A CHRISTMAS GIFT.

A precious gift, a jewel rare, O'er the home where I trace,
One Christmas morn so bright and fair, What joy it gave to my face.

The stars were sparkling in the sky, The moon was soft and bright, An angel told us, even today, As dawned the morning light.

It was a child, so wondrous dear, So fair and pure and sweet, The parents' hearts were filled with fear, Lost they should fail to meet.

God gave this gift, but see a year, Had passed reclaimed his own; His name the parents smiled on, And bow before his throne.

"For even the Christ He gave," they say, "Was soon to heavy recalled. Thrice blessed, then, on earth, are they Who stand, quite disenthralled.

When Christmas gifts are 'treasures' stored In heavenly realms above;
The faithful saying of Christ's word, The riches of his love.

The precious one, long gone before, That in God's presence sit, The prodigy of tender souls, That touch the Infinite.

EVANGELIZATION.
BY THE REV. O. U. WHITFORD.
No. 1.

GOD'S PRESENT WORK.

God works. He employs his energy, power, and wisdom, to the accomplishment of the divine purposes. We have no purposes and in-active God. Jesus said, "My Father worketh hitherto, and I work." John 5:17. "I must work the works of him that sent me while it is day; the night cometh when no man can work." John 9:4: Since God works, we ask what is his work? What great purpose is he laboring to accomplish? Is there not to be the work of creation, for he finished that work and pronounced it good. We do not believe that God simply employs himself in superintending the machinery of the vast universe, the realms of matter, to see that it runs all right. We believe from the light of the Scriptures that the present work of the Godhead, God the Father, God the Son, God the Holy Spirit, is the work of salvation. The great enterprise of heaven now is the work of saving man from the ruin of sin. We are told that there is joy in heaven over even one sinner that repenteth and tending that all heaven is interested in the work of redemption. To accomplish this work the Son of God, the second person of the Trinity, came in the flesh, put himself under its limitations and experiences, identified himself with the human race, in order to be a Saviour of lost men. He was anthropic, the God-man, divine, that God, the law-giver, the divine law and government, should be represented in the great work of redemption; human, that he might know man, how to help and save man. "For we have not a high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin." He became our vicarious atonement, our substitute, receiving himself the penalty of our sins, tasting death for every man, that we, by repentance of sin and acceptance of him through faith, should be renewed by the Holy Spirit and receive life and salvation. "He hath redeemed us from the curse of the law, being made a curse for us." He was made "to be sin for us, who knew no sin, that we might be made the righteousness of God in him." By true repentance and faith we are pardoned of our sins, "being justified freely by his grace through the redemption that is in Christ Jesus." Not only justified, but we are to be sanctified by the truth and the Holy Spirit.

What complete provisions are made by our God, for the salvation of man from the dominion, degradation, and death of sin; for the bestowal of a new life; for growth in that life, and development in Christ-likeness; for the culture of the soul for heaven. This is the glorious work of God which he is now laboring to accomplish. This is the enterprise of heaven. What a work! What an enterprise! There is none equal or above it, none other like it. It is the work of God against Satan, Christ against Belial, heaven against hell, holiness against sin, righteousness against unrighteousness, purity against impurity, light against darkness, enlightenment against ignorance and superstition, love against hate, liberality and charity against intolerance and bigotry, human uplifting against human degradation, spirituality against cariousity, Christian civilization against paganism and barbarianism, eternal life against eternal death. It is the work of the restoration of fallen man and giving him all the possibilities of forming and unfolding a pure and holy character for time and eternity. "Is it the work of evangelization? Have we any part in this glorious work?"

OLD ITALIAN MASTERS.*

BY EDWIN H. LEWIS, Ph. D.

Eight or nine years ago the Century Company of New York, exhibiting a fine journalistic acuity, sent Mr. Timothy Cole to Italy, to attempt an elaborate series of engravings of the masterpieces of the Italian Renaissance. At the same time it invited Mr. W. J. Stillman to prepare historical comments and criticisms to accompany the engravings as they should be published in The Century. Two men better fitted for this mission would have been difficult to find. Mr. Cole had already shown himself, in breadth and accuracy, the greatest interpretative engraver the world has seen. But for the particular task of rendering the purity, the tenderness, the idealism, of the Italian Renaissance masters, Mr. Cole was especially fitted by natural disposition. If, indeed, he anywhere fails to reach the very highest achievement, it is in the interpretation of the vigorous and bold. Mr. Stillman, too, was a fit person for the share of the work assigned him. Perhaps no other living writer on art, with the exception of Mr. Ruskin and Mr. Norton, has observed with more directness spiritual values in art, or shown a more philosophical grasp of art tendencies. His idealistic theory, which lead him to such severe judgments of modern art, are the very thing which makes his criticism of the old Italian masters so sympathetic.

Mr. Cole has exhibited a marvellous patience and devoted industry in the working out of the plan. The results of his Spartan devotion are sixty-seven engravings, representing thirty-seven artists, from the Byzantine mosaics and manuscript illuminations down to Tintoretto. The engravings are, naturally enough, somewhat uneven in value. As Mr. Stillman remarks, "The first of the engravings were done from subjects which came most conveniently to hand, and in some cases late in the series, while as he went on and learned the character of the older art, his own style changed in sympathy with the originals. In educating his public the engraver has educated himself." But after making this slight deduction, the series of engravings will remain the most precise, dexterous and at the same time poetic interpretations which have ever been made of any series of pictures, by the use of mere black and white.

The most remarkable thing in Mr. Cole's work is the versatility with which he varies his technique to render the style of the painter he is copying. The immense variety of devices by which this has been accomplished may be seen or guessed at from an examination of the cuts, but the marvellous success achieved by means of these varied devices can only be judged by a competent critic, after comparing each work with the original masterpiece. This Mr. Stillman has done, as no other person could, and the result of his labor is expressed in the verdict that "no existing reproduction of any art of the same importance can be compared with that of Mr. Cole of the early Italian masters."

The highest excellence of Mr. Cole's achievement is his complete mastery of pure line work. We do not wonder that M. Hébert, the director of the French Academy at Rome, one of the most distinguished of living teachers of art, said of such blocks as that Botticelli's Primavera, "Lines could go no further."

The time may come when photography will render obsolete the reproduction of masterpieces by engraving, but up to this date Mr. Cole's work is far superior to any photographs which have been or can be made. Photography, even by the use of orthochromatic plates, does not approach the Cole rendering of Italian values. Using Mr. Cole's own words, "Manifestly, to produce in black-and-white anything which would do more than suggest color would be nothing short of a miracle; but the brilliancy, transparency or opaqueness of a color, which may be represented by the judicious contrariety of textures, and by the use of black-and-white..."
lia." All this Mr. Cole has himself accomplished to a degree which readers his work more valuable, even as more copying, than any possible photographic version.

But man has other faculties that are as properly subject to cultivation as the purely intellectual. It is not proper, therefore, to speak of a person as thoroughly educated who has not so drawn from himself all the mysterious resources of the powers of the soul as to have drawn him, as to have trained him under his control so as to use any or all of them, most effectively whenever occasion requires.

But can the college curriculum now in use be improved so as to better accomplish the thorough training in the proper education and the fourfold training for college training? It would seem advisable that if any answer was to be sought to this question, it should be from those having most experience in training young people, and I should be far from attempting any advice on this subject. But I have been requested to write upon it. It is evident that the subject would not have been presented for discussion if the opinion had not existed that the college curriculum could be improved. Would "Biblical Studies" improve it? The question might be discussed in two ways: 1st, Whether it would be wise to add to the length of the course so as to include biblical studies; or 2d, Whether such studies could be substituted for others in the course so as to be of advantage to the student of culture. I should think that the latter is true; that the former would be improved and students benefited in either of these ways. It is undoubtedly true that with the anxiety generally present in the student's mind to get out of school into the active duties of life, it would be difficult to hold him to a longer course, and many might leave before the course was completed; yet, I believe having the biblical studies from the first of the course as long as they did remain in school, would fit them much better for life's work than a completed course would do as it is now taught in most cases.

We turn our attention now to the second question, Whether the curriculum could be improved by substituting biblical studies for others found in the present form. I believe it could according to the following plan:

1. In the place of part of the Latin in the Freshman and Sophomore years place such biblical studies as will require an equal amount of work as those for which they are substituted. Instead of reading so much heathen history and poetry, study that which shall give moral and Christian culture.

2. In the Junior and Senior years place Greek Testament and Hebrew in the place of classical studies, and let other biblical studies be elective in the place of higher mathematics. Make these studies such that it would require of the student an equal amount of work with the regular classical studies.

What would be the probable results of such a change? It is a fact well known to Christian college students, that it is very difficult during the study of heathen literature to keep up the fire and vigor of a Christian life. When I was in college we used to consult with fellow students as to the best means of securing more earnestness and enthusiasm in Christian work. Now, if we could be studying Christian literature, and especially the Bible in its original tongues, at the same time we were studying heathen literature, the Christian would counteract the evil influence of the other. Hebrew literature presents all its teachings and influence upon a human plane, and that plane depressed and beleaguered with sin. The gods are represented as acting among themselves, and in behalf of men, from the same motives which are common to the degraded heathen. The effect of such reading, especially when the student is doing all about he can do, is very depressing to the spiritual nature. But if the student was spending a part of his time reading God's revelation he would constantly compare God with the heathen gods, his influence would be powerful to show the divine origin of the Bible and the superiority of the Christian religion. This also, would powerfully educate the moral and religious nature of students, giving broader and truer views of our educational institutions than any.
GLAD THEREOF. Clouds and darkness are round about him; righteousness and judgment are the habitation of thy throne. A fire goeth before him, and burneth up his enemies round about. His lightnings enlighteneth the world; the earth saw and trembled. The hills melted like wax at the presence of the Lord of the whole earth.

Then we have this from the 56th chapter of Isaiah: "For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. For as the heavens are higher than the mountains, so are my ways higher than your ways, and my thoughts than your thoughts. As the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it to bring forth and bud, that it may give seed to the sower, and bread to the eater; so shall my word be that goeth forth from my mouth, it shall not return unto me void, but it shall accomplish that which I Please, and it shall prosper in the thing whereto I sent it. For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree; and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off."

Where can we find more beautiful expressions of thought than these? Where can we find such exalted ideas of God and the matchless glory of his character? Where can be found so strong an argument in favor of the doctrine of the Church, the glory of Christ's kingdom in the world, and of the certainty that it will be successful? The student reading such words in the grand figures of the original, cannot help the question, On which side of this grand work am I? Such thoughts awakened by such study must arouse the moral nature of the student, and be a blessing in every case, so far as the setting of God's truth before the mind can be a blessing.

What benefit will come to us as a denominational condition? Seventh-day Baptists believe the Bible. We believe that it is our duty "Go make disciples of all nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you always, even unto the end of the world." Here is a right thing to neglect the teaching of "biblical studies" in this, one of the most important fields in which we give instruction? I think not. We need this instruction for the benefit of our own young people. We all know what powerful influences the world exerts upon the young when they are about to choose their life work. If the home has been careless about the young when they are about to choose their life work. If the home has been careless about the young when they are about to choose their life work. If the home has been careless about the young when they are about to choose their life work. If the home has been careless about the young when they are about to choose their life work.
The Sabbath Recorder,

A correspondent of the Christian Standard, in a recent issue of that paper, asks:

Do the leading men of the Christian Church generally believe that the Sabbath was given at creation?

To this inquiry the Standard makes the following reply:

Our leading men who have said most about the matter consider that there is no proof that the Sabbath existed before Moses. Other of our leading men do not think it necessary to inquire whether the Sabbath existed from the beginning or not, and are willing to consider it an open question. The Sabbath enjoined in the Old Testament, no matter when it began, is not made binding on us. The law of the Sabbath as we find it in the Bible does not appear in the New Testament. It gives a religion for the world. The first day of the week, the day after the first day of the week, the day after the first day of the week, theday after the seventh day, etc., is not the Sabbath.

That, certainly, is frankly stated. Now, since the Sabbath is not that which is being the New Testament Church, perhaps the Standard, one of the leading journals of that faith, will tell its readers where, in the New Testament, it is said that "The first day of the week, the day after the Sabbath, the Lord's-day, is the day for Christian service.

A recent number of the New York Tribune contains the following:

The New Sunday law enacted some time ago by the German states has come to have given great dissatisfaction in commercial and industrial circles throughout Germany. The city of Cologne has addressed a petition to the government in the matter, and the Chambers of Commerce of Bavaria have lately been as work procuring signatures for similar petitions, which are shortly to be presented to the Federal Congress at Berlin.

This is a strong testimony to the folly of trying to make a Sabbath (even a "civil rest-day") by law. Will the self-styled "Sabbath-reformers" in this country, who are declaiming for the evening and the morning, suppose that the car comes to Chicago others get on, and at San Francisco, and so around the globe. When the car comes to New York the Yankees step off, having had twenty-four hours' ride, and so at Chicago, California, and so all around the globe. Now the Sabbath moves all around the earth in twenty-four hours. And so it is with the Sabbath, whatever day it may be, that there can be no objection to observing the same Sabbath all over the globe.

In a recent number of the New York Tribune, it is said that Sunday is the same as what we in the East call a European Sunday. But it becomes apparent about when he made the first day and the last day of the world that the only Sunday which deserves a distinct title is that of England, New England, and the Bible was given. The Sabbath was given, and the only true Sabbath reform possible is in bringing men into harmony with that. When men undertake to improve upon God's laws and methods of administration they always show their weakness and folly.

ALL AROUND THE GLOBE.

The evening and the morning were the first day.

It is very common for anti-Sabbath-keepers to raise an objection to the Sabbath, saying: "It cannot be observed all around the world, that while we are keeping the seventh day, or Sabbath, on this side of the globe, it would be Friday or Sunday on the other side. Let us see if that is philosophically true. The Bible says, as above, that the evening and the morning were the first day. That embraced the light and darkness—twelve hours of darkness and twelve hours of light reckoned upon the equator. No reason, then, but that the first-day of the week would be all day around the globe. The dark part of the day comes first, "The evening and the morning," made the first day, and so of all the days of the week. Now the seventh day comes to all the globe just the same as the other days. On one side of the globe somewhere on the globe that the day begins and ends, and scientific men have come to agree on a definite spot where, by common consent, the sun should rise and a new day begin for the people of this continent.

It is a mistake to say the evening and the morning were the first day. Now the seventh day comes to all the globe just the same as the other days. On one side of the globe somewhere on the globe that the day begins and ends, and scientific men have come to agree on a definite spot where, by common consent, the sun should rise and a new day begin for the people of this continent.

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Suppose that the Sabbath was observed that way, then the evening and the morning would be the first day. It is said that the evening and the morning were the first day. That embraced the light and darkness—twelve hours of darkness and twelve hours of light reckoned upon the equator. No reason, then, but that the first-day of the week would be all day around the globe. The dark part of the day comes first, "The evening and the morning," made the first day, and so of all the days of the week. Now the seventh day comes to all the globe just the same as the other days. On one side of the globe somewhere on the globe that the day begins and ends, and scientific men have come to agree on a definite spot where, by common consent, the sun should rise and a new day begin for the people of this continent.
trict Lodges, and Subordinate Lodges. The adherents of this Order in the United Kingdom are more numerous than the Grand Lodge when wisely conducted exercises an educative and confirmative influence of striking import. It is a labor of love. It is true that the individuals who
nevertheless are practical abstainers and bring up their children as such, and a yet larger number are inclined to the point in the use of strong drink, which they would never have thought of doing but for that change of social habit and custom which the temperance reform has produced as one of its many beneficent influences upon the national life.—The Morning Star.

A LABOR OF LOVE.

In the archives of the British and Foreign Bible Society may be seen a curious copy of the New Testament, whose production was inculcated as a labor of love. It is all written by hand, but by no means elegantly done; the crude cramped chirnography betraying the toilsome character of the labor of love. One little used to the pen, rather than the rapid dexterity of a professional copyist.

This singular volume is the work of a poor lady, whose education was better than his advantages, and whose thrift for the word of God conquered every difficulty to obtain it.

In the county of Cork, when copies of the Scripture were resorted to, a novel and extraordinary zeal and rarity; a Protestant peasant learned that one of his neighbors, a country gentleman, had adopted a copy of the New Testament, printed in Irish, and went to his house to ask the loan of the book.

"What would you do with it, my man?" asked the gentleman, kindly, but in some surprise.

"I would rade it, sir; and if ye'd let me 'ave it that long, I'd write it off, an' be kep'in a copy o' me own."

"Why, how could you possibly do that?" exclaimed the gentleman, still more surprised.

"I can rade and write, sir."

"But where would you get the paper?"

"I would buy it, sir."

"And pen and ink?"

"Faith, sir, I bought them, too."

"But you have no place nor convenience to do such work. How could you manage that?"

"Ah, thin, where there's a will there's a way. May be your honor wouldn't be willing to lend the book?"

"Well, really, my man, I don't know where I could get another copy, and I should feel reluctant to let the volume go out of my house, especially for a long time. You might come here and read it to me."

The poor peasant was evidently disappointed.

But he made one more appeal.

"Beg pardon, yer honor, but if ye'd jest allow me to sit in yer hall now, I cud come up whin I wanted it. If I cud get another copy, and I should feel reluctant to let the volume go out of my house, especially for a long time. You might come here and read it to me."

And I would do you so, sir."

The gentleman was so struck with the pious sincerity of his humble neighbor that he was granted his request, and for months a copy and a case in his hand were allowed the poor man, till he actually copied every word of the New Testament.

Let any of our readers try the same task, and then say if ought but pure love for the precious word could have lain in the zeal and patience necessary to finish it.

Years afterward a printed New Testament was presented to the poor peasant, when he gave up his manuscript copy to the Society, which has since kept it as a relic.—Young Reager.

MISSONS.

At Lexington, Ky., we had a pleasant visit with Prof. A. B. Cranford and family. Denominational matters were the chief subject of conversation, in which they are deeply interested. We also called on an interesting family of recent converts who are really being enthusiastic in our work for the spread of the truth and in the interest of religion, in that city. From Lexington we are homeward bound.

Upon reaching Nashville, Tenn., the Tract and Missionary Secretaries were most cordially welcomed and hospitably entertained at the comfortable home of Rev. W. T. Helms and his instructive family. Missionary work by land and of spiritual evolution in doctrine and life, through the hands of diligent, educated and devoted, have become Sabbath-keeping Baptists. And by word and example, and as editor and publisher of the Cottage Pul­pit, Mr. Helms is spreading the doctrines and the Sabbath truth. The paper has some subscribers, and many copies are distributed gratuitously, by mail, in hospitals, etc. Our people can aid a good work by sending 50 cents for the paper to Rev. W. T. Helms, 1,206 No. Spruce St., Nashville, Tenn.

We have seen some good annuals printed in institutions of learning, Fisk University (colored), Vanderbilt University (white), Roger Williams Institute (colored), and many other schools, being located there. In company with Mr. Helms we visited the two first, and were much consoled shown about the buildings. We should be glad to know that many colored young men and women were preparing to go out to the Dark Continent as Christian mission­aries.

A side of about four miles in mud and darkness brought us into the neighborhood of the outskirts of our little church of Shepheardsville, Ky. The church has lost some of its members by death and exclusion, and received a few valuable additions since the Missionary Secretary's visit there years ago. Sabbath night and Sunday night Mr. Livermore preached stirring sermons in the school-house, and the writer preached at the home of Deacon James on Sunday morning, and Sunday morning in the school-house. Our visit seemed to be very helpful and encouraging to the band of the faithful few. There is one excellent brother here about thirty years old, with only a common school education, but who could do much work for Christ and the truth if he could take a three or four years' course in biblical and historical studies. Who will furnish the means to enable us to help him obtain this essential preparation? A farm of 100 acres in the neighborhood is for sale, being part of an estate, is for sale, and they are anxious to find a Seventh-day-Baptist buyer. Here is a genuine mission field. Our own people are of the very best, in every respect; but there are many people, young and old, who cannot read or write, and we ought to locate here one of our strongest and wisest ministers, with the idea of his working Kentucky and Southern Illinois. Where is the man and where the money?

A MISSION TRIP IN NORTH CAROLINA.

On the 8th of November we left home on a month's leave of absence from our churches,—the Walworth and the Milton Junction,—to do missionary work in North Carolina as per previous understanding with you.

We arrived at home, on our return, Dec. 8th, having been from home thirty days, and on the field twenty-three days.

We made the Cumberland Seventh-day Bap­tist Church our headquarters, where we held our meetings and evangels on week nights and every Sunday. On the 3rd of December we held three meetings at a school-house in what is known as the Feve­land neighborhood, near Manchester, about six miles from the church, one meeting at a large plantation house about five miles away, five meetings at Gillissville, about twenty miles away, and another in a small town. Two of the meetings at the Cumberland church were discourses on the Sabbath, and were the most
largely attended. They were in response to a very hearty and large vote of our congregation. The first of these discourses was upon the "Sabbath of the Bible," and the second was upon the "Origin and History of Sunday Observance," but they did not preach Christ, but that their work and effort was to make Sabbath converts, and that they held the Sabbath as the fundamental thought of their preaching. This report was very widely believed, which at once proved to our advantage. Yet, notwithstanding this strong prejudice against us, we had good audiences, with but few exceptions, and always the best of attention, and we are confident that we have succeeded, with God's blessing, in removing the greater portion of that hindering prejudice. We thought, under the circumstances, not to mention the Sabbath question only when invited, and then appointments were given out some time in advance so no one could think we were taking advantage of them.

For there expressed a desire to become Christians, and a large number acknowledged the Sabbath of the Lord as the only Sabbath, and we believe that if the work at Gillisville could be judiciously followed up, in a short time a fair-sized Seventh-day Baptist church might be the result. There is the most honest sentiment expressed in this State in favor of God's Sabbath of any place we ever knew aside from Sabbath-keeping communities. We hear of it in many places over the State, and we have been privileged to several places over the border where we could not go for want of time. We could find opportunities almost without number, and we could find enough to do to continue on indefitinitely. We confidently believe that the State of North Carolina is the richest field for the Seventh-day Baptist effort within our reach, and we wish the proper man or men could be secured to reap in the golden, and already ripe harvest. A more hospitable people we never meet, and we are everywhere urged to come back and stay longer.

We cannot report great results from our work that now appear; but we believe that honest men and women have received suggestions and impressions which will abide with them, and cause them to think for themselves in new channels, and in God's own good time the fruition will appear. We have striven to do our best for God's glory and the good of souls, results we leave with him who doth all things well, and to him all praise be due. We believe God himself, through Bro. Main as the instrument, in whose house, for a time, we have had the honor of being guests, has heard the prayer, and to the Lord, and we think that if we had accomplished nothing but to cheer up and encourage the faithful few who are there holding up the banner of truth, the time, labor, sacrifice and expense is all well paid. We found our people there laboring under great difficulties, the opposition in some instances amounting to persecution, but now they are very hopeful, and many were their expressions of thankfulness to the Missionary Board and to the churches of New York and Milton, since our mission was thus manifested in their behalf.

We feel constrained to add a few words with reference to the interest manifested by the people on the field, and to urge that every possible effort should be made to secure a judicious man for the work in North Carolina. It appears to us, to be by far the most promising field within our bounds, and if it is neglected we fear irreparable loss to us as a people, and to the cause of truth, will be sustained. Our brief work ought to be pressed up to the utmost, and if it is we believe a large ingathering may be secured. We never saw people so hungry for the gospel and also for Sabbath truth as there. Some came as far as six miles quite regularly. A large number of both men and women came on foot, some as far as four miles. Some women carried small children in their arms. At our last meeting, which was a Sabbath discourse and had been announced for two weeks, the house was packed to suffocation, and a good many eager listeners outside collected about the open windows. We hope and pray that God may bring the right man and sufficient means within reach of the Board to enable it to enter this open door of opportunity, that the hungry may be fed.

Geo. W. Hills.

THE HOSPITAL OPENED.

Rev. A. E. Moen, P. P. E.-The hospital was opened on Tuesday of this week, Nov. 8th. The helpers Mrs. Ng, Lucy Taung and my assistant are becoming accustomed to their appropriate place and work.

One patient who came in last week and who has been accepted, and the house was moved over to the hospital the day of the opening. One student is also here, and the other who comes from Ningpo, is ready and waiting an opportunity to come to Shanghai.

We hope to have dedicatory services as soon as we can have the building in order. Very sincerely yours,

ELL F. SWINNEY.

FROM LONDON, ENGLAND

Dear Bro. Main:-On the 13th instant I had the great joy of baptizing the wife of one of the members of the church, a lady friend of yours, and my youngest son, in the Husney Road Swimming Bath. (this in the absence of a chapel and baptistry of our own), a most convenient place, the Bath itself being 75 by 25 ft. and from 3 to 6 feet deep, with a temperature like that of Jordan in the summer. The Bath and its building and dressing rooms are built in a very beautiful and substantial style, and the water was clear and pure and "much of it." John 3: 23. The roominess of the place brought to mind the brooks, rivers, lakes, and the sea whose Academy years I had each pleasure in basking with Christ, many willing converts. We had an attentive audience of between forty and fifty who joined heartily in the singing. These three, with another who was previously baptized, have now joined the church, making six this year. Since we moved to Eldon Street we are encouraged by an increase in the attendance on the Sabbath services, and are hopeful for the future. Yours in the good work,

W. M. Jones.

November 24, 1892.

"THE CHAN." WORK.

"THE GOODEST MOTHER."

Eveing was falling, cold and dark, and people turned along the way, As if they were longing soon to mark Their own home-cable's cheerful scene. Before me walked, in the twilight, a woman with bundles great and small, And after her in a step behind. The bundle she loved the most of all: A dear little roly-poly boy, With rosy cheeks and a jacket blue, Laughing and chattering, full of joy; And here's what he said—I tell you true: "You're the goodest mother that ever was," Voice as clear as the morn. And I'm sure the glad young heart had read, And I'm sure she took a little of the love— "You're the goodest mother that ever was."—Margaret E. Sangster.

The woman had worked all day Washing and scrubbing; perhaps she sewed; I know by her words That life for her was an uphill road. But here was a comfort, children dear; And it might be what a comfort it was To the very best friend you can have here— "You're the goodest mother that ever was."

Under the name of "Personal Service," Woman's Work among Jewish congregations in this country is being systematically carried forward, for the most part by those "Reformed" temples in which Christian customs have come to prevail.

In the death of Mary Allen West humanity at large is left a lover. She gave her life up, not to gold, or to frivolous glory in society, but to what she conceived to be principle. She felt that she had a cause and that she had a gospel to preach, and upon her mission she staked her every energy, devoting it to her every thought. Away from home she met her death, surprised by the wasting efforts in behalf of what she deemed the spiritual service to mankind. Therefore her memory will forever abide, as a sweet fragrance, with those who know how to appreciate the Christlike spirit of self-sacrifice, and who can feel the inspiration of a life whose single ambition it was to serve others.

HISTORY OF ONE DAY'S WORK AMONG SEAMEN.

A clear, lovely day dawned upon us, and after hurriedly swallowing a few mouthfuls of breakfast we started up to 28th Street to bid farewell to the Ship Steam Enlands' crew, for it was her sailing day. I must tell you about this ship and her last passage before I introduce you to our friends and faithful visitors of our Reading Room. Probably after looking upon large handsome ships such as the "Paris," "Majestic" and others, you are not struck with her beauty of construction, or her speed. But here was a woman with a bundle great and small, and with her sides boarded up for her cargo of cattle she is not at all pleasing to the eye. But this ship is about thirty-four years old, and at one time she was the best and swiftest ship afloat. She is the ship which twenty years ago brought the terrible cholera epidemic to New York. Over two hundred of her passengers died on the passage and others going ashore spread it all over the city. She is strongly built and made of the best of wood and iron, I am wandering away from the last passage, it is so pleasant to gain information about these ships from the boys, that I like to impart it to others. The "England" left London Oct. 10th, bound for New York, and after only a few days of fair weather and good time her engine broke, and she was stranded off the coast of Ireland. The engines worked faithfully to repair the damages, night and day, for ten consecutive days, with little accomplished. Then the sea became disturbed, and rough winds and gales beat around her until the poor little England was drifted about mercilessly by the wind and waves like a mere bark on the mighty sea. She could do but little to prevent it, one day she would slowly drive ahead a few miles and then next day she would be drifted back a hundred miles.
or more, until she had finally drifted out of her
freezing point we sat there on benches and sang
hymns with them, then after several earnest
prayers the great red boat sailed off, leaving the
men, we left our cards and hurried on to the
next ship, which was the "Norwegian." Here
also we gave out cards and invitations and going
away we felt sure quite a number of both sail-
ors and firemen would come down in the even-
ing.
After lunch Mrs. Burdick and a friend went
out again and visited three more ships, while I
remained at the Reading Room, which must al-
tways be open every afternoon from three to five,
for the men often come in, especially on Sun-
day.
The evening is now upon us and we realize
that a successful evening crowns the labors of
the day. We were delighted to see so many
men, and all the ships which we had visited
were represented, while men from other ships
which had not been visited found their way up.
An hour was spent in gospel singing, then Mr.
Burdick read a chapter from the Bible and
spoke to them, and after a short prayer we
gathered around the tables and conversed with
them. This is the best way to have an influ-
ence upon the men, and we often find out bits of
their history and experience, and trust we do
them good. The men were speaking about
Christmas, one man said he had not spent that
day at home for nineteen years, he always
happened to be at sea, and would not be at home
this year. So Mrs. Burdick hastily prepared a
package for him containing some reading, a
Christmas letter and a dirty bag. Ten o'clock,
the hour for closing, rolls around much too soon
for both the men and ourselves, and after bid-
ding twenty-five men good night, we go to our
little home in the Bank St. feeling we have accom-
plished much, and though we are tired we have
nothing to regret, only that we could not have
done more. For so many, many ships in New
York never have a missionary on board, or a
scrap of reading, or say comforts, but we hope
to extend the work next year.
No one realizes, only those who have done
the climbing around on ships and up and down
steps, gangways, etc., what tiresome work it is.
It is, indeed, a laborious work, but we do it
 gladly, and pray for a more willing spirit and
strength to carry on this great work. The inter-
est ends as the season in New York harbor, and as we look on we say with the
hymns,
Lord, if I may
I'll serve another day.
New York, Dec. 12, 1892.
A WORKER.

THE VALUE OF LIFE.
BY EMMA LAPPHERE.
The question, "What is the value of life?" often comes to the minds of men, and even
some philosophers decide, "Life is not worth
living because this is not a good world, but
the worst possible world." Let us suggest
the reason of this. As soon as one begins to
glimpse the value of life, he finds that is
such an eternal being upholding and guiding
life, then only does he begin to doubt the value
of life. But when one with all faith in
God's goodness, trusting in him who marks the
sparrows fall, does the things he knows to be
right and good. Then he, who sees all that is
true, then life unfolds in beauty, then life has
value. Even the world of nature has new
charms. The birds, the bees, the rocks, the
seas of the sea, are then as helpful to a noble
and happy life.

THE SABBATH RECORDER.
December 20, 1892.

What is the value of your life, dear friend?
Have you ever asked yourself this question?
Is it only for the weak, or for those around to
others? Are you shedding the fragrance of
love on all around you, filling their lives with
gladness? Are you following the commands of
our loving Friend who said: "Be that would
be your minister!"? Are you going to the weak, to long to the end of
of life.

Things which could have never made a man
developed a power to make him strong.
Strength and not happiness, or rather only that
happiness which comes by strength, is the end of
of human living. And with that test and stand-
standard the best order and beauty reappear.
THE SABBATH RECORDER.

L. A. FLATT, D. D.,

Rev. W. C. HARDING, Morgan Park, Ill.,

MISSIONARY EDITION.


J. P. MORGAN, Business Manager, Alfred Center, N. Y.

They are slipping away, these sweet, swift years, like a leaf by the unresisting current east. With never a break in the rapid flow, we watch them, as one by one they go to the ocean. They have gone past.

One after another we see them pass:
Down the dim-lighted stair;
We hear a sound of their heavy tread
In the steps of the centuries long since dead,
As beautiful and fair.

There are only a few years left to love;
Shall we waste them in idle strife?
Shall we hinder our restless feet
Those beautiful blossoms, rare and sweet,
By the uprooting of lilies?

There are only a few swift years,—ah! let
No careless taunts be heard;
Make every pattern a true design,
And fill up the measure with love's sweet wine;
But never an angry word.

It is worth our while at this time to stop and inquire how we are using “those sweet, swift years,” that come and go, but never come again. Are we making the most of their opportunities, for ourselves and others? Do they lie behind us duties unperformed, or words and works that were unspoken, or never done?

The book of the year 1892 hastens to its closing chapter, which, when finished, will be irrevocably sealed. We cannot again turn the leaves of the old book save in memory, and that not to stir or cancel a single chapter or sentence. But its lessons of personal experience, the mistakes which it writes up against us, as well as the efforts we have made to do the will of our Father, if we will use them right, will help us to rescue, wiser plans and nobler endeavor for the future. May we all say, “With God’s help I will be wiser, live better, strive more nobly, and work more faithfully for 1893 than in 1892.”

It is the report of the Board meeting, published in the last number, which mentioned the matter of the resignation of the Editor of the Recorder, to take effect according to present arrangement, Feb. 1, 1893, instead of at the close of the current Conference year, as previously announced. This earlier date is asked for not primarily by the editor, but by the Trustees of Alfred University, who have called him to the resident professorship of Church History and Homiletics in the University, and who are anxious to re-inforce the Theological Department according to the plan recommended by the Educational Board, as at its anniversaries at Nortonville at the earliest practicable date. The time mentioned, Feb. 1st, is the opening of the third term, or the middle of the school year, which now consists of four terms of ten weeks each. The educational year was very much ready to relinquish the Recorder work, but after carefully viewing the subject from the various points of view presented, it seemed best to do so. Having decided to accept the call of the Trustees, it seemed best to begin the new work at the time mentioned. It will hardly be possible for the Trustee Board to put a new man into the editorial chair in so short a time;

but some arrangement will no doubt be made by which this work will go forward without detriment, and a permanent editorial appointment can be made.

A preacher in a Southern city who has been anxious to reach the masses, to attract the crowds, confounded not long ago that he was at his wit’s end. He did not know what to do more. He had preached sermons on bright, spicy topics, on current events, on sensational subjects announced beforehand through the newspapers; these services had been accompanied with violins, quartets, solos, and other musical attractions, and still the people would not come. “What next?” the good man anxiously inquires. To this inquiry the Baltimore Baptist replies: “We would timidly suggest that he try the gospel. It might be the novelty and the sensation that the people want in his neighborhood. Anyhow it is worth trying.” There is in this little touch of pleasantry on the part of the Baptist, food for serious thought. There can be no doubt that good, gospel singing is an attractive and helpful part of any service designed to reach and benefit the masses, and we would suggest that a musical instrument can be used skillfully and in the right spirit, God will bless such use of them. The faithful minister, also, cannot safely or wisely ignore the things which are happening all around him in his life, and in which the great world is interested. But is it not possible for him to treat these things as if they were the main thing, while the everlasting gospel, the gospel of God’s love for all men and all times, falls into the background or comes to the front, the same antiquated thing too good to be neglected altogether and yet not quite the thing for these modern times? Whatever helps to bring the gospel story to ears unaccustomed to hearing it, or to emphasize its power and sweetness to those familiar with its glad messages, in legitimate and right, but in all cases the gospel story or message is the thing men need to hear, and in most cases it is the thing men expect to hear from the lips of the minister. All else are accessories or accompaniments to this one thing.

As a people, the year has brought us much to be thankful for, though not without its shadows and its sorrows. At our Annual Conference a large number of deaths was reported, among which was an unusual number of official members, ministers and deacons. But in parallel columns with these is an unusually large number of accessions by baptism, indicating a healthy Christian life. So while we mourn for those whom we sadly miss from the councils and work of the churches, we welcome with rejoicing the larger numbers who are rising up to take their places. During this year, the young people’s movement, which will be said to mark a new era in the work of the church, has brought us a hopeful increase of working power. We are thankful for William’s work, though there is little out of balance by the unfortunate action of Conference with reference to it, has been vigorous and efficient, and will not go backward, in the mission fields, where it has been unceasingly worked on, the large contributions over known in a twelve month before; we have not sustained the work of the Star Society with as liberal contributions as the importance of the work demands, and the Boards, although they have been maintained at a higher standard of excellence than during any year in the history of these operations, and in some respects especially with tracts, the circulation has been such as to reach a larger number of interested readers than usual, and our schools, though our University is suffering the loss of its honored head, have made advances along their respective lines of work, and some evidences of growing appreciation of their work is manifest, to which with a deep regret is their power and usefulness. Thus, looking backward over the whole field, in spite of all that is imperfect and below the standard of highest excellence, we are thankful for what has been done and gained; turning our faces toward 1893, we are joyful in hope.

Among the latest developments in Roman Catholic affairs in this country is the re-announcement of Dr. McGlynn, of New York, by Mgr. Satolli. It will be remembered that five or six years ago Dr. McGlynn championed the candidacy of Henry George for Mayor of New York, contrary to the direction of Archbishop Corrigan, and also favored the patronage of the public schools in preference to the parish schools. For this insubordination to his spiritual superior, the Pope summoned to appear before the Pope and answer for his conduct, and twice refused to obey the summons. The result was that Archbishop Corrigan removed him from the charge of St. Stephen’s parish and deposed him from the priesthood. The deposed priest carried with him the affectionate sympathy and, as far as possible, the support of his old parish, and continued to speak upon his favorite themes as he had opportunity. The results of his prophecies have had to be wrought out by the people who had been effectuated without any retraction on the part of the priest; in fact only a few days previous to this action, Dr. McGlynn gave an address before a large audience, in the course of which he reiterated his former sentiments, and otherwise signified his disaffection, to say the least, of the plans and methods of some of those in authority in the church. His restoration to the priesthood does not, however, reinstate him in charge of his old parish. Another, but less notable, insubordination to his spiritual superior was that of Rev. Patrick McGlynn, of Newark, (N. J.) diocese, through the intervention of Mgr. Satolli. The offense in this case was again the liberal position of the priest on the school question. The trial was in progress under the charge of Bishop Wigger, when, by the recommendation of Satolli, the case was left to a council of arbitrators, before which the priest made a sort of apology which Bishop Wigger accepted and dismissed the case, withdrawing the charges. It is claimed that this is the first instance on record in which such a case was taken from the hands of a Bishop and placed in the hands of arbitrators. The priest regards the settlement as a signal victory for the principle of freedom of speech on the part of the inferior clergy. However this may be, the two cases coming so close together, relating principally to the school question and the freedom of the priests to speak their own minds on the subject, and being settled through the intervention of the Pope, indicates a change in the policy toward the Roman Catholic clergy in America is being inaugurated by the Pope, and that it is the mission of Mgr. Satolli to this country to hasten this movement.

The most important duty, that which governs all others, is the duty of remaining master of one’s self. —Cousin.
The Sabbath Recorder

December 29, 1852

TRACT CORRESPONDENCE.

 Eld. J. G. Burdick, Dear Bro. — Times, circumstances, seasons and people change, and to the glory of Him who rules the universe. Whether to better or to worse, the indication of man or not, the Great Ruler turns it to his honor; for “He makes the wrath of man to praise him.”

Time was when people in this portion of our common country would “run and fro to the house of God.” But of late the beginning of the Word appears to have so me tness in it except to a few who receive it as a panacee—a healing balm from the mountain of Gilboa! “Because iniquity abounds the love of mankind shall wax cold” is to “silence,” etc., in the kingdom.

“Now, Brother Burdick, send me as many tracts as you may think necessary and I will distribute them if the Lord will. The ten thousand pages of tracts above mentioned are distributed over four counties, and placed in the hands of members and prominent laymen of different denominations and non-churchmen. May the good Lord bless the feeble efforts.

A prominent member of the Christian Church (Campbellites) called at my place a few weeks past, and as he sat by the fire he turned over a book and remarked, “Your clock is not right, is it?” and taking his watch from the fob, said: “It is now ten minutes past ten, and your clock says ten minutes past four; how is that?” “It is now ten minutes past the fourth hour of the day,” said I.

“O yes, you keep Bible time; are you an Adventist?”

“Yes sir, I keep Bible time, but I am not an Adventist.”

“What are you, then?” he inquired.

“I am identified with the Seventh-day Baptists,” I answered.

“Then you keep the seventh-day for Sunday?” he said.

“I keep the seventh-day, because God so commands me to ‘remember the Sabbath-day to keep it holy.”

“But, the Sabbath was the Jewish Sabbath; but it was changed,” he said.

“When was it changed?” I inquired.

“At the resurrection of Christ, for he rose on the first day of the week, or Sunday.”

“What evidence have you that he rose on the first day of the week?” I asked.

“I don’t know what evidence there is but that is claimed, he was crucified on Friday and rose on Sunday.”

“You remember that on a certain occasion the people asked of him a sign, and he answered no sign should be given only the sign of Jonah; for as Jonah was three days and three nights in the whale’s belly so should also the Son of man be three days and three nights in the bowels of the earth? ”

“Yes, I remember that.”

“Now count, from Friday afternoon to Saturday afternoon one day and one night; then Sunday afternoon two days and two nights; Monday afternoon three days and three nights.”

“Agreeable to that he rose on Monday. I confess I have the subject much study, but I will investigate it,” he said.

Then I read the first six verses of Matthew 28th, when he said, “That settles the resurrection on the Sabbath-day, or Saturday.”

T. G. HILL.

WASHINGTON LETTER.

From one Regular Correspondent

WASHINGTON, D. C., December 23, 1852.

Mr. Herbert of the British Legion has just married Miss Gummell, of Newport, R. I., the possessor of inherited millions. A year or two ates another Herbert of the legion married a rich Miss Wilson of New York. A third millionaire, Miss Pinch, of New York, is to be married this week to a legation attache, Mr. Alan Johnstone. A newly arrived British legation, a Mr. Paget, is the next one to be caught, if not thousands, and they generally can. Why not put a prohibitory tariff on these fortune-seeker wooers, or impose an export tariff on the rich girls? And why do the American boys allow these “Hindostan hooligans” who come to Washington, to carry off such marriage prizes? Is it because the girls are Anglicomaniacs? And is that the reason why so many foolish imitators of foreign fashionable appear on the streets and in society even here in this pre-eminently National American city? Young men enticed to join the sons of the Revolution can get upades, drinking parties, and promenades in Gethsemane! Yes sir, I believe that the young men should be taught that.

Two weeks ago I was at Stone Fort, where Brother Huffman was holding meetings. It certainly was an enjoyable meeting. Brother Huffman has a wonderful reputation of things there. It seems to me they need to have these labsors backed up. The Stone Fort Church has a membership of about twenty, Bethel about the same number, and they are as good people as we find in our denomination, all are converts to the Sabbath. They have a good rich country with a healthful climate. Land is from $10 to $20 per acre, and raises wheat, corn, oats, and all kinds of fruit. Go and see for yourselves.

W. S. CLARKE.
Young People's Work.

Stand for the Truth.

Truth is divine, and however
her voice might occasionally
be a craven who for peace
Shut his listening voice to cease.
Stand up! Be thee stern and free.
Cure not what others' paths may be; See out the bright and odd art.
To the clear voice within thy heart!
-W. E. Jacques.

The Corresponding Editor in relinquishing
this page to his successor does so without
sadness and regret.

He is sorry he has not made more of his op-
opportunities, now that they are in a sense
no longer his. He is sorry he has not been
more of a real help to our young people, as the
editor of this page should be.

He is sorry for the mistakes he has doubtless
made, and earnestly hopes that those who have
suffered thereby will forgive him. He is cer-
tainly willing to forgive them, and humbly sub-
mits that ought to count for something. For he
has been a frequent curious freak of human
nature to be irritated and vexed with those we
injure. If he, however, has injured any in any
wise, he is simply sorry.

Furthermore the Corresponding Editor
is sorry to give up this work, for it has been a
pleasant task in many ways, and not without
profit. But he wishes that this department may
in the future be far more successful in every
way than it has been during the four years that
he has had charge of it. And for his successor
he would bespeak the confidence and co-opera-
tion of all. Go onward and upward, dear young
people, in your Christian life and work. Grow
every year purer, nobler, and more Christ-like
in thought and word and deed. By so doing, more
than in any other way, you will cheer the heart
of your fellow worker and friend in Christ.

People's peculiarities.

And what would we be without them?—As a
dinner without salt. And yet, one must possess
peculiarities only in a certain degree, and under
proper control, else character, like an over-
salted dinner, will be spoiled—utterly unpalatable
to the general taste.

And one of the most dangerous things is the
fostering of certain peculiarities; for while they
are not eccentricities, they may grow into ec-
centricities, just as failings and faults may
deepe into sin.

People's peculiarities are as varied in shape,
color, and shade as flowers in a kaleidoscope;
and mark us as distinctly as the clothes we wear,
the language we use, the house we live in. They
are the first things to show themselves in the
character. They excite our interest in the
individual, just as the sight of a crab's curiously-
moving claws will draw to us the creature.

As a general thing there is nothing so dear to
a man as his peculiarities. He has such faith
in them. They are a sort of comfort to him.
Nay, they are his darling; and he carries them
about with him wherever he goes; and when-
ever you meet him you will see them looking
out of his character, as a noodle's nose is thrust
beneath his mistress's arm. They may be of
the absurd, the noble, the touching, the dan-
ergous, or the troublesome, and work good or
evil according to the class they belong to.

They are things that must be looked to very
frequently and carefully, and whenever we find
that they are rendering us annoying, or making
us conspicuous, they must be treated sum-
mmarily, and without mercy.

The truth is, that we cannot possess a peculiar-
ity without in some degree affecting another,
either pleasantly or unpleasantly. We know a
lady whose usual practice, when walking, was
to look up for the interest of a tree growing for
orange or lemon peel, which, when found, she
immediately removed with the toe of her shoe
or the end of her parasol, in order to save peo-
ple from slipping, falling, and breaking their
neck or limbs. That was a noble peculiar-
ity; by it the person became a public benefac-
tress.

Another, actuated by the same good motives,
invariably removed stones and brickbats.

The first journey of any distance that we took
was in the care of a highly-educated and enter-
taining local of the old school. While in the
cars, with the restlessness of youth, we began to
fidget, when our feet came in contact with
something. A second movement caused a bun-
dle to roll forward, when lo! to our infinite sur-
prise and amusement, we discovered a number
of wax candles, with the restlessness of our travel-
ing companions, quickly removed them to a safer
place, explaining that she never could endure the light from
smoky lamps or common candles, which one was
always sure to find at small hotels and stopping-
places. The same person possessed peculiarity
of dress, manner, and speech as well; and while
she was beloved and honored by a large circle
of friends, strangers viewed her in rather an
amusing light.

Not long since, a good and useful lady lost a
situation which she would otherwise have ob-
tained, because of certain peculiarities of dress
and manner. She is so wedded to these that we
do not hesitate to say that only death will sep-
rate her from them.

It is both a delicate and a difficult matter to
convince one that he has unpleasant peculiari-
ties. He knows his neighbor or his friend or rel-
atives to parts of his shoe, with the restlessness of
youth, we bega.n to

The truth

The Society at Rockville, R. I., was re-orga-
nized in December, with the
model constitution and pledge. The list of act-
ive members numbers nine at present.

The P. Y. S. E. of Welton, Iowa, has lately
adopted the Model Constitution and Pledge,
with a few changes to meet the needs of the
Society. We hope to be able, under this con-
stitution, to do more and better work for the
Master. Nearly all our young people, and a few
others, belong to the Christian Endeavor Soci-
ety, and since it is the only one in the place it
is our earnest prayer that they may be

The Boston Sabbath Recorder is now
here, and Sabbath evening, December 10th, gave
the Society a short talk on the topic. He ex-
pects to remain a few weeks and hold meetings.

Several sleigh-loads of the Albion Endeav-
ors, together with their pastor and his wife,
went to visit the Rock River Endeavor meet-
ing, Sabbath evening, Dec. 17th. The Milton
College male quartet was also present and sung,
adding much to the meeting. The audience
were furnished with Gospel Hymns, No. 5, and
all made good use of them. During the evening
the Rev. Mr. Whitmore sang a solo, spoke a few
moments, and then conducted a most interesting
and profitable meeting, in which most present
participated. Though a cold night without it
was forgotten for the time on account of the
warmth of the meeting. They gave

A letter from Mrs. J. G. Burdick is just re-
c'd, thanking the Milton Endeavor Society
for a packet of sailor's Christmas letters, and the
"whatsoever Circle" of King's Daughters, for
sent of $5 sent to the Mission at the same
time.

A further report from Richburg, N. Y., in-
forms us that the Endeavor Society was organ-
vized June 11, 1902, and all have responded well
in the meeting, Sabbath afternoons. Although
the attendance is small a good feeling is, exhibited.
Society have come away to attend this cool,
and others have moved their homes elsewhere;
all are greatly missed. December 3d two were
in the roll, one active and one associate member.
The receipts of the late "num soc-
ial" were $8, which was applied to Rev. J. L.
Hoffinan's salary.

The Golden Rule can be procured in clubs of
ten or more, for $1 per copy; clergymen may
procure single copies at the same rate. We wish
the Endeavor Societies in all cities who could
get up clubs, and if Societies which have no
copy of the Golden Rule will send one dollar to
us at the expense of the New York Miss.
a copy will be sent to the Secretary for the use of the
Society. Next to the SABBATH RECORDER
you need this paper; it will help you to your
committees, prayer meetings, and all your Endeavor work.
You cannot afford to be
without it, and if any of our Societies are with-
nion, you are urged to send of a single copy for want of means the Per-
man Committee will gladly furnish them one at personal expense.
I

These

They revived

Besides public sacrifices, there were offerings of individual burnt offerings prescribed in Exodus 29:38, Leviticus 6:9-13. For the completion of the temple and its dedication, written in the second chapter gives the numbers of the various classes, and who also remembered the prosperous condition of the kingdom when nations were tributary to them, but now saw a strange state of things, with fearful oppression, and more than all, an inferior temple as to size and costliness, less of appurtenances, and the fact before them that the Ark and the Shechinah were not present with them. This sad contrast with former glory and divine favor caused them to weep with loud lamentations. But Haggai 2:5, foretold a glory for this house greater than the former. In this should the incompete God and Saviour be received. Many shouted aloud. Though in the respects referred to, this temple was inferior to the previous structure, the Israelites, and the younger Hebrews were joyous to the extreme. Ex. 23:15. "Could not discern," etc. Eastern people are noted for their various expressions of joy and sorrow. Loud wailings and excited shoutings were so mingled that those far off could not distinguish between them.

Stenograph Tocqueurs.—If new altars are to be built, put on the old foundations, if solid; if new forms of worship are essential or helpful, build them on old principles, and they will make worship a daily service. A very common building is a good place for Sabbath or other services, but when our homes are attractive and furnished, it would be shameful to leave the church work to be done to a disadvantage. Thanksgiving days ought to be filled with religious fervor, not with the noise and din that cause the heart and show loyalty to God are best pleasing in God's sight. Do not always compare the best of the past with the worst of the present.

CHRISTIAN ENDEAVOR TOPIC.

(Worship week beginning Jan. 26.)

The duty of every day is to cheerfully submit to the leadings of the Holy Spirit, and to take one step at a time where duty leads. We cannot go beyond the present. We need to do our part.

I do not wish to see Thy journey, or its length. I pastor, the King's work and Father's love. Each step will bring its strength.

Then step by step I onward go,
Not knowing where I'm going,
Trustings that I shall always have,
Light for just one step ahead.

We live for each other, to determine these steps, these duties. They are not difficult to find. The important question is, Are we doing duty now? Not one moment should pass without doing the work that is for this moment right, through with it. It may be, work or play, or study, none matter, begin at once and finish it up squarely; then take the next thing. Not a moment is to do between the two. Prompt people do much more with less trouble than dawdlers. Does it sometimes seem as though you were held up by an unknown duty that you do not know where or how to begin them? Well, the only secret about it is, take hold of the first one at hand, letting the rest fall into line, and set account the accounts. I have soothed so much in his life, replied, "My father taught me, when I had anything to do, to go and do it." That is the method, now, dear friends.

We have previously referred to review day as one occasion of special interest and profit, and of the various ways of conducting reviews. It will interest many readers to hear from schools reporting their review service.

HOW TO USE THE PEN.

Every time you are tempted to say an ungenerous word, or write an unkind line, or say a mean ungracious thing about anybody, just stop; keep twenty-five years of the black-board behind you. It may come back to you then. Let me tell you how I write mean letters and bitter editorials, my boy. Sometimes when a man has pitched into me and "cut me up rough," and I can't return him the compliment I would like to. I write a letter or an editorial that is to do the business. I write something that will drive sleep from his eyes and peace from his soul for six weeks. Oh, I do hold him over a slow fire and roast him! Gall and aqua fortis from my blistering pen. Then, I don't mail the letter, and don't print the editorial. There's always someone to carry it out. The vilest criminal is entitled to a little reprieve. I put the manuscript away in a drawer. Next week I send the fifteenth installment. And if you can read it over and say, "I don't know about this. There's a good deal of bludgeon and bowie-knife journalism in that." It's the over a day longer. The next day I read it again. I laugh, and say, "Pahau!" and I can feel my cheeks getting a little hot. The fact is, I am ashamed that I should ever say such a thing. Yes, and I can't help it, and I have half forgotten the article or letter that filled my soul with rage. I haven't hurt any one, but I have filled a place in the book of the dead. Twenty-four hours a day as usual, and I am all the happier. Try it, my boy. Put off your editorial work until then. And if you can't bear it, then you try to say them deliberately, you'll find that you have forgotten them, and ten years later, you'll be glad you said them. Be good natured, my boy. Be loving and gentle with the world, and you'll be amazed to see how clearly and tenderly the wronged, tired, vexed, harrassed old world loves you. —J. B. Burdette.
THE SABBATH RECORDER.

TRACT BOARD MEETING.

The Executive Board of the American Sabbath Society met in regular session in the Seventh-day Baptist church, Plainfield, N. J., on Sunday, Dec. 11, 1892, at 3 p. M. Trans. Potter, President, in the chair. There were eighteen members present, and three visitors.

Prayer was offered by Dr. A. H. Lewis. Minutes of last meeting were read.

The committee appointed to consider the work of the New York office, and make recommendations to the Board for the future work of the same, presented its report, which later in the meeting was referred to the committee appointed on editorship and publications.

The committee on arrangements for a Tract Depository in Chicago reported favorable prospects.

The committee on investigating the George Greenman bequest, reported having invested the balance ($500) of his bequest of $8,000 on first bond and mortgage at six percent interest. Correspondence from A. E. Bogers, G. B. Utter, E. H. Lewis, W. C. Daland, B. C. Davis, and E. M. Duan, was received in which they responded favorably to the proposition of the Board for contributed articles to the Recorder. Also letters from W. C. Daland, J. P. Mosher, L. E. Livermore, and L. A. Plates, the latter writing concerning the filling of the editor's chair for the balance of the Conference year from February 1st next.

By vote of the Board in view of the request of Dr. Plates that he be released from the editorship of the Recorder on Feb. 1, 1893, instead of the close of the present Conference year, as voted by former action of the Board, the request was granted.

On motion a committee, consisting of G. H. Babcock, L. E. Livermore and A. H. Lewis, was appointed to take into consideration the filling of the Editor's chair of the Sabbath Recorder to be made vacant on Feb. 1, 1893, and also to consider and make recommendations concerning the re-organization, if necessary, of all the publishing interests.

On motion J. G. Burdick was continued as agent in New York office for one month under present arrangement.

By vote J. D. Spicer was recommended as local agent for the Recorder for Plainfield, N. J., by A. C. Jackson, recommended at last meeting, being unable to serve.

The report of the Tract Depository for November was received and appeared in the last issue of the Recorder.

The Treasurer reported cash on hand $357 61 and bills due $892 83.

Bills were ordered paid.

On motion the President and Treasurer were authorized to arrange for securing funds for the payment of bills. Minutes read and approved. Board adjourned.

Anther L. Tithworth, Sec. Sec.

THE BIBLE GOD'S WORD.

There are many ways the true child of God has been presented to him whereby it becomes necessary for him to give that which is the truth as it relates to the Word of God. Not long since, in conversation with a church member, the following was expressed: "I don't take any interest in the prophecies, and especially Revelation. I cannot see any light in them, for the more I read the more I am puzzled; I don't believe they were ever intended for us." The query with us was, Who were they written for if not for us? Can it be possible that God our Father, and Christ our Teacher and Saviour would give the people a message that they could not understand? We cannot so believe. We believe the Bible to be the revealed will of God to man and that every word therein is placed there for God's glory and for our instruction. If we undertake to reject this word or any part thereof, we would bring ourselves under the sentence of Revelation 22: 19 — "And if any man shall take away from the words of the book of this prophecy, God shall cause his name to be blotted out of the book of life, and of the holy city, and from the things which are written in this book."

It is a serious thing to cast a slur upon, or speak lightly against, this precious Word. We do not think the person referred to intended to leave such an impression, but ought we not as Christians and believers in Christ to be careful how we speak about these things, knowing that for every idle word we must give an account; and also we must be careful how we read and understand. We cannot draw a line to divide this word, for every word was placed there in such a way that it forms a perfect chain to show us every phase of human life, and to point to the life to come. Man is a worshipping creature, he feels that there is a creative power to which he owes his existence. Where can we find in the whole world, the thought of God the Maker and Creator of all things? What do we find in the Bible? Of all the religions, isms, and sciences of the world, not one furnishes a single ray of light that will give man any hope or consolation in the hour of death. Therefore we cling to that Word, for in it we think, yes, we know, we have eternal life.

J. B. GOWEN.

Ogden, Utah, Dec. 6, 1892.

HOME NEWS.

New York.

FIRST AIDER.—On Sabbath, December 24th, the Rev. D. H. Davis, agent his last Sabbath with us before starting for his work in China, and preached an excellent sermon on the duty of the church to Foreign Missions, from the text, "Ye are the light of the world." — The Rev. B. C. Davis, pastor elect, is spending a short vacation at home. He announced that he would preach next Sabbath on "some lessons from the closing of the year."

LINCLOMEN CENTRE.—Three weeks ago we began a series of meetings in the Lincloken church under very discouraging circumstances. But the Lord has greatly blessed our efforts. The little church has been encouraged and strengthened, new members have returned to work for Christ and the church, and several young people have enlisted in the blessed service of our Master. Yesterday, 18th, after a very impressive sermon by Bro. Swinney, we had the pleasure of hearing into the fellowship of this church, six of these converts. Others are studying the Sabbath, baptism and church fellowship, and, we trust, will soon be with us, seeking to honor their Saviour by the upbuilding of his church. By invitation Eld. A. H. Loomis has been with us for several evenings, and has greatly encouraged us by his earnest preaching. Eld. A. W. Coon, although greatly interested, has not been able to attend the meetings often. Twice he has been present and exhibited with good effect. The attendance at these meetings has not been large, usually between twenty and thirty, but a remarkable feature is that nearly all non-professors who have attended more than two meetings have asked for prayers, and most of these have found peace in believing. We will continue the meetings on two or three evenings each week for a time. Remember us in your prayers.

December 19, 1892.

New York.

PLAINFIELD.—On the sixteenth of last month the Fourth Triennial Convention, which was also the thirty-fourth anniversary of the New Jersey Sunday-school Association, was held in Plainfield and a large number of delegates, and the sessions were of marked interest. One of the speakers was the Rev. Dr. Hurlbut, of this city. — The Rev. J. W. Richardson was installed pastor of the Park Avenue Baptist Church of Plainfield on November 17th, and the Rev. Chas. B. Herring the new pastor of the First Presbyterian Church, was installed on the 22d. Large audiences were present to greet those clergymen at both these services. Plainfield can now boast of at least three "rich" pastors—the Reverends Dr. Hurlbut, S. R. Ogden, and Richardson. The Plainfield Choral Society and the Philharmonic are again "on deck" for the season. The former, in which quite a number of our own singers are engaged, gave their opening concert on the 20th instant, and the latter on the 22d, both of which were large and delightful occasions. — The first anniversary of our Christian Endeavor Society was held on the 3d of this month, and was an occasion of unusual interest. A fuller report will undoubtedly soon appear in its proper place in the Recorder. — As these notes are being penned the several committees are busy with the preparation for our Christmas festivities.

December 23, 1892.

J. D. S.

SHALL THE EUROPEAN NATIONS REMAIN AT PEACE?

This question might imply that there is doubt as to the answer. Well, there is. It is always supposable that something will occur to precipitate the avalanche of war; something that may be present invisibly underworking, and whose presence some will come with the word of peoples as an unexpected Alpine slide has often been to Swiss huts and villages. But in addition to that chronic war cloud of fear, which cannot be explained or averted, and underneath which the civilized (?) world has nearly always been living as under an impending storm, there is an additional source of apprehension. This is found in the enormous standing armies, whose Katschek basa, the Austrian, on every hour of every day, lifted towards the revolving sun, as if threatening to thwart his beneficence and destroy the fruits of his seasons noble benefaction. We are reminded of this dark danger by reading the speech of the German Emperor to the Reichstag (Nov. 22d) the Reichstag in Berlin. The voice is that of peaceful Jacob, but it smells of war-time. While cherishing the hope that Germany will not be disturbed in her peaceful endeavor to promote her ideal economic interests, he nevertheless pleads for a larger and mightier military preparation, under the weight of which the world might avert the use of the military power of other European states imposes on us the serious—any imperative duty, to be prepared and equipped to defend our empire by thorough going measures. It is, of course, always to be regarded as possible for unity to be neglected the several countries are being fully prepared for universal war; and many grave thinkers have urged that such a preparation is the true prevention of war—an argument which is based on the belief that they who are fully able to resist such a coming catastrophe. But there is no force in the proposition, but not conviction. If indeed rulers were always animated by the purpose
to protect and foster the welfare of their subjects, there would be room for the pleasing idea that they would employ their armies solely for defense, not to threaten, nor to teach them upon this subject? Who has failed to be impressed with the soreness of effects following the presence in the sphere of morals as well as in the physical law? And what has in the past been a prolific cause for war? The existence of immense standing armies, which ambition, or pride, or the ambition and pride of upheld enkelidolatrous ideas has always been ready to move for territorial acquisition, or for hurling disaster upon a heretical people, can be taken from the world for avenging an imaginary insult which national glory demands shall be avenged at all risks. The world will stand by her army for more than a defense of boundaries is, first or last, almost irresistible, and in point of fact, has never for very many years stood by it. When a policeman's club hangs handy at the side of this officer of peace, he cannot help fingering it un­ safely until the moment arrives when he may safely whack the head of some real or supposed offender. This club is for defense, but its offense troubles of the kitchen, the cost and style of books but of people. To protect the neighbors; but to talk wisely, instructively, the neighbors; but to talk wisely, instructively, the neighbors; but to talk wisely, instructively, ... to the Hebrews? M. B. Kelly, Jr. This plea has to an end for all risks. What, then, are the right words: “Mind your health.” And he answered, “I have not troubled Israel; but thou, and thy father’s house, in that ye have forsaken the command­ments of the Lord, and ye have not hearkened unto Baalim.” A proper writing would have been this: The trouble is due to the young people, who were determined to have a dance in a ball where beer was sold, against which the pastor, in the discharge of his duty, protrayed.” Christ­ian Advocate. LIVE as long as you may, the first twenty years form the greater part of your life. They appear so while they are passing; they seem to have been so when we look back to them; and they are more room in the world in the years that succeed them. Take good care of the first twenty years of your life, and you may hope that the last twenty will take good care of you.

The literary beauty of the Bible has won it many admirers, but it is its divine authority which makes what it is. It demands belief and obedience, and not mere admiration.—United Presbyterian. 1. Introductory sermon. G. W. Burdick. The following is the programme: 2. What constitutes a true revival of religion in a church? M. B. Kelly, Jr. 3. What is the Revival of religion in a church? M. B. Kelly, Jr. 4. In our system of pastoring best adapted to the present wants of the church of Christ in the world? M. B. Kelly, Sr. 5. What is the design and general plan of the Epis­copal Church? M. B. Kelly, Sr. 6. What is our duty as reformers in regard to the use of tobacco by ministers and church members? H. D. West. 7. A conference on the question: “What can we do to carry on the interest and feeling in favor of the ‘God’s own wine’?” Led by J. T. Davis. 8. What is the way of advancing the cause of missions? M. B. Kelly, Sr. 9. How should our denominational stand in regard to placing the World’s Fair on a safe and beneficial basis? J. T. Davis. 10. What is the purpose of the Epis­copal Church? M. B. Kelly, Sr.
Hussa produced, in the ten years from 1881 to 1891, according to an article in the New York Mail and Express, of a avg. 257, 870, 8000 gallons of pure alcohol. That makes an average of 230,000 barrels of grain a year. The other alcoholic liquors produced would doubtless require as much more. The grains thus supplied for liquor would have been the famine in Russia that has bred the terrible pestilence now devastating Europe and threatening the whole world.

Novirr. The efforts of liquor dealers to the contrary, the Dakota farmers, despite their laws, have been almost entirely wiped out, many a moderate drinker has quit the habit, and above all, a host of young men and women have become sober and indications of a under three years’ influence of so called prohibition. The drink bill of the residents of the two Dakotas dropped off 25% the first year, and has been materially less ever since, and so no more made wherever than the saloon, brewers, keepers, and distillers.

The cigarette victim is a coming daily feature of the current news. It took the filthy little rolls longer than was expected to perfect their work, but they are now making a brave showing, which may be expected to be made as rapidly as the constitutions of the victims give way. It should not be forgotten by those contemplating this form of suicide that cigarettes owe much of their success to the direct effort to support them. Lower brands contain nothing worse than refuse tobacco and rubbish of various kinds, but they are soon succeeded by stronger, more highly flavored with opium, and the smoker becomes an opium fiend before he knows it. Consequently, if one must die of opium poisoning it is much more expedient, though not more desirable, to go in to it now or when it gives way. It should not be forgotten by those who are willing to give a few days’ time to the consideration of the Sabbath-keepers. This monster—called the most instigator of murder, a propagator of so much, and threaten ing the whole world.

The next Quarterly Meeting of the churches of Hebron, Huben Centre, and Shingle House, will be held at the church of Shingle House, Jan. 15, 1883. Rev. J. Kenyon will be present if his health permit. Rev. G. W. Burdick, M. B. Keily, and H. D. Clark have been invited.

C. E. Voorsanger, Clerk.

The Treasurer of the General Conference invites attention to page eight of the Minutes just published. Address, William G. Westford, Berlin, N. Y.

A CALL FOR VOLUNTEERS.—If there are any persons who are willing to give a few days’ time to the consideration of the Sabbath-keepers, will they please to signify the same by postal? Directed to Track Department, Room 100, Bible House, New York.

EMPLOYMENT BUREAU.—The Seventh-day Baptist Church, holds regular Sabbath services in the Boy’s Prayer-meeting Room throughout the 4th floor, “7711 C. A. Building, corner 4th Avenue and 23rd St.; entrance on 23rd St. Meeting for Bible study at 10:30 A.M., followed by prayer service, and at 12:30 noon, general invitation extended to anyone in the city over the Sabbath, to attend. Rev. J. T. Davis, Pastor, at 100, Bible House, New York City.

Amer. Sabbath Tract Society, Tract De­pository, Book Exchange, and Editorial Rooms of Sab­bath Literature, and Bible-school books a specialty. We can furnish single books at retail prices, post paid. Write for further information.

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FRIENDS and patrons of the American Sabbath Tract Society visiting New York City, are invited to call at the Society’s headquarters, Room 100, Bible House. Office hours from 9 A. M. to 4 P. M. Special appointment made if desired. Elevator, 8th St. entrance.

SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 98 Weybosset street, Bible-school at 2 o'clock, P. M., fol­lowed by prayer service. All are welcome to attend. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

The Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church block, corner of Clark and Washington Streets at 3:00 P. M., Sabbath-school following preaching service. The Mission Sabbath-school meets at 1:45 P. M. at Col. Clark’s Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor’s address: L. C. Randolph, 314 So. Wood St., and F. B. Peterson, 325 Monroe Ave.

The Seventh-day Baptist Church of Hornellsville, N. Y. holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 3:00 P. M. Sabbath-school following preaching service. General invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath.

T. J. Davis, Pastor.

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COUNCIL REPORTS.—Copies of the minutes and re­ports of the Seventh-day Baptist Council, held in Chicago, Oct. 23-25, 1880, bound in fine cloth, can be had, post free, by sending 75 cts. to this office. They are on sale nowhere else. No Seventh-day Baptist minis­ter’s library is complete without it. A copy should be in every home.

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