. And as an Endeavorer let us all pledge ourselves to do what no other society here has pledged? Do we bear that in mind as we ought?

“Six days shalt thou labor and do all thy work, but the Seventh-day is the Sabbath of the Lord our God.”

When the all-wise Creator’s work was done

With the Sixth day: The starry heavens unfolding, and the earth’s fair work taking shape.

He saw that all was good! Then on the seventh

With a holy Pause, He blessed the day, and said, “It is good!”

Oh Christian men and women, work and pray! With brave, unflinching ranks the danger facing.

Hold for us and our children this dear day

“Of Godly polished stone and brass.”

Strike for the day by your Creator blest,—

The laborer’s solemn rest and joy of rest!

On the sixth day work was done,

On the seventh day rest was done.

Then let this consecrated day remain!

Our holiest, sweetest memories round it gather,

That warm the Christian’s heart and help maintain

Its spiritual union with our heavenly Father;

A day of peace and joy, with feeling little

Type of the endless, heavenly day of rest!

—R. G. Pike.

If only our little leaven could spread until it leaven the whole! “It never can,” you say?

Let’s try.

You think it is not much to be a church usher; well, it means a great deal if you are late, and there is a stranger waiting to be seated.

Not much to be on the Flower Committee? Yes, there is. But knowledge of flowers makes for gratitude to God, and think how happy sick people are made when flowers are sent from the society, telling them we are thinking and praying for them here.

Neither can we forget the inspiration for higher living, that our members who have reached home have left us; but God’s prom­ises are with us, if they are not, and he will wipe away the tears from our eyes, and we shall see him face to face, and his name shall be written on our foreheads, if we are workers together with him.

There is one branch of our work which I have not mentioned, and not because it was unimportant, but because I cannot say enough about it or its results. It is the Junior Society; the idea of training the chil­dren for work in God’s field, and to more than fill our places, is work for a community at least, and it cannot be done without hard work and God’s help. We have the Super­intendent of that department the one chos­en when the Juniors were organized; one whom we all love, the oldest member of our society. Mrs. Maxson is more than interested in her work and is the children’s friend in word and deed, may God bless and keep her with us many years. The children leave us in the winter, but the children, thank God, are ever with us, and we as Sen­iors should teach them by our lives what is
Children's Page.

PAPA, ROSIE AND ME.

We didn't have much of a Christmas,
My papa and me,
For mamma gone out to the prison
To trim the poor tree.
And Ethel, my big grown-up sister,
Was down at home late.
For she pities the poor, worn-out curate—
Hills her brother.
So she ranges the flowers and the music
And goes home round by our gate.
I should think this way must be the longest,
But then, I suppose, he knows best.

And auntie, you don't know my auntie?
She's just like papa and me.
She was 'bigged to round at the church
Till two o'clock, sometimes very late,
For she pities the poor, worn-out curate—
Hills her brother.
So she ranges the flowers and the music
And goes home round by our gate.
I should think this way must be the longest,
But then, I suppose, he knows best.

And papa had bought a big turkey
And had it sent home Christmas Eve;
But there wasn't a soul here to cook it;
You see, he had been so late.
If she couldn't go with her cousin
He didn't look like her(he bit once),
She says she belongs to a "union"—
And they're called a "left-over." So we strew bread and milk for our dinner,
And some raisins and candy, and then
drool and może, and pull the pantry
To look at the turkey again.

For papa said he would take us out riding
Then he gave us the most delightful ride—
For Rosie had got cold and caught coughing;
There were tears in her eyes.
O the day was so long and so lonesome!
Our papa has his work to do, you know;
The parlor was dreary—no sunshine,
And all the sound of voices.
And the red ones—and ferns and carnations
That hang down are so bright
Mamma's picked for the sun at the garden.
To make their bad hearts pure and white.

And we all sit up close to the window
Rose and me on our papa's two knees,
And we counted the dear little birdies
That were hopping about the trees.
Rosie wanted to be a brown sparrow,
But I thought I would rather be a robin that flies away winter.

Where there are roses and many blossoms are,
(papa wished he was a jilb bird.)
Cause he thought that they stared the best.
But we all wished we were turkeys,
For then we'd been killed with the rest.

That night I put into my prayers—
(Oh dear, papa and Ethel have been lonesome to-day.)
For mamma, Ethel, Ethel and Bridget—
Every one of them all, sir.
Won't you please make a club or society,
For social services, you know;
To take care of philanthropist's few lives.
And poor, tired, and alone.
And I think that my papa's grown please,
For he listened as still as a mouse.
Till I got to say, "I'm just a mouse.
So it sounded all over the house.

WHEN TO BECOME A CHRISTIAN.

"How old must I be, mother, how old must I be before I can be a Christian?"

The wise mother answered, "How old must you be before you can trust yourself wholly to me and my care?"

"I always did," she answered and kissed her mother again; "but tell me what I want to know," and she climbed into her mother's lap and put her arms about her neck.

The mother asked again, "How old will you have to be before you do what I want you to do?"

Then the child whispered, half guessing what her mother meant, "I can now, without growing any older."

Then the mother said: "You can be a Christian now, my darling, without waiting to be older. All you have to do is to love, and trust, and try to do what the One who says, 'Let the little ones come unto me.' Don't you want to begin now?"

The child answered "yes."

Then they both knelt down, and the mother prayed, and in prayer she gave to Christ her little one, who wanted to be his—Rara's Horn.

WHOSE PLACE WILL YOU TAKE?

You are looking for a place. You may make a place for yourself. By some invention or enterprise you may originate some work which no one ever did before, and so have a place which is all your own. In most cases boys as they grow up take the places which other men have done. It is quite important, therefore, for boys to consider what places they will take when they grow up.

"I read," says one writer "of a boy who had a remarkable dream. He thought that the richest man in town came to him and said, 'I am tired of my house and grounds; come and take care of them, and I will give them to you.' Then came an honored judge, and said, 'I want you to take care of the court and the weary of being in court day after day. I will give you my seat on the bench if you will do my work.' Then the doctor proposed that he take his extensive practice and let him rest, and so on. At last up shuffled old Tommy, and said, 'I'm wanted to fill a drunkard's grave! I have come to see if you will take my place in these saloons and on these streets.'"

Every boy should prepare himself for the place he is to fill. The boy who is studious, honest, and true, is fitting for a good place. The boy who runs the streets nights, who lies and swears, smokes cigarettes, drinks beer, and keeps bad company—what kind of a place will he fill—The Little Christian.

An INCIDENT.

An exchange relates this touching incident: "A boy lay down under a tree to rest. His feet and hands were bruised, and his clothes were in rags, his face was pinched with hunger and cold-looking. He fell asleep with his bare feet upon the curb-stone while his hat fell from his head and rolled on the sidewalk. An old man with a saw on his arm crossed the street and restored him. The child was abashed and said of the boy, 'He took his place near the street, who has lost his place to-day,' and the boy rose to his feet and said, 'Thank you, sir, I can't have your place, and neither can you. I'll stay here. I've no money. I don't have a place to go to. The poor boy who runs the streets nights has his bed for a place. I haven't got one. I've no place to be."

 Then the mother said: "You can be a Christian now, my darling, without waiting to be older. All you have to do is to love, and trust, and try to do what the One who says, 'Let the little ones come unto me.' Don't you want to begin now?"

The child answered “yes.”

Then they both knelt down, and the mother prayed, and in prayer she gave to Christ her little one, who wanted to be his—Rara’s Horn.

OUR MIRROR.

The Christian Endeavorers at Hornellsville are very enthusiastic over the proposed new church. We have now about twenty active members, and they are, indeed, active; each one seeming to take such a lively interest in all the work. We think it pays to have a definite object in view.

The new church has been purchased, and many plans are on foot for raising money to carry on the work. One is, to make a quilt, on which the names of all who give or send ten cents will be embroidered. The quilt, when finished, will be presented to Pastor C. C. Stewert.

If any friends would like their names on the quilt, they may send name and money to the treasurer, Stanley C. Stillman, 27 Lincoln Street, Hornellsville, N. Y.
Home News.

Rhode Island.

FIRST WESTFIELD.—Since the resignation of Rev. A. E. Main, Rev. C. W. Whitford has preached the seasons, and the remnant of the time we have had no preaching service. Two prayer meetings a week, however, are steadily maintained, with a good interest, and the house is open Sabbath-days for Bible-school, with Dea. G. L. Collins as superintendent, who is long and faithfully in that capacity and is well liked by old and young. An excellent meeting was enjoyed last Sunday evening, Dec. 13, about sixty being present. The meeting was led by a young man, who, with his family, were brought to Christ through the labors of Rev. J. L. Huffman. Carpers at evangelistic work ought to have heard the testimony of this young man, and of many others who have remained true to their profession, and who spoke with great feeling and earnestness. The young people fell into line and be trained for efficient Christian work. He would find here a small but live church, ready to rally to his support in the work. We wish he were here now, as the revival fire is ready to burst into flame again at the tones of a leader. While you pray for larger fields, do not forget this little “hamlet by the sea,” which is so great need of an under shepherd to lead and feed its flock.  

M. L. A.  

Brookfield.—Thinking that the readers of the Recorder would be glad to hear something from “Old Brookfield,” I have decided to write a few items of news, although unauthorized. Upon returning from Conference, Rev. Clayton A. Burdick, in order that he might attend Union Theological Seminary and better fit himself for the work to which the Lord has called him, resigned the pastorate of our church, which resignation was accepted to take effect October 1. Since that time he has been devoting his time to supplying the New York City church, and we have been without a pastor, the pulpit being supplied from Sabbath to Sabbath by the Pulpit Committee. Thus far they have been able to get very able men for supplies. Rev. H. B. Lewis, whose home is here, has preached several times; Rev. W. C. Byer, of the Free Baptist church of Unadilla Forks, several times; Dr. A. P. Brigham, of Colgate University, once, Rev. Clayton A. Burdick once, and Rev. J. A. Platts once. The Young People’s Society of Christian Endeavor takes charge of the services one Sabbath in each month. Miss Susie M. Burdick spoke to us October 10 on our “China Mission work,” and November 21 Rev. W. C. Byer preached on “Purpose.” It was a very good sermon and well adapted to the young. The rest of the expenses for Sabbath were rendered by the young people.

The Sabbath evening prayer-meetings are conducted by leaders selected by the Prayer-meeting Committee. The meetings have been very interesting and are well attended, there usually being from thirty-five to forty present. Many who felt weak are being strengthened by helping to shoulder the responsibility and bear the burdens which had formerly been left entirely to the pastor. In the prayer-meeting the evening of November 27 Dr. D. Armenia was the object of our beseeching prayer. Susie Burdick and her work have also been prayed for in our meetings. The people, both old and young, have shown great interest in the work of our China mission since Miss Burdick’s visit among us.

At the regular meeting December 5, the church extended a unanimous call to Eld. Burdick to again accept the pastorate of the church for the year beginning April 1.

A number of our young people are away this winter attending school or teaching. We miss the help of these in our Sabbath-school and prayer-meetings very much.

The people of Brookfield are rejoicing in the recent announcement of the Regents that they have seen fit to rank Brookfield Union School and Academy as a high school. I quote the following, in regard to the change, from the Brookfield Advertiser:

“The Regents have recorded the school on their register under the grade of high school as a result of the report of the Regents and the annual report of the inspector of that body. A requisite for this advance step for the school was the full four years’ academic course inaugurated a few years since, also the extensive library and full supply of apparatus. The excellent work done in the school within the past year completed its eligibility for the promotion.”

December 15, 1896.

Illinois.

Farina.—A letter from Mrs. J. L. Huffman, dated Dec. 23, but received too late for mention on Editorial Page, expresses the hope that another year in Other Huffman’s disease is passed, and that he will soon be able to leave his bed. She expresses for them both great appreciation for the sympathy and prayers, in their behalf, coming from their many friends. The letter further says that he has not been able to attend church because whatever trouble he had from that source was successfully treated and subdued by Dr. Tomlinson while they were in Plainfield. Now it is from the stomach, and the blood is seriously depleted, wanting thirty-five per cent of the red cells. The friends will be glad to learn that the condition seems more favorable for his recovery.

Wisconsin.

MILTON JUNCTION.—It has been some time since our church has been heard from in the Home News Department. It has not been for lack of news or want of interest, only we left it for the pastor to do, as we do too many other things. But our pastor is a very modest and a very busy man. Probably that is one reason why he does not write. He was certainly busy last night in his effort to entertain about one hundred of his parishioners at the parsonage. It was a surprise social for the pastor and wife. The same evening our young folks surprised sister Ella Frink, at her father’s, Bro. Dan Frink. The younger folks attended a high school social, and the Good Templars held their weekly social at the house of Miss Minnie Richardson’s. The affairs of the church in all of its lines of work are moving forward. Our prayer meetings are very largely attended, and gaining in interest. The fifteen members of our church have also done their share to supply the bodily needs. The cereals, grasses and fruits have grown in that our pastor is a busy man and is giving excellent satisfaction. Last Sunday, at 2 P. M., occurred our annual church meeting, about 50 members being present. Dea. Frank Wells was elected Moderator; O. G. Crandall, Clerk; Dr. Albert Maxson, Treasurer. E. D. Coon, Finance Committee; Prof. Charles Cran­ dall, Charborister. A deficiency of $50 on pastor’s salary was raised at the meeting in a few minutes.

Dea. L. Allen and Mrs. C. T. Fink were called to Farina, Ill., Tuesday on account of the serious illness of Rev. L. Huffman. C. B. Hull, of Chicago, was here Sunday and Tuesday overseeing a new engine at the factory of the Hull Motor Co. Mrs. R. R. Coon is at Welton, Iowa, for a few weeks, visiting her daughter, Mrs. Wade Loofbor. Mr. Wade Loofbor has taken M. R. Coon’s farm and will move there in the spring. The C. E. will give a Musical and Literary entertainment Sabbath evening, the 19, which will take the place of Christmas dogs. D. L. Burdick, of Scott, N. Y., is spending the winter here with his brother, Geo. Burdick. He has also four sisters here. A week of sun­shine this last week with the thermometer ranging from 20° to 50° above at sunrise.


Colorado.

BOULDER.—“Days, months, years, circle away.” What are we doing as time passes on? Politically, Colorado voted strongly for Mr. Bryan. There was much talk but no more serious results among neighbors and citizens than are usual in a warm campaign. Those who favored Mr. McKinley were at liberty to express themselves in their own prudent way. The defeated majority accept the situation with the usual good-will toward the victors. A proper submission to law and the majority vote is the only way peace can be maintained. In the heat of a political campaign it seems as though God was left out of the question by the great mass of political actors and talkers. God gave the victory to the revolutionary cause, he has observed and prospered the nation. He will continue to do thus if only Christians will act their part as Christians. When the nation’s flag was displayed so largely on Sabbath before election to arouse patriotic feeling, many Christians felt that no one had the right not to be called to invoke the guidance of God in selecting the chief magistrate of the nation. We trust that four years hence this suggestion will be acted upon by our own denomination at least.

Financially, this portion of Colorado has probably felt the depression of business as little as any part of our country. The mountains and mines have yielded their full share as usual. Mining for the precious metals is comparatively in its infancy. This industry is steadily increasing. Just now, here in Boulder, the foundation is being laid for a new mill to reduce gold-bearing ore. The plant is to cost $150,000. The process is known as the chlorination process. It takes a certain class of ore, pulverizes it and puts in a certain chemical which dissolves the gold. The liquid is then drawn and the gold precipitated. There are other mills here, which simply crush the ore to a certain degree of fineness and then ship it to one of the eastern states to be treated. It has also done its share to supply the bodily needs. The cereals, grasses and fruits have grown in

The Sabbath Recorder.
abundance. This year something new was learned about fruit here. Six years ago a Boulder man seeing the German prune in Oregon brought home one or two hundred trees. He was ridiculed so that he only planted a few of the trees in a place. But the trees were all set. Last year they began to bear. This year they gave such an abundant and profitable crop as to attract much attention. Not many years will now elapse before Boulder will add another item to its already good list of fruits for shipment.

Religiously, we work along as a city with more or less earnestness and encouragement. The city is noted for its educational interests. And perhaps quite as much for its morals and religion. Yet we do have the ever-increasing saloon. The $1,000 license rises right up in the way on city election day, and the liquor is ruinously in the way every day in the year. This year the religious people were greatly imposed upon for a month or two by a hypocrisy. I have thanked my God that the sermon, everyDoubleClick every saintly ear in the church, hearing the same Sunday morning, are greatly impressed with the fact that the moral objection is the greatest one in the way of the Sunday School. We are striving to establish this as a system of denominational schools, and the wise man that will establish it will have the highest commendation of God and man. Let us in this city, and in this denomination, see that the moral subject is the one to take in the city. True there are a few such evangelists as Mr. Moody and B. F. Mills in whom all can confide and unite to work under. But it will be some time before the Christian workers of this city will accept this plan for evangelistic work. As a matter of course, the great event in our own church was the coming and preaching of our own brother minister, Dr. A. H. Lewis. He did exceedingly well for us in every way except in staying so short a time. But this matter will be treated at greater length another time.

The last week in November the thermometer sank to 9° below zero. This, according to the standard record, is the coldest in November for several years. This month of December has been much the same, generally dry, with a wind from the north, and much below the normal. The mountains shelter us and we have a much pleasanter winter than in the same latitude where the broad open prairie stretches off in every direction.

S. B. WHEELER.

December, 17, 1896.

Montana.

COMO.—Feeling assured that a word or two in the Recorder will be interesting to many who are anxious to know if the Seventh-Day Baptists of Montana are loyal to the Lord, and whether they stand firm for the truth. I write for the Home News department. Sabbath, Dec. 5, we all met at the home of Brother James Tabor; eleven Sabbath-keepers were present. Brother James Tabor was chosen for Sabbath-school superintendent; Mrs. John Logan, secretary. We then proceeded to the study of the Sabbath-school lesson. After Sabbath-school we had music on the organ by Miss Dora Tabor, and singing by other friends. We all enjoyed the concert of the family and Sister Tabor, and their two daughters Dora and May, and their son Orland, all came to the Seventh-day Baptists from the First-day Baptist. Brother Tabor was deacon of the First-day Baptist church in Montana, and Dora was the Clerk of the same church. When true and loyal Baptists invest

tigate the Bible in regard to the Sabbath, and find recorded in Matthew, Mark, Luke and John, that the Lord kept the Sabbath-day and taught others to keep it, (Luke 4: 10, 16; Math. 5: 19); that the apostle kept the Sabbath-day, (Acts 17: 2, 18: 4), and that the first day of the week is never called the Sabbath by Christ or the apostles, they will respond to the beautiful words of Joseph Stennett: 

"Jesus I my cross have taken, To all and leave follow thee."

And being true Christians like the noble Bereans, they will say "We may respect all the traditions of men, but we will obey the teachings and follow the example of Christ and the apostles. We will be true and loyal Baptists." I have learned that Rev. George Seeley, now of Berlin, N. Y., was formerly a resident of Woodstock, N. B., Canada, also that Brother James Tabor was a resident of Woodstock, N. B., and that Rev. George Seeley was the pastor of the church at Woodstock, of which Bro. Tabor was a member, and deacon of the same church. Now Bro. Seeley, we all want to hear from you, soon in the Sabbath Recorder. I want to know why you are now a Seventh-day Baptist.

W. C. F.

Dec. 6, 1896.

PROGRESS OF THE DAVIS COUNTY HISTORY AND GENEALOGY BY T. C. DAVIS.

We have received many letters of information, and are able to correctly record many families, giving the principal dates in connection with their history, and showing their line of descent from some early settlers in Wales, Texas. We also have many names of which this can not be said. In many instances correspondents have neglected to give post-office address of persons mentioned, and perhaps place of birth and date, or date of marriage.

The work will include three and perhaps four separate and distinct lines which, according to present indications cannot be traced to a common origin. This work is intended to include every Davis who has descended from Seventh-day Baptist ancestry, together with the nearest relatives of the names of their children. There are still several hundred Davises of the present generation, whose names we have been unable to secure. Will you please write to us giving such information as you can to the following points:

1. Your full name, place of birth and date.

2. If married, to whom, and date, and date of companion's birth.

3. Names of your children, and date of birth, and if married, to whom, etc.

4. Names of all deaths and place of burial of adults.

5. Your father's name, place of birth and date, to whom married, and date, and date of wife's birth.

6. The names of your father's children, their present residence, and all the particulars you can about each.

7. The names of your father's brothers and sisters and the address of a descendent of each.

8. Your grandfather's name, date, etc., also address of descendants, and names of your grandparents' brothers.

9. If you can trace your ancestry further, do so, giving all the particulars possible.

Please do not fail to give any information you have, giving such information as you have at hand, then again as you receive additional information.

817 Walker St., Des Moines, Iowa.
Popular Science.

What We Know of Mars.

Monsignor Giovanni Virgino Schiaparelli, a director in the observatory at Milan, Italy, published his investigations in meteorology, also the topography of the planet Mars, and made a map of the same, on which he delineated two wonderful marks or lines, reaching several thousand miles, which he supposed to be canals, either artificial or natural, as they were supposed to connect two large bodies of water. This map was made, I think, about the year 1880. Prof. Anson Hall, of the National Observatory at Washington, from the year 1887 to 1890, gave considerable attention to this planet, and made several important discoveries. He saw the canals, as they were called by Schiaparelli. We think they could not have been constructed by civil engineers, because of their great width, which must be several miles, and also their great length, reaching into thousands of miles, and because there are two of them parallel, comparatively close connecting the same bodies of water. One canal, we should think, would answer all purposes, since the diameter of Mars is less in distance than New York is from San Francisco.

Prof. Hall discovered that Mars had two satellites; one of them is in the west and sets in the east, and revolves in less than eight hours; the other revolves in thirty hours, as though it did not care either to rise or set. Why such strange actions between these two sisters? Lately there have been seen two little storms or small moons; one revolves in ten hours, the other in twenty-four and a half. We are not prepared to further delineate their actions.

There are several conditions that we know exist on Mars, that incline us to believe it is inhabited. First, it has seasons of spring, summer, fall and winter, as we have, only each of their seasons is nearly twice the length of ours. Another is, they have an atmosphere, evidently like ours, as clouds can plainly be seen in it. The crust of Mars is evidently about the same density as ours; the inclination of its equator to its orbit is about the same as ours.

The distance of Mars from the sun at its perihelion is 141,500,000 miles, while we are 39,500,000, therefore its distance from us is 48,000,000, only about half the distance to the sun. The eccentricity of its orbit is very much greater than that of the earth. The surface of the planet appears to be about equally divided between land and water, as has been carefully mapped. I tip the scales at 164 pounds, but on Mars the scales tip at 61 pounds, 8 ounces; i.e., if Isaac Newton's law of gravitation is correct. The rec- ords shows me four score and four years; but on Mars it is mere four.

Prof. Lovell, of Boston, is now at Flagstaff, Arizona, for the purpose of observing Mars, and as we are very much interested in news coming from that quarter, we shall carefully scrutinize the telegrams.

To Find Meridian Line.

Suppose yourself to be so located that it becomes important to ascertain the time, if a man ask you when the sun is on the meridian, and to call that 12 o'clock, and not having any instrument to aid in determining that point. Take a piece of pasteboard, say twelve inches long, and four inches wide, also a smooth board six inches wide and two feet or more in length. Make a slit in one end of the board, and another in its opposite side; then, this will improve a hand-made "sun dial."

Place the board in such position that the shadow will show on the right hand side, as you stand facing the sun; watch the shadow disappear, and at the moment it finally changes over side, it indicates 12 o'clock. Set your timepiece at that moment. But your time may be running too fast or too slow; we now tell you how to correct that, as the above method is too variable for correcting one's timepiece. If you choose a south window, from which a fixed point, such as a tree, chimney, or side of a building may be seen. To one side of the window attach a piece of cardboard, having a small hole in it, in such a manner as will bring a fixed star in range, and that will pass behind the chimney, building, or tree. Watch the star through the hole and note the moment it passes out of sight. The next night watch the same star, and it will vanish out of sight just three minutes and a half, or, to change a saying of fifty-six seconds. If the timepiece is faster or slower than the indication of the star, (3 min. 56 sec.) it has gained or lost the indicated difference. You want to be sure you do not mistake a planet for a star; to distinguish, a fixed star twinkle, because it is a sun, and shines of its own light, while a planet shines steady, because it gives a reflected light.

QUESTIONS AND QUERIES.

To the Editor of the Sabbath Recorder:

In your issue of Dec. 14, 1896, Bro. L. C. Randolph, of Chicago, raises some questions and queries that seem worthy of attention. He says, "What is to be done with the church members who leave the Sabbath, or become unfaithful in some other way to their Christian vows? Some one reported yesterday that one of our old Western churches had lost about one out of six, all told, by voluntary defection from the Sabbath. These are sad figures to face. Is there any thing we have done that we ought not to do, or have we undone anything that we should have done?"

HIS queries and questions ought to stir the whole denomination to their foundations. Many are dropping out of our churches, some from one cause and some from another. Possibly our pastors have neglected visiting the members as they used to do by way of en- couragement. Possibly they neglect to tell the people that it is a sin to willfully forsake the Sabbath. They may preach on the subject of the Sabbath from time to time. They have no trouble to prove from the Bible that the seventh day is the Bible Sabbath; but they fail to induce them to keep it "holy unto the Lord," and it is neglected. To make it a sin is a sin against God, as much as it would be to serve other gods, or violate any other command of the Decalogue. It is a question whether one-half of the young people of the denominations of our land that light a fire in the fire, and even some preachers themselves are rather loose in their practices, as if they were not of any great importance how the day is spent if they only acknowledge it to be the Sabbath.

If the command means anything it means much more. Many a man and woman has been万事 in vain, don't you think his soul is in danger? Would you not think he ought to be disciplined, or restrained? If so, would you not think it worthy of notice if your brother neglect his covenant vows and went fishing or hunting, or pleasure riding on the Sabbath day?"

This is but one of many cases which come to my notice. It is urgent that church members don't let a Sabbath looseness, who said, "I guess Seventh-day Baptists keep their Sabbath as well as the Sunday people do theirs." This is about as high an ideal as many professed Sabbath-keepers have of Sabbath observance. They are not together by themselves or by others. They stay with Sabbath-keepers for a convenience, as club men stay in clubs or in secret societies. Possi- bly some churches have come to conform so much to the customs of other churches that the true Sabbath does not add much to their religious character. They seem to think that there is not enough importance attached to the question to require them to undergo any special inconvenience in order to be a Sabbath-keeper. We of this denomination are always seeking for excellence in the character of Seventh-day Bap- tists to make them a peculiar people, save in the name. Many questions and queries arise that church leaders might inquire into, and change many of their practices and attitudes and in that way save many a member to the denomination. Possibly many things that ought to have been done have been left undone, and many things that should not have been done. One interested.

Special Notices.

THE Sabbath Recorder has an Office in Utica, N. Y., will meet the last Sabbath in each month for public worship, at 3 P. M., at the residence of Dr. C. B. Moss, 32 Gran- St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to attend.

The First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, 165 Hundred Block, corner State Street, and Walsh avenue, at o o'clock P. M. Strangers are most cordially welcomed. Pastor's address, Rev. L. C. Randolph 6126 Angiesville Ave.

ALFRED WILLIAMS, Clerk.

The Seventh-day Baptist Church of Hornedville, N. Y., holds regular services in the lecture room of the church, corner Smith and Grand streets, at 2:30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city. Pennsylvania Avenue, M. B. Kelley, Pastor.

The Mill Yard Seventh-day Baptist church holds regular Sabbath services in the Wimbledon chapel, Elson Ate., London, E. C., a few steps from the Broad St. Station. Services at 3 o'clock in Wimbledon. Pastor, the Rev. William C. Dabour, address, J. Maryland Road, Grove Green, London, N. E., England. Sabbath-keepers and others visiting London will be cordially welcomed.

The Seventh-day Baptist church of New York holds its services every Sabbath at 10:30 A. M. in the room of the Y. M. C. A. building, Twenty-third Street, near Fourth Avenue. Visitors Sabbath-keepers in the city are cordially invited to attend. Pastor's address, 907 Lexington Avenue.

CLARENCE J. DURKEE, Pastor.

How this.

We offer One Hundred Dollars Reward for any case of Cattaraugus that cannot be cured by Hall's Cattaraugus Cure. J. G. Oakes, Toledo, O.

We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honest in all his transactions, and willing to carry out any obligation made by his firm.

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Hall's family Pills are the best.

MARRIAGES.

LIDDLE-SUNDERLIN.—At the Seventh-day Baptist parsonage in Walworth, Wis., Dec. 12, 1896, Robert L. Maxson, John Leilie and Elizabeth Sunderlin, both of Champaign.

DEATHS.

Mostly obituaries—Our regret is to announce the death of the late Samuel Allen, in the 90th year of his age.

Sister Allen became a member of the First Hopkinton Seventh-day Baptist church Nov. 16, 1823, and served Christ in this membership over 74 years. "Like a chook of corn fully ripe," she has been gathered into the Master's garner.

J. C.

DAVIN.—At New Demsville, Ill., Dec. 8, 1896, Mrs. Reuben Davis, in the 86th year of her age.

She was sick but a few days but seemed prepared to meet death. She joined the Christian church when quite young. Three sons and one daughter mourn her loss. The funeral service was conducted by the Ennsinney Cemetery by J. G. Burdick and T. V. Van Horn.

M. E. V. Maxson—Mr. and Mrs. V. Maxson, Nov., 1896, Amelia B., wife of J. F. Sheffeld Maxson, aged 61 years, 2 months, and 13 days.

The deceased had been, for many years, a patient sufferer from asthma, aggravated by frequent attacks of pneumonia. The remains were conveyed to Parsons, the place of their former residence, and placed by the side of her two daughters and one son.

She leaves a husband, one son and three daughters to mourn her.

J. S. M.

Powers.—At Newaygo, Mich., Dec. 12, 1896, Mrs. Susan Manxey Powers, aged 62 years, 11 months, 10 days.

Sister Powers was baptized and united with the Seventh-day Baptist church Aug. 16, 1854, and for over 62 years she has been a faithful Christian worker in the truths of the religion of Jesus Christ. Her life was sweet, gentle and beautiful, constantly recommending the grace of God to those enjoying her acquaintance.

G. C. V.

Wright.—At Niles, N. Y., Dec. 1, 1896, Bessie J. Wright, in the 75th year of her age.

Mr. Wright was the son of William and Elizabeth Wright, and was born at New Windsor, Orange County, N. Y., Nov. 2, 1821. On September 11, 1852, he was married to Mary R. Leshoro, who survives him. Mr. and Mrs. Wright had one child, Frank M., who died in his young manhood, twelve years ago. For nearly six years Mr. Wright has been almost entirely helpless from paralysis. This sickness has brought him from a condition of open defiance of God to one of simple trust and resignation.

G. B. S.

Saunder.—In Milton, Wis., Dec. 2, 1896, Ethel M. Saunder, the wife of Haldoran C. Saunder, aged 35 years, 6 months and 10 days.

Mrs. Saunder was a native of Canada, but came to Wisconsin in infancy. At the age of 21 years she was married to Mr. Saunder. To them was born one daughter and one son, the latter of whom died about three years ago. They reside on a farm near Milton, since, but health failing she returned to Milton in October last, in the vain hope of finding comfort in the friends with whom she became a Christian, uniting with the Methodist church. On her marriage, she took a letter intending to join the Methodist church, but found that some reason had never done so. A large circle of relatives and friends mourn with the bereaved husband and daughter.

A. P.

Greeke.—Sarah Lucretia Marsh was born in Northern New York, Nov. 11, 1811, and died in Jims, Wis., Nov. 29, 1896.

About 1853 she married Mr. George Greene, at Geneva. Wis. Her residence since her marriage has been in Wisconsin with a few years passed in Iowa. Although never having united with any church, she was a believer in the plan of salvation through the Lord Jesus Christ, and with a full consciousness of the nearness of her departure, was ready and anxious to go. Funeral services conducted by the Rev. J. H. Smith will be held at the Cobble Stone School-house.

S. L. M.

THE LESSON OF A MOTHER.

"You see how it is, my dear," he said, taking her soft hand which had never done very hard work, and patting it reassuringly, "I'm poor—only a thousand a year, dear—and we shall have a struggle to get along at first."

"I don't mind that in the least," she interrupted, stoutly, rubbing her cheek softly against his hand.

"And," he pursued having gravely allowed her interruption, "we shall have to come down to strict economy. But if you manage as my mother does, we shall pull through nicely."

"How does your mother manage, dear?" she asked, smiling, but not very happy, at the notion of the mother-in-law crop up at the end of the first month.

"I don't know," replied the lover, radiant, "but she always manages to save every little bit of money that flies away, and she has all theuin her safe."

"So we always get along beautifully, and make both ends meet, and father has all the money I need."

"You have allowed your mother to do everything, and all you have to say for her is that she is an 'excellent manager.' I don't care for such a reputation, unless my husband can have it also. Judging from lack of consideration for your mother, I am quite sure you are not the man I thought you were, or one whom I would care to marry. 'As the son is the husband,' is a safe and happy rule to follow."

So the letter closed, and John pondered—and he is pondering yet.—Selected.

A Very Popular Calendar.

Few people in these busy days are willing to write a letter to a newspaper, and if the publishers so wish, they will be furnished with a supply of “The Sabbath Recorder.” So long as this dear old weekly has been publishing, the demand has always exceeded the supply. This year, the publishers are able to offer it at a nominal price—25 cents, on receipt of which it is sent post paid and securely packed, to any address.

THE RIGHT STOCK.

She was small and frail, but sitting a few seats behind her I could not help thinking she was a handsome, manly young fellow opened the forward door of the car and looked from one to another as though expecting to meet somebody. At once, on seeing the lady I have mentioned, he turned suddenly, and a happy look came into his face. On reaching her by the next stop, the gentleman kissed her hand, and when he moved nearer to the window he deposited his coat and umbrella on the seat beside her. In the seventy-five mile ride which I took in the company of the above mentioned person, and which was not over till nine at night, I observed he did all that was in his power to win the heart of the lady with whom he was passing the evening. In the carriage, which was a very comfortable one, his every attention, and to the end exhibited his devotion by anticipating her smallest need or comfort; and once put his arm around her in such a lover-like way that I decided they were a newly-married pair enjoying the honeymoon. Imagine my surprise on reaching Chicago to discover she was a fat matron, but how otherwise could a young man and his wife be catching a train together? When we asked her mother, to do all that I do not care to be so good a ‘manager’ as your mother. If the wife must do all sorts of drudgery, so must the husband, so if she must cook, he must carry over the wood; if she must scrub, he must carry the water; if she must make butter, he must milk the cows. But she is an ‘excellent manager.’ I don’t care for such a reputation, unless my husband can have it also. Judging from lack of consideration for your mother, I am quite sure you are not the man I thought you were, or one whom I would care to marry. ‘As the son is the husband,’ is a safe and happy rule to follow.

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for the above price, and is: 100 acres of which 50 are cleared and 70 ready to be plowed, the remainder under a good stand of black oats. Will be sold in lots of 50 acres or more.

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