THE NEW LEAF.

By E. H. Utter.

“Ring out the old, ring in the new,
Ring, happy bells, across the snow;
The past is going let him go;
Ring out the false, ring in the true.”

The cry of the English laureate finds many responses on New Year’s Day. Behind is the old year, with all its failures and all its sorrows; before is the new year, bright with hopes and filled with promises. Blessings of the past are, of course, to come favorably to “I,” and, though, as the days pass, we may warned, yet let us not be critical of the new day. Shunning or committed, the record of the first day will be written; and the servant who hid his talents, will be reproved. The new page, written the record of a new year, is quite likely to contain some blemishes, you may be certain. The new page is filled with promises. Blessings of the past are, certainly not contraband to the new day. There lies the white page, the page of our lives, the page of the Advent of the first New Year’s Day. Behind such a day is with thought, and the opening or closing of the World’s Fair on Sundays. The servant who hid his talents, was reprimanded. The new page, written the record of the new year, is quite likely to contain some blemishes, you may be certain. The new page is filled with promises. Blessings of the past are, certainly not contraband to the new day.

No one but yourself can write upon your page. If the record is bad, it will be your own hand that makes it so. Friends may warn and willing hands may protest, but neither will avail against your work, if you are willing to write wrong. The record must stand. Friends may advise you in making your record, but the record is yours and yours only. The law of neither man nor God can make the record good except as you yield your will to it. If the page is to be free from blots and blemishes, you must keep it so.

The page cannot be left blank; it will be written upon. If left to chance, a twelve month hence it will be covered with lost opportunities. To do nothing is sometimes as bad as to do wrong. The servant who hid the talent and returned it to his Master unimproved, was the one who was reprimanded. The new page, when it becomes old, is to bear your record.

No erase can be made from the page. Once written the record is forever. Our moral equipment has no inverted stylus, nor is the surface of this new page of the plastic kind on which erasures can be made. The record must stand. If it is partly bad, a good entry may make the page brighter, but always, until the end of things, its beauty will be dimmed by the blot.

The page will be a record of little things, so small that they are done or omitted almost without thought. In this lies the greatest danger. If the record could only remain blank until some great opportunity offered itself, how gladly we would enter in those letters that opportunity improved. But no; the page is to have no display lines; it will be written in small letters, and will be a record of little duties, every-day affairs, done or left undone, little sins shunned or committed. Before the sun goes down on this New Year’s Day the record will be commenced.

May the record of 1893 be one of kind words and deeds, generous thoughts and acts, charitable criticisms and judgments. May the command to do unto others as we would that they should do unto us be gladly heard and willingly obeyed.

WORLD’S FAIR AND SUNDAY.

What interest have we as Seventh-day Baptists in the opening or closing of the World’s Fair on Sundays?

From the frequent articles in the Outlook one would think we have a vital interest. As an item of intelligent consideration it is certainly not contraband to the journalist. One may say with truth, in a certain sense, “it is not our business.” “Let the potter strive with the potters of the earth.” That our denomination do feel an interest in it is proven by the fact that at our recent Council, held in Chicago, a committee was appointed to frame a resolution thereupon. I would commend the report of that committee to us all together the wisest thing that we have yet said upon the subject. The spirit and language of that report is excellent. We ought to sympathize with those Christians, who in the interest of good order, morality and religion, desire the better observance of a weekly Sabbath. We regret that they do not observe, and recommend the observance of that day as the Sabbath which has the sanction of the word of God.

Again, we ought to desire that whatever is best for the city of Chicago and the country generally will be determined upon in the matter. Now if the Exposition be opened, will the railroad runs excursion trains on Sunday from a hundred miles outside of the city in every direction? Will the irreligious people be tempted to rush into the city, and thus make a holiday of a day that is generally regarded as a Sabbath? Will not this be detrimental to what is popularly called good morals? Where is the rest from labor in that day? Will the employers of employees who will be required to run these trains, and to run the Fair itself?

It is but fair to suppose that those who have made such a strenuous effort to have the Exposition closed on Sundays have done so in the interest of good order, morality and religion, and ought we as Seventh-day Baptists desire to see their purpose defeated however much we would like to see God’s Sabbath reinstated in lieu of Sunday? There is quite a temptation for Sabbath-keepers to take pleasure in seeing Sunday “decorated,” because of an undercurrent of feeling that all such desecration may lead people to ponder the reason why the day is held in such disregard, and thus have our cause come favorably to the front. In other words, we are tempted to take satisfaction in seeing the Sabbath broken down that the Bible Sabbath may be erected in its stead. As to the rightfulness of this feeling people may differ in opinion. I am inclined to think that the feeling is not altogether censurable. Of course as Seventh-day Baptists the inconvenience, to us, incident to the Fair being closed on Sundays, is a slight affair, although of some significance. The question of legislation in favor of Sunday hardly enters into the case, inasmuch as Congress has taken the action it has in view of the pressure brought to bear upon them by the political and noise that Congress has made, and especially the action of Congress does not decide the matters; it is for the commissioners of the Exposition to decide, and they are not a legislative body in the sense of making laws for the State. But it is quite probable that before this article appears in print, Congress will have so modified the conditions of their appropriation as to recommend that the Exposition be opened on Sunday to visitors, but the running of the machinery be stopped.

Take it all together, I really hope and expect that this will be the outcome of their deliberations, and that the commissioners will decide in accordance therewith.

EVANGELIZATION.

By the Rev. C. M. Rush.

No. 2.

CO-WORKERS WITH GOD.

We have presented the belief that evangelization and salvation is the present work of God, and it is also instrumentally the work of man. Paul says: “We are laborers together with God.” 1 Cor. 3:9. Every person born into the kingdom of God by the Holy Spirit is called of God to be a co-worker with him in the work of saving men from the dominion and ruin of sin. Every Christian is made a partner in the divine enterprise of salvation. He is a laborer, but he is also an open and responsible partner. Christian labor is not lost; the Great Head of the kingdom of God in the earth, is, as we have seen, theanthropic. So is the work of evangelization and salvation. It is a theanthropic work. It is to be accomplished by the union and co-operation of divine and human forces. The divine forces are causal, the human instrumental. The Christian is to work with God, Christ, and the Holy Spirit, and they in and through him. The disciple of Christ is to preach, teach, and exemplify the saving principles of redemption. His words, life, and character, if truly spiritual and Christlike, will have instrumental, saving power. Christ said to his disciples: “Ye are the salt of the earth.” Having received the salt of divine grace, and spiritual life, possessing its power they are to go forth to their fellowmen by their contact with them. As spiritual salt, Christians working with Christ and the Spirit of God, are to cleanse the world of evil and to preserve and nourish all good. Christ also said: “Ye are the light of the world.” His disciples having received the light of salvation and divine truth, it becomes their duty to bear it forth to light others who are in the darkness of sin and spiritual death into the light of the gospel and spiritual life. The Christian is the light-bearer of the world to conduct the light of salvation to lost men, to light the world to God, to Christ, and to heaven. Such are the duties, work and re—
MORAL OBIGATION TO GIVE THANKS.*

BY THE REV. B. A. WITTEM.

[Text: Psalm 107: 8, 9.] One of the grandest of the human heart is that of thankfulness, or grateful acknowledgment of favors bestowed. It is the development of this faculty of the human soul that makes society so desirable, and in fact is indispensable to that soul. Human society would lose one of its most fascinating charms, and be robbed of one of its brightest and most valuable jewels were this element of gratefulness for favors bestowed taken out of the human heart.

In our treatment of this question, we shall aim to work back to the very root of the question: viz., What is the mission of the church of Christ, and the Holy Spirit in the glorious work of salvation?

Every church of Christ, of whatever faith and order, is called to be a co-worker with God in the work of evangelization. Its first and chief high calling and honor is to be a co-worker with God, Christ, and the Holy Spirit in the glorious work of salvation!

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*Thanksgiving sermon preached at Albion, Wis., Nov. 24, 1892.
mingled with devotional services as means of representing their thanksgiving for the freedom and prosperity which the loving and allwise Father has bestowed upon them. In accordance with this custom we are, by the Chief Magistrate, commanded to render thanks to God for the same. We know that we may offer to God the homage and devotion of a grateful people.

II. The end sought by these thanksgiving occasions.

In all the earlier occasions there seems to be had in view, as the end or object sought, the setting up of the mind's prayer and spirit of rejoicing, and at the same time strengthening the love of country, and of reverence for the guardian god of that country in the hearts of the people. It is evident from ancient history that that tribe or nation was most united and Jewish race as a generation, for the duration of its subjects the most universal confidence in the power and wisdom of its god. As these festive occasions were of such a nature that the power, wisdom and works of the gods were recounted, we can readily see how they were powerful and compelling ties that depended on, seek to manifest its gratefulness for the favors and mercies received from the Supreme One.

In all the theologies of the world there is found the idea of man's duty to manifest gratefulness to God for the goodness shown. Various means are accomplished by this end, and it is believed it is a fact that every nation has these Thanksgiving occasions as a means to this end.

As we study respecting the Jewish feast of Tabernacles, we find that there were at least two ends had in view by its maintenance. These were, 1st, the keeping in remembrance God's great goodness in their deliverance from bondage and watchful kindness in their passage through the Red Sea and wandering in the wilderness. The God of heaven being the author of this great occasion, in that it was kept in accordance with the council called the pilgrimage, as a glimpse of its wisdom in the controlling and directing the affairs of men in such a way as to develop within them the religious faculties of their being. This development is manifest in the growing attachment to Jehovah seen in the treatment of the previous centuries since found in the United States of more than 1,255 for goodness in their deliverance from Egypt's bondage, and to God, for his everlasting kindness in their passage greater earnestness for the interest of the future. The Pilgrim, I think, must have had quite a realising sense of this as well as the goodness of God which was that they might return unto that earnest expression, "O that men would praise the Lord for his goodness and for his wonderful works toward us." We say to-day are permitted to know more of the goodness of God, if we will, than was David, for we have brought to our view the revelation of that goodness in the gift of his Son, Jesus Christ, and we have also the record of his hand-dealings with mankind during the centuries since his time, all of which should stir us to as much greater earnestness for the cause of truth as our opportunities for enlightenment are greater than was his. In all of God's work there is an order and a continual upward development; in bringing his people into his own country, for the small handful of 120 men who landed upon New England's rocky coast in 1620 have in a little more than two and one-half centuries increased to nearly or quite as many million, which would be an increase of population in the United States of more than 1,395 for every day since the landing of the Mayflower, and that is almost fabulous in its greatness.

The territory occupied by the inhabitants has increased from the few acres rudely cultivated in the eastern part of Massachusetts, to the foot of the Rocky Mountains on the west by the broad Pacific, and extends from the region of almost perpetual snow and ice of Alaska to the fields of perpetual summer in Florida, containing mines of untold wealth in all the various minerals and precious metals, and possessing one of the grandest and most perfect water systems in the world. Most of its fields are rich in the production of all kinds of produce, so much so, that it is able to furnish bread for the world; and it possesses a variety of climate making it (humanly speaking) im-

velopment and adopting those methods that bid fair to make us equal to all others in our systems of education. Financially, we are prosperous. Politically, we stand recognized by all nations so that our flag is respected and our representative men are honored in all places. We are presenting to the world, and but two things mar, to any consider-

able degree, our internal peace and tranquillity: Mormonism, which hangs like a mighty ulcer upon our body politic, destroying its purity, and sapping the very life blood of our nation; and the spirit of self-worship, of self-encroachment, that fountain of woes and desolation, that grave of lost hopes and dead ambitions, which has not only taken up its abode in this, or that isolated part of our country as an outlaw ostracized from the track, but which walks the highways of our legislative halls, has fastened itself upon the more public centres of our nation, yes, it makes its soul-destroying and withering influence felt within every home of this fair land.

The prosperity of our country is in no small measure due to the spirit of earnestness which God has bestowed on the church, and its religious life and devotional spirit is, in no less degree, the result of the seed planted in those early thanksgiving occasions.

III. What is the influence which these occasions have or should have upon the heart life of all people?

We believe in the treatment of the previous part of our subject incidently touched upon this question, showing how that, in the Pagan mind, they had a degrading influence, in that they were a means of sensuous nature and led to debauchery and to a love of crime, and stirred up a thirst for blood and desire for revenge, a thirst for human sacrifices and for molestations of reveling. But in none have we the influence not free and pure from the dross of Phariseism, as in the life of the pilgrim and early fathers of this country. We do not believe the chief end of Thanksgiving day to be found in the feast that we from God's bountiful store are able to prepare for ourselves and friends; nor is it literally to go to the house of God and sit in our accustomed places during the service of the day; no, it is none of this, but an interest of much service to come to the day with a spirit of devotional duty, with very much the same reverence with which we should enter upon the Sabbath and engage in its services. Upon the Sabbath God requires of us to turn our minds from the business of life and dwell in meditation upon his goodness, mercy and other attributes. Are we not as truly required to give the day set apart for Thanksgiving to meditation upon the benefits which God has bestowed upon us?

Suppose there was among the rugged cliffs or bluffs upon one part of my farm a rich vein of silver or gold, and suppose it was good save as it was forth put and transformed into that which has a recognized value? There are hid in the bowels of the earth vast fields of coal, yet it is as unvalued as so much stone save as it is placed under favorable conditions in which the carbon of which it is mostly composed, can be emitted in the form of heat; then its value can scarcely be computed as a necessity for the comfort of mankind. An engine of majestic proportions is placed upon the track, all the machinery in perfect order, by its side is a tank charged with water ready to be turned into steam, and yet they are, while in this condition, worthless as a motor; but let the water be placed in the boiler and the coal within the furnace lighted, and the conditions have been supplied which make all three of the articles mentioned a
source of value, for the coal, burning, furnishes the heat necessary to convert the water into steam, which, by means of its expansion, gives to the engine, otherwise lifeless, the appearance of life, as it moves along with its heavy load of freight. But what has changed that lifeless mass into living power? Not the energy, but the evolving of the energies pent up in the coal and water, energies which must ever have remained inactive had not the proper conditions been supplied for the transformation. As it is with these, so it is with men. God bestows upon his children such energies as will enable them to make a higher development, or make us the worse for their bestowment. He surrounds us with the comforts of life, but of what value are they, if we neglect them, or use them for sensual gratifications? We are vessels in which these workings of God may and should be so transformed as to become the most helpful possible to our hearts and to the world. The social, political and educational advantages which we enjoy must be used and transformed into that higher development which shall bring us nearer to our great teacher if we would know their value. The bottines which are one-to-day contain latent energies, which, when transformed into physical and mental strength, if rightly used, may become in us activities for good. The coffee, which in the form of dust may be the cause of many deaths borne to us so lately, may be the cause of many beautiful views of God's providence, and so many foretastes of heaven, that we lose more rich and wondrous things than we can afford to lost, and that we may come to see as truly, and to feel as truly, the true value of life, not in the facts, but in the thoughts and spiritual values of the truths we receive into ourselves and assimilate to our spirit life the blessings, the religious opportunities afforded us from God.

Then let us seek by the mercies of God, to rise into this higher view of Thanksgiving day with all its opportunities for growth, that we may thereby draw nearer to God and become instruments in lifting the world heavenward.

-WATCH.

Some bellies require to be run very often. As there is constant danger from certain quarters, so there must be constant warnings. When a steamship leaves London, it respectfully requests all its passengers to take seat and change their clothes, that in case of collision they may be thrown into the water, or otherwise the engines must be stopped, and the ship may be thrown off her course. So it must be with our thoughts. It is the bestowing of us all to God that we may all be transformed and used for the purposes of God, to the glory of God.

Some passengers are not content to change clothes. They have no intention of being thrown into the water. They are content to weather the collision with a brave heart. They are content to have the ship go down on them. They do not wish to be saved at any price, but they wish to die with honor to the Lord. They wish to be used.
it appeared to me that the writer had entirely ignored the only point of real importance in the discussion.

The Sabbath is an institution which belongs solely to the Christian theology. Those who do not believe in this theology make no reference to it. Our government does not give to one part of the people the authority to compel others to observe the ceremonies of that re

The principle of freedom and equal rights upon which our government has been founded has been defined thus: Every individual may not according to his own judge

The Bishop points out, the American reverence for a day of rest may be marked by keeping the Exposition Buildings closed. Now, it would be better to write a petition than to use personal letters. These are not the methods of those conducting the petitioning business. The following, which recently appeared in the Christian Statesman, under the head, "The New Method of Petitioning," will be its own explanation:

The old method of petitioning by miscellaneous signatures, obtained hastily at the door and on the street, is not only slower, but more likely to result in mistakes than the new method, by deliberate vote, petition, and discussion, in citizens' meetings, labor lodges and church basins. These endorsements of organizations also show, by the names of the organization, just what sort of people are favoring the movement. The signatures are the best of all petitions. Fifty letters would have a far greater influence than the vote or sign

By this "new method" of obtaining signatures a convention of a few hundred delegates may sign a petition for hundreds of thousands of people in a few moment's time! It was by this "new method" that the clearly ex

This title includes whatever touches either the Sabbath or Sunday; a broad view of the world as a whole finds it safe to say that interest in the question is much greater than at any time before, within this century. That statement fails far below the facts. While the political and business features of the Sunday question are just now especially prominent the cause of Sabbath interest is also rising. The cum

On Bishop Potter's "Forum" article, some time since, Harper's Weekly, opines this convention:

"The last and strongest word that has been spoken in behalf of keeping the World's Fair open on Sunday, for at least part of the day, is by Bishop Potter, who is always a leader, and has the enlightenment of all question of public interest.

In an article published in the current number of the Forum, the Bishop discusses the problem from the point of view of a leader in the American church. He recognizes the strong hold which is maintained upon the people of this country not only by the Christian churches, but by the public press. Most of the rest, a hold which was clearly illustrated in a striking manner by the recent Convention of the Society of Christian Endeavor.

It is comparatively easy to show that the Sunday of our traditions is very far from being the Sunday of primitive Christianity. He is against the history of the day as it was observed by the first members of the Christian church; but the problem presented to those of us who are of the World's Fair is quite different from this. To them the question is one of right or wrong, and not only whether the admission of the closing clause is against the public interest but the right or wrong, but whether or not, it would offend against the proper prejudices and instincts of the vast majority of Americans, and against not only all labor but all rec

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If Congress shall repeat its former action concerning the World's Fair, there is no doubt but that Sabbath will be increased as an immediate result; this, not only the opening or closing of the Fair on Sunday is vital to the real Sabbath question, but because the friends of Sunday have staked so much upon that one item. The only hope for any real good, in the future, is in the reaction which is sure to come. Men will be taught sometimes the utter futility of any appeal except to religious conscience and the word of God. If the experience of these years does burn that fact into the hearts of those who have been opened thereby, for an appeal to the Bible, his will lead to true Sabbath reform.

The Christian Statesman for Dec. 24, 1892, goes forth to "fourty thousand ministers of all denominations," as a "marked copy," the only leap in the war for the Sabbath for the Lord's-day. It is signed by W. H. McMillan, President Pennsylvania Sabbath Assoc.

The Union Signal of Dec. 22nd contains advice for Mrs. Bedachem, a new "Manual of Sab

The Seventh-day Adventists are preparing to circulate a large amount of "Religious Liberty" literature in connection with the American Sem

The extent of the petition movement in favor of opening the Fair on Sunday is not yet determined, but it is safe to say that interest in the question is much greater than at any time before, within this century. That statement fails far below the facts. While the political and business features of the Sunday question are just now especially prominent the cause of Sabbath interest is also rising. The cum

Never was any one so exalted as our Saviour, and never did any one make such a use of his exaltation. He shrouded it in the deep veil of humanity; he concealed it from the view of the world. None but the piercing eye of faith, illuminated by the Spirit of God, could behold it. —Robert Hall.

Evel, once manfully fronted, ceases to be evil; there is generous battle-hope in place of dead, passive misery; the evil itself has become a kind of good. —T. Carlyle.
DEEPENING THE SPIRITUAL LIFE OF THE CHURCH.

This subject may be treated theoretically and practically.

Theoretically. - I. All life is derivative and in its inception is at least dependent. Though men may have tried very hard to discover something like "spontaneous generation" they have failed and always will fail. In spiritual life, which is higher than animal life, the dependence never ceases. Jesus says, "Apart from me ye can do nothing." In the spiritual sphere our life all flows from union with Christ, and is vigorous and effectual just in proportion to the intimacy and constancy of this union. "Abide in me and I in you." A double union is thus spoken of, structural and vital. This union is always essential, not only to activity but to life itself.

2. Life is maintained by a flux and re-flux, a spiritual birth and returning, an imparting and a reaction. So is it in our spiritual life. The words of Christ brought into contact by the Holy Spirit with our minds and hearts quicken us and we respond in prayer and thanksgiving to God. God speaks to us and we speak to God. Whatever checks the inflow of our lives checks the manifestation and outflow of our lives.

3. Life is manifested by imparting life. The branch receives life from the trunk and imparts life to the leaf, flower and fruit. If it fails to impart life it proves that its own life is impotent and must soon cease. The branch that fails to leaf and flower one year will be unable to do so the next. Life is maintained only by activity in imparting life. The parallel holds good with regard to spiritual life. "He that abideth in me and I in him is the same beareth much fruit."

Practically. - I. I suppose there is no missionary who does not feel that the spiritual life of the Chinese Christians needs deepening. The Chinese are not naturally a spiritually minded people. They are of the earth, earthy. We may discover so much as to how they consider their hereditary tendencies, their early bias and their daily environment, it is not strange that their spiritual life is at a low ebb. I do not mean to assert this of all for we have many bright specimens of earnest Christians, but many are only babes in Christ. There is much need of Spirit-life. The spiritual life is spiritual desire, but it needs quickening; there is spiritual aspiration, but it needs encouraging; there are spiritual purposes, but they need strengthening.

2. How can we best deepen the spiritual life of the Chinese Christians? First, by doing all in our power to admit only true converts, regenerated men, into the fellowship of the Church. The spiritual life of the members is effected by the spiritual life of the church as a body. We may as well expect a man to bear fruit in an aquarium as in a seed-box. Second, we must stifle the poisonous germ currents and to continue in good health, so as to hope that our Christians will exhibit a vigorous spiritual life if the majority or a large minority of their fellow members are unconverted. Spiritual life is a reality; a change of heart is a fact; regeneration is a truth. True faith produces an actual change, not only in our relation to God but a moral change in the soul. "Purifying the heart by faith" is the language of the word. Spiritual life must exist before it can be deepened. In order there must be seen deepening spirituality in the church be careful to admit only those who evince a true, living faith in Christ and a determination to obey and imitate him.

Again, in order to deepen the spirituality of our members we must cultivate their conceptions. True spirituality cannot exist without an enlightened conscience. Paul "lived in all good conscience" when he was perceiving the "church," but his conscience was not enlightened; nor was he a spiritually minded man when he "breasted out threatenings against the minister." The influence of the Chinese classics, the customs of Chinese etiquette, the deceit of the market-places, the whole atmosphere with which the Chinese are surrounded, is calculated to dull the conscience. We can quicken men's consciences only by quickening their hearts. In order that our ministers may lead men to their duty to their fellowmen we must lead them to their duty to God. It is not without significance that the first table of the law precedes the second. To invert the order would be to injure the significance of the Decalogue and to render God's commands into "essentials" and "non-essentials," to adapt the commands of God to man's conception, to change the ordinances and tone down the demands of Christ under the plea of "accommodating Christianity to China," such as substituting face washing for baptism, and tea for wine in the Lord's Supper, all tend to dull and debase the conscience. Oue is not to judge another, but he is not to stilte his own conscience. The enlightened, sensitive conscience is vital for the life of the church. The influence of the Holy Spirit leaves his impression when he abides into our hearts. Unless the conscience is tender no real spirituality can exist.

In the next place, in order that our converts may be deepened in spirituality, they must have knowledge. We are only deeply spiritual as we have a deep knowledge of God. The Holy Spirit imparts the knowledge by the use of the word of truth which he has inspired. "Sanctify them through thy truth," says the Master. "Thy word is truth."

Another important point in promoting spiritual life is the variety of the devotional spirit. The natural Chinese character seems to lack this. But the Holy Spirit can kindle the flame of devotion in their hearts, and, as many of you know, does kindle it in some of them. Might we not promote their spirituality by frequently expounding to them the law and gospel of the first and other devotional portions of the Scriptures?

Finally, if we would deepen the spirituality of our converts, we must ourselves set them an example of deep spirituality. This is the main point to which we must give attention and it is here that we can best make our influence felt. The fact that the Christian Church, especially in religious teaching, is effected more by the character of the teacher than by the doctrines taught. If this be so of the transcendent importance it is that we ourselves be deeply imbued with spirituality, if we would deepen the spiritual life of this people.

It has been said, "we want to get possession of the power and use it. God wants the power to get possession of us and use us. If we give ourselves to the power to rule in us, the power will give itself to us to rule through us. If we assist in building up and holding to the power in our inner life is the one condition of our being clothed with it." - The Rev. R. H. Graves.

The Reality of Faith.

We are in the early beginnings of a Christian Church. The problem of God is breaking upon the hilltops of faith, and breaking the social horizon, and piercing the gloom which marks the long and heavy burthen of the valleys of toil. There is a feeling abroad in the world, daily deepening into an impatient consciousness that the Church is pressing upon a Christian Church the key of love that can unlock the problems of society. The prophetic hearts of Christ, of his broken with and without which could find no response in rationalistic orthodoxy, are turning now to the living Church of the gospel of the kingdom of God, with his teaching in their rich touch of his sympathy. The race is grasping a thought of redemption which means righteousness and peace, justice and brotherhood, and the bearing of the burdens of the weak by the strong. Without the temple wait the multitudes eager to crown the slain Christ whom the Pharisees may say in cast out and follow him even unto death in the victory of faith that overcometh the world.

When I meet the sin of the world in its most rampant form, when I marvel at the blind and growing faith in money as the solvent of earth's life; when I speak to the deaf ears of religion and the most distant devotions whistles and opera houses for progress, and towering temples of trade and palaces of domes and towers for national defense, I see the smiling indifference of the fashionable few who cluster about the splendid churches, while the great unnumbered peoples, daily growing in numbers and poverty and vice, are asking fateful questions about right and wrong which the Church does not answer; when I see the Al- lives of them gathered together in the church in the heavens to let loose upon the strongholds of materialism - then a strong agony cries to the Church from the bosom of God. They ever so poor and ignorant, sinful and obscure, let me clasp hands, O God, with men who discern the signs of the times, who see the beckoning stars of promise, who hear something of what thou art saying to this material loving age, who rejoice in these things: let me share to the sorrow and glory of fulfilling thy righteousness!

Up and down the world of strife and work the Christian of judgment is moving, and in close and careful observation he does believe that the Church of God may yet be done on earth as it is in heaven. He calls for men who are willing to endure the loss of home and fortune, to the fight that they may work with God for the creation of a Christian society and a heavenly civilization.

This attention to the development of the spiritual life of the Church can be speedily accomplished if men
who profess the gospel would take the mission of it. He found the market on a gospel foundation as a serious and practical mission. It is a sheer want of faith that keeps this sublime work from being done in the name of the Lord Jesus.

If the Christian business men of our day who know the condition of the coming day of work and the command to our Lord would take it as the purpose of their lives to make all their business relations a revelation of the gospel dealing with their fellowmen according to the gospel rule of doing to others as if they themselves were the others; if they would take hold of this great determination to Christianize the business men of the world, and make brothers of men, with the equally strong determination never to let their gifts and prayers be wasted, then they could bring in the divinest era—known to history. If there were a thousand souls ready to fling themselves like Abraham, upon the tides of their divinest work, the pen might glance out like Abraham upon the tides of their divinest work, the pen might glance out like Abraham, upon the tides of their divinest work, the pen might glance out like Abraham, upon the tides of their divinest work.

Mrs. Wilbor had been deputed to write this letter partly because she was the secretary of the society and partly because she possessed the pen of a ready writer, and every one knew that the letter would be well written if she undertook it. This was the "duty" letter which she placed first upon her list to be answered.

It was an eminently suitable letter which she glanced over with a pleasant sense of self-satisfaction at the close of half an hour. It assured the missionary that although a stranger and in a far-away land she was held in remembrance by the work for her sake, and that this letter was written in the name of all as a little token of their remembrance. She was assured that their prayers and interest were with her, that it was a gratification to know that she was being blessed in her work and that it stimulated those at home to renewed efforts to know that their gifts and prayers were not unavailing. All this and a good deal more in the same strain was carefully spread out over three and a half sheets of heavy, medium-sized note paper, and was concluded with a farewell that would have answered very well for a pastoral benediction. It was quite a pleasure to have successfully completed that task, and then Mrs. Wilbor took some sheets of thin ocean paper, and sealing herself with her writing-pen in the lower part of the pretty bay window, which was conservatory as well, she began a letter to a dear friend in California, to whom she had not written for some weeks.

She gave her a "mental kodak," as she playfully termed it, of the sitting-room, which had been newly papered and furnished since her friend's last visit East, and the description was in Mrs. Wilbor's brightest veil. She told about baby Robbie's cute ways, the tooth that troubled two, and the little witch with her blue eyes and golden curls, and then the merry vein changed to a tender, serious one as she wrote how Frank, her oldest boy, had united with the church at the last communion and was trying so hard, in his boyish way, to be good.

It was a long letter—sixteen pages closely filled—and one which she knew would delight her friend. She had just slipped it into its envelope when she received the "Ma-ma!" call and she left her writing to help him out of some baby difficulty. By the time she was at liberty again, the clock struck five and she realized that her afternoon had taken wings while she was absorbed with her long letter and she would not have time to accomplish all that she had planned. Directing the two letters she put them aside to be dispatched to the post office, and began her preparations for supper.

It was several weeks afterward, so long, in fact, that she had written about all the letters, except to wonder now and then why her friend did not write, when two letters were brought to her from the office.

One was in the familiar writing of her friend and the other bore a foreign post-mark. Mrs. Wilbor opened the letter from her friend first, and greatly to her surprise, an enclosure in her own hand-writing dropped out. Picking it up and opening it she found that it was the letter she had written to the missionary. At once she understood matters. She had misdirected the letter! She intended it for the boy, and she had written for her friend's eyes to the missionary. For an instant she wondered how she could possibly have made the mistake when one letter was so much longer than the other, and then she remembered that her letter to her friend had been written upon such thin paper that it was not thicker when it was folded than the single sheet of heavier paper.

"My dear Clar-," her friend's letter began, "I have been too ill for several weeks to have my correspondence carried on. But one of the doctors was allowed to sit up was to open the letter with your dear writing on the envelope. Imagine my disappointment when I found this endorsement. My dear friend, I hope I can do something for you in the near future. I meant to write before how a missionary is beyond the pale of all human interest and sympathies. I realized more of what missionaries have to do now that I have been ill. But I feel if missionaries are not a little human kindness, how they wouldn't like to be treated as if they have ideas in common with the rest of the world. Well, suppose you don't do anything for me, but do something for yourself. You are one, but deliver me from such a letter, say I most lovingly. Yours affectionately.

Mrs. Wilbor's brother, Henry Wilbor, sent her a letter, "I wonder if you expect me to write the same kind of a letter to a missionary that I would to her," solicited Mrs. Wilbor as she opened the other letter.

"My dear Mrs. Wilbor," the letter read, "I wonder if you forgive me for not writing more often. I was not meant for me. Perhaps if I tell you how much it is to me you will let me have it. Now, I must explain, that from what you have written I wish you to think that I ever want to turn back; having put my hand to the plow, I love my work. I feel honored that God will accept that which I dis- here in the harness, in this dear land of my adoption, and yet sometimes I do feel homesick for the home land and for the dear home face. I have a sense of the for- gotten sometimes and feel alone in this land of stran- gers. Since I came to this post, my father, mother, and two sisters have all been taken, so I have no one to hold my hand in the time of need. I know my friend has graduated to become as beloved and near as it is possible, and sometimes to think that I have no place in any home circle, no dear ones to remember in my prayers or to pray especially for a dear, personal friend. My letters from the home land are principally from those who are interested in missionary work, and naturally are full of nothing else, and so, sometimes, being very weak and human, I just long for a chatty, nervous letter, just such a letter as your was. I couldn't help reading it any more than a hungry child could help scratching at a piece of bread as it lay and, to me, writing is just as precious a bit of bread. I can shut my eyes when I am tired and picture your home and your little ones as clearly as if I had seen them; and I would gladly try my hand at any window writing, with Dickie scattering down the seeds from his cage, and Robbie trotting about the room. I know your own cherished children, with their permission to love them and to have them to pray for, as if I had really a little share in your happy home life. Your letter was so real that I can see baby baby Rob- bie, sweet little Mamie, and noble Frank whenever I think of your home. May I have this letter, dear friend? I will send it back to you if you wish, but I will be so grateful if you will write that you forgive me and that you have it for my own, to read when I am tired and discouraged and feel forgotten. Yours very sincerely, Helen North.

A mist of tears blurred the letter. So this loving, brave, unselfish woman, who was so heart hungry sometimes for a little bit of affection, had written her formal exhortation to renewed efforts, with an idea that her letter could possibly be a real letter. She read it over in different stand-point now and she was glad that it had never been sent to its destination. Before the week had passed she wrote a real letter, just such a letter as she would write to her friend. She never realized how her interests and human affections as she has her- self, was on its way across the ocean. It was a müssen of writing, something was better than nothing. She was mutually helpful and delightful, and now and then a bright story or a tempting message went with her letters. And a salt of tears sometimes; And Mrs. Wilbor was always glad that she had made that mistake, or shall we call it a real mistake? Was it not more fitting that the happenings which are overlooked by loving Father for the best good of his children?—Woman's Work for Woman.
A letter from Brother Van der Steur brings the welcome information of his safe arrival on the field of his missionary labors among the Dutch soldiers in India; also, that he has learned that the majority of the forces, who promised him all the protection and help in his power to bestow. Bro. Van der Steur, at the time of writing, in the latter part of October, had held several services among the soldiers some of whom had expressed their approbation in very strong terms of gratitude. He had spoken to a large congregation of natives, through an interpreter. Thus is opened the door of usefulness to this earnest self-sacrificing brother. Thus does God work with those whose hearts are set on work for him.

Bishop Potter, of New York, laid the corner stone of the first Protestant cathedral in the United States, in that city last week, with imposing ceremonies. The place for this magnificent building has been a long time maturing, but now bids fair to be realized. The site is in the newer part of the city, and the foundations are laid upon the native rocks of the Manhattan Island, to which the corner stone, with its historic treasures, is now firmly cemented. It has been decreed by the Daughters of St. John the Divine, is located upon the ground occupied, up to this time by the St. John's Hospital, and the ceremonies of the laying of the corner stone were held upon St. John's Day. Bishop Doane, of Albany, gave the address, and the entire service is described as a most impressive one, marking a brilliant incident in the history of the Protestant Episcopal Church of America.

The New York Presbytery has appointed Prov. Briggs on the congregation of the Waterford church against him. Unless the newspaper reporters of the decision, which was reached last Friday, have considerably mixed the facts in the case, it looks as though the Presbytery had set itself the task of deciding that Mr. Briggs does not teach what he not only does openly teach, but what he openly maintains as the true teaching. For example, "on the fifth charge, accusing Prov. Briggs with teaching that Isaiah did not write many of the chapters of the books bearing his name," the Presbytery voted, 70 to 49, that Briggs was not guilty. So, he does not teach what he not only does openly teach, but what he openly maintains as the true teaching.

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The publishers of the Recorder reluctantly, but imperatively, have been compelled to take the step, already announced, toward adopting a custom of "advance payment" only. For many years past the Recorder has absorbed all the revenue from its stock of news, and more than made the exact balance carried on at the office, in publishing the Outlook and other periodicals. It would have been bankrupt long ago but for this fact. The debtor balance against the Recorder on the 31st of Dec., 1892, was $4,726 66. Had the accounts been settled at the close of each year since the Society began to publish the Recorder, the debtor balance would not be less than $10,000 to-day. Under these circumstances a "halt" must be called. The publishers are anxious that every Seventh-Day Baptist family should subscribe to the Recorder, and renew subscriptions; and they do not feel at liberty to go on piling up a debt, which will soon demand the sale of the entire "printing house plant" to liquidate it. This first number of 1893 is sent to all who are in arrears, to further assure them that the publication is most urgently needed, and then to prevail on each subscriber, but that an unavoidable necessity forbids them to do less than they have determined to do. They sincerely hope that these facts will be given such careful consideration that the arrangements will be brought up, and that the Recorder will be received as a welcome visitor and helper in each home.

Among the deaths chronicled in the closing days of 1892, we noticed that of Orange Judd, of Chicago. Mr. Judd was a native of New York State. He graduated at the Wesleyan University in 1847, taught for three years, and then took a special course in "Agricultural Chemistry" at Yale College. From this he became editor, and later the publisher, as well, of the American Agriculturist; he was agricultural editor of the New York Times, for several years, and was the organizer and principal owner and manager of the publishing company bearing his name. While in New York he was president of the principal railroad corporation of Long Island, and did much toward developing the entire system of railroads in the Island. During the war he was on the San Francisco Railroad, Gettysburg and then with the Army of the Potomac from the Rapidan to Petersburg. For the past eight years he has been the head of the Orange Judd Farmer Company in Chicago. In the days of his prosperity Mr. Judd was liberal in the use of his income for religious and other benevolent objects. In 1870 he gave $100,000 to found an Agricultural Hall at his alma mater, the Wesleyan University, and at various times he contributed largely to the building of churches and chapels, and to other philanthropic objects. This liberality gave him a time when values were greatly inflated brought him into some financial embarrassments from which he never wholly recovered; but he had the satisfaction of knowing that his money had gone where it had been laid up for permanent use, yielding a thousand fold in good influences which should save souls and train men for usefulness through generations yet unborn. He did much in the way of the introduction of new varieties of farm products, and improvement in the mode of their cultivation, yielding a thousand fold in good influences which should save souls and train men for usefulness through generations yet unborn.

At all events, in 1892 he arranged and published, on a little leaflet, a year's studies in the Acts of the Apostles. At the request of the writer of this paragraph, this list of lessons was printed in the Sabbath Recorder and some of them read at the schools used it. A year or two later the "Berean Lesson System" began to come into notice, and a little while thereafter the "International" plan of lesson selections was adopted, and the thought which Mr. Judd embodied in his modest leaflet, the thought of a system of lessons which would use the letters of the Bible in a given time, is the fundamental thought of the whole "International System."

**HOW SHALL WE SLAY THIS GIANT?**

In "Hints on how to lead a meeting," an article in the Recorder of December 1st, it is thereon a Christian duty in the matter is very good in theory; but when we come to practice many of us do not know how to carry it out. In nearly, if not in every prayer-meeting there are one or more "cranks," and they usually feel like talking. Must the leader, as soon as experience has taught his finger at him and say, "Here, sir, you sit down!" or "We do not need your assistance?" If such an action on the part of the leader should take place (which, of course, is absurd), the ones from whom we do wish to hear would be frightened into silence, and the one which would follow would come from the leader. The meeting would be a failure, for every one of experience in such matters knows that if there is anything which tends to kill the interest in a prayer and conference meeting, it is for the leader to occupy too much time.

We might prevent the "crank" from speaking, by calling upon everyone else in the room personally. But this would not seem right, for the "crank," undoubtedly, needs to "free his mind" as well as any one. To deny any one the privilege of speaking at such a time, would be contrary to our very principles. Is it not salvation for all, and is not salvation obtained by the Christian by doing what he believes to be his duty at all times? Suppose the "crank" should believe it to be his duty to say such a thing in a prayer meeting, and that we do not deport him of the privilege? Does it not become us rather to sit quietly and listen to what the "crank" has to say than to prevent him from speaking?

Suppose we do not enjoy what he says, and that he seems to put a damper on the meeting, is thereon a Christian duty in the matter? We know that he enjoys it, and is made better by it. Should we not permit him to have his say, and then try with all the force at our command to awaken the lost interest?

If only there were no "cranks" our meetings oftentimes would be more entertaining. But since there are, How shall we handle them? **Evangelist.**

**WASHINGTON LETTER.**

From our Regular Correspondent.

WASHINGTON, D. C., December 30, 1892.

Great Britain is building a fleet of so-called revenue cutters for service on the great lakes. The first two, which were reached late in the autumn of 1891 and others are under way and some of them near completion. They are provided with a ram bow and an arrangement of bunks to protect the machinery from shot. The hulls are constructed to admit the mounting of fourteen-pound Martin-Nordenfeldt guns. A navy officer says: "It will be at once apparent that either the Constable, Petrel, or Curlew is simply more than a match for our combined lake force, which consists of the revenue cutters Perry, Johnson and Fessenden, with the old Michigan—the only naval vessel allowed on the Great lakes. To date the ships used it. A year or two later the "Berean Lesson System" began to come into notice, and a little while thereafter the "International" plan of lesson selections was adopted, and the thought which Mr. Judd embodied in his modest leaflet, the thought of a system of lessons which would use the letters of the Bible in a given time, is the fundamental thought of the whole "International System."

Since the treaty of 1817 the question of its proper observation has been often discussed diplomatically, Great Britain being the complainant generally. British minister Pickering and Calhoun suggested in 1844 that the Michigan on one side and the Cherokee and Mobaw on the other were too warlike under the treaty. The Michigan" was built at Pittsburg and carried in pieces to Lake Erie. Ten or twelve years later Lord Napier and Lewis Cass talked back at each other over an "American armed vessel that lies on the Detroit River and makes frequent incursions into the lakes." In 1855 complaint was made of six armed U. S. revenue cutters. In 1861 Seward pacified Napier on the subject of the Michigan. In 1864 the revenue cutters were again the subject of official correspondence and Seward gave six months' notice of abrogation of the treaty which Lord Lyon "viewed with alarm." The notice was withdrawn by Seward. To-day we are in the condition of the citizen who does not care to carry a gun unless his neighbor thinks of picking up a brick, who lives next door to a chap that always has a gun behind his door, a revolver at each hip and a knife in his boot. Great Britain could take possession of our entire lake coast line in a few hours. She apparently won't want it, and all the talk after this would not look well and there is no reason why we should not speak to her civilly and avoid a quarrel.

John M. Loyd, who rented Mrs. Surratt's tavern at Surrattsville, in 1864, and who was a close witness against the Lincoln murder conspirators died in this city last week. His testimony told fearfully against Mrs. Surratt though he always maintained her innocence of the plot to murder. Monday before the assassination Loyd met Mrs. Surratt who told him that the weapons concealed by John H. Surratt and others would be wanted soon. On the fatal night Booth and Herold called at Loyd's place for the weapons, Herold going in for them and for whiskey while Booth, with a broken leg, sat in the dark on the white horse which was shot at the President. The couple took their teeth of the lower Potomac to silence his nagging.

**Capital.**

Mant a man might make a better Christian of himself if he would consider the church as composed of membership of which he is a sample.
**Young People's Work.**

Some people are born with editorial proclivities; some achieve literary distinction; others have journalistic duties thrust upon them.

Happy are they of the first class, if they have an opportunity of exercising their natural inclinations; happier are they of the second class, if they can be contented with their acquired distinction; happiest of all are they of the last class, if they can sustain with dignity the honors put upon them.

Please notice the well-written and interesting article on this page furnished by Ansel Crouch, of West Hallock. The young people of our churches are most cordially invited to prepare such articles and send them to the Corresponding Editor.

The Mirror column will remain under the supervision of our Secretary—Elda L. Cran dall. Items of news may be sent to her, the Corresponding Editor, or directly to the Recorder office.

Our President, E. B. Saunders, has consented to furnish each week a short letter for this page. He will thus have an opportunity of presenting his ideas and plans to the young people. We feel sure that all who read will be cheered and encouraged by his zeal and activity in the cause of our dear Master. Let us stand loyally by our president in his work.

It is to be regretted that many of our young people do not have the privilege of reading the Recorder; but of those who might read it there are many who do not improve the opportunity. A word then to anyone who may happen to see this paragraph. Whenever you see anything on this page that piques or displeases you, whenever you see any article, or poem, or letter that contains some thought that you like or that you do not like, please take pains to speak about it to your young friends. Ask them if they have seen such and such an article in the Recorder, and ask them what they think about it. Five chances to one they have not noticed the article, but if you call their attention to it and arouse their curiosity somewhat, at the first opportunity they will look up the paper and read the article. Is not this suggestion worth remembering as a method of bringing our young people into the habit of reading the Recorder?

**President's Letter.**

The newly chosen editor of our Young People's Department of the Recorder has suggested that the chairman of the permanent committee prepare for his department a short letter to be sent to the listeners; he may either skip a long, dry article, or he may talk back, but the poor listener must take the risk of showing his lack of interest, either by going or enduring it to the end.

I assure you the writer will never make the mistake which the late Mat. H. Carpenter said he once made, and permitted his hearers to escape before he was through speaking by giving at nearly the outset of his speech an opportunity for those who had not listened and who were anxious to write to leave the room, with his surprise, they all left. It is not often an audience gets an opportunity like this, and probably it never will with the writer. If my letters are continued when they fail to be of interest perhaps some of my friends will kindly let me know, for in case I have no friends left, will some one have the courage to inform me of the situation by means of an anonymous letter. But this is not the kind of letters I am going to write, or recommend you to write. Letters are a great favor. The Recorder is for the use of absent members. Letters between societies. Letters telling of the needs and the work being done. Letters not too modest to tell what we are trying to do for the Master.

Since we are young it will not be expected that we have made very much history to report. Even our short experience has taught us something of the folly of building air castles, and telling what we are going to do; so we shall be confined mostly to what we are trying to do, and in fact this is just what we all want to know of each other and of our work.

E. B. SAUNDERS.

**Illinois State Convention.**

The Sixth Annual Convention of the Illinois Y. P. S. C. E., was held in Decatur, November 17th to 20th. This was considered the best Convention of the kind ever held in the State, being the largest number in attendance, and perhaps more prominent workers present than at any previous Convention. No pains were spared by the State officers to make this gathering a grand success, and that the Societies throughout the State appreciated their efforts was shown by the re-election of the President, Mr. Chas. B. Holdrege. The people of Decatur had left no stone unturned that would add to the enjoyment and accommodation of the visitors, which had much to do with the success of the Convention.

The missionary spirit was prevalent throughout all the services; in fact the Christian Endeavor must be of a missionary spirit, from the nature of the work, though all Christians should be missionary spirited. As was remarked by one of the speakers, “Any member of a fast family (i) will kindly let me know, for in case I have no friends left, will some one have the courage to inform me of the situation by means of an anonymous letter. But this is not the kind of letters I am going to write, or recommend you to write. Letters are a great favor. The Recorder is for the use of absent members. Letters between societies. Letters telling of the needs and the work being done. Letters not too modest to tell what we are trying to do for the Master.

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E. B. SAUNDERS.

**Presbyterian and Congregational rank first with 300 and 300 societies, respectively.**

The motto of the Convention—"And they shall walk in the light of the Lord, and in his bounty they shall enter into the house of the Lord with joy."—seemed to broach its influence on all the meetings. Dr. L. F. Lindsay, of St. Louis, conducted the song services which were enjoyed by all. The Convention closed on Sunday night with the consecration meeting, at which there was an attendance of 600, and the services were so complete, so“ glad, and hour” of the Convention, and was full of earnest pledges and desires to do more efficient work during the coming year.

So far as could be learned, but one Seventh-day Baptist Society was represented, and it seemed a pleasure, indeed, that there was one organization broad enough to reach beyond denominational differences and permit all to march along under the one name of Christian Endeavor. The sensitiveness that we as a “peculiar people” are sometimes forced to experience, lost all its sting, as I caught up the inspiration of these meetings. That issue of the Recorder containing Secretary Baer’s letter had not yet come under notice, or perhaps there might have been a shadow of missing cast over my mind. We may feel as did the colonist of a century ago, that it is “Taxation without representation to some extent.”

The Recorder and the Annual Report, just published, are before me. They have been examined, and I have found them to be so much of interest that I will now give a few extracts from them.

**ANNUAL REPORT OF SECRETARY OF THE Y. P. S. C. E. OF THE SEVENTH-DAY BAPTIST CHURCH OF PLAINFIELD, NEW JERSEY.**

We meet to-day on the first anniversary of the Y. P. S. C. E. of this church, and it is with pleasure and gratification that we review the work of the past year. The Society was organized December 9, 1891, with 16 members. At the annual meeting held the following December 30, 1891, there were 27 members, 11 honorary members being teachers, and officers of the Sabbath-school.

A business and consecration meeting has been held every month, and a prayer-meeting every Sabbath afternoon. The members have been faithful, both in attendance and in the observance of the pledge. The average attendance at the prayer-meetings has been 45. As a rule those who could not attend the consecration service have sent a message to be given in response to their names. The committees have all done excellent work.

The Flower Committee has furnished flowers every Sabbath, and in many instances the flowers have, after the service, brightened the sick room.

The field of the Outlook Committee is somewhat limited, but they have been very faithful in their performance. It is axiomatic to report that the Relief Committee, although ready and willing, have not found but little to do during the year. We have all realized how easy it is for a duty to become a privilege and pleasure. The work of the Society was somewhat interrupted during the summer months, but has been taken up with renewed interest.
This Society joined the Union County Union February 10th, and the Local Union March 9th. With the heartiest welcome extended by the Brethren and Sisters on Easter Sabbath, and the substantial evidence shown by the amount of the collection, which was devoted to our work. We gladly welcome the older members of the church; we need your help and your prayers; will you not grant them? One of the features of entertainment on Sabbath-day, July 9th, the friends attending the Convention in New York City. The entire day was devoted to Christian Endeavor work. The influence of this rally was surely felt by our Society.

One of the pleasant features of the Society has been its socia, giving us an opportunity to know each other better socially.

The treasurer has received during the year from dues, subscriptions and collections, $126. Of this amount $17 15 has been sent to the Mirzap Mission in New York, $20 to the Trust and $10 for the local operation. There is now a balance of $4 66 in the treasury.

Two years this year of sadness has entered the heart and life of our President; notwithstanding his personal sorrows he has proven his sincere interest in the Society by his faithful attendance and his words of encouragement and counsel. The Society has given him its sympathy and prayers.

We have reached only the first milestone in our journey as an organized band of young people. The wheel of time has rolled over but one year since we took the Christian Endeavor pledge. Along the wayside of time obstacles have been met and overcome, new fields of labor entered upon, and many battles won; so we have pursued our course until now, the time has come to choose new leaders and with them to march into a new year of events, awakening to individual service. We must not let time look ahead, but go ahead with a determination that "In His Name" we will conquer self and sin more valiantly than in the past.

Let us remember that, "When the days of our thinking are not. In feelings not in figures on a dial. We should count time by heart-throbs."

He must live who thinks most, feels the noblest, acts the best.

December 9, 1892.

Ernestine C. Smythe, Sec.

SABBATH SCHOOL.

Our Mirrors.

We are glad to learn that children's meetings are being held at Farina with a view to a united denominational effort.

The report of the Executive Committee was adopted at the last business meeting of the Milton Y. P. S. E., recommending a change in the time of the business meeting from Sabbath afternoon to the Sunday evening following the conclusion of the Sabbath service. A programme, to be arranged by the Executive Committee, is to be a feature of these meetings.

The Y. P. S. E. at Farina recently sent a barrel of literature, dirty bags, and Christmas letters to the Mirzap Mission in New York, and have another nearly ready to go. As a Christmas offering the Society gave their pasture order on the treasury for sufficient means to paper his study.

A LATE letter from the Rev. J. L. Hoffman says he was obliged to leave Stock Fork while the work was still in progress. He thinks the field is rich, in Southern Illinois, for evangelistic work by our people, and names several places which he is anxious that some of our young men shall visit within a few months.

As far as we observed in North Carolina, during our recent visit, there is but little being done in Christian Endeavor. He thinks there are many earnest young Christian people there. The Southern people are not so quick to adopt new ideas and plans of Christian work as Northerners. We believe he State to be a rich field for Endeavor work. Both whites and blacks are willing to hearken to the Word of God. We found the colored people much more intelligent than we had supposed them, from newspaper reading. While at Harriman, Tenn., we were told by friends that not long before they had been out in the country about fifteen miles, with one of the city preachers, to attend an afternoon appointment, and in the congregation were full grown young men and women who never before heard a gospel sermon. Our informant closed his remark by adding, "This is not the only place of the kind I can tell you of." Such instances prove, so far as we can see, that the Southern Tennessee Fellow Endeavorers, let us remember the dark places in our beautiful land of Bibles, and pray and endeavor more earnestly that the hungry may be fed.

G. W. H.

The Society of the First Alfred Church observed the sun-rise prayer-meeting on New Year's morning, according to the suggestion of the Secretary in this column. Fifty persons were present, including five or six who do not usually attend the young people's meetings. The meeting was lead by Dr. Platt, who read Gen. 1:1-2, John 1:1-4, Ex. 40:1-2, 17, and Mat. 6:33, with brief appropriate remarks. At great times during the service the whole company bowed in silent prayer for different objects, and then many prayers were audibly and feelingly offered. All the young people present, and all the visitors save one, spoke joyfully of the service, and before shaking hands we felt that "In His Name" we will conquer self and sin more valiantly than in the past.

Let us remember that, "When the days of our thinking are not.

He must live who thinks most, feels the noblest, acts the best.

December 9, 1892.

Ernestine C. Smythe, Sec.
the general welfare of mankind and special welfare of some immediate individual. No one at this command so we would be used by these and-ness as when assuming responsibility for others' good. Too many of us are constantly thinking of our own soul's welfare did the child whom the mother sent to care for its little sister.

"Now, watch your sister, and don't let her stumble, or hurt herself, and be patient and excellent. The mother saw this and called out, "Have a care for your little sister. Don't think of anything else but her." The boy was grieved at such doubt of his fidelity on his mother's part and answered, "Can't I think of anything else, mother?" The question is, did thinking of his "eternal soul" promote his spiritual welfare more than doing the one duty of that present hour?

HOME NEWS.

New York.

LITTLE GENRESE.—The Sabbath-school of this place gave an entertaiment at the hall on Christmas day. There were songs, recitations, and the distribution of presents from a large and beautiful Christmas tree. The programme throughout, had reference to the Christmas time and the events and blessings connected with it. The recitations were thoroughly sentimental and well rendered. In the distribution of presents the pastor and family were generously remembered. Among the presents received by the pastor and wife were, $27.60 in cash, a nice quilt made and presented by the Juvenile Missionary Society (a band of young girls) and a fine bed-spread given by the little boys. Our friends with other tokens of regard.—Our Sabbath-school has been reduced in membership in the last few years by the removal of several large families, but it is doing good work in Bible study under the leadership of our superintendent, Miss Mary E. Bowler, who has been re-elected for another year. The interest taken by the older ones may be judged from the following item taken from one of our county papers: "The Bible-class of E. B. Crandall, of Genesee, has eleven members whose average age is 73 years, besides the fraction which would make nearly 74 years. The ages range from 53 to 93 years. Who will be here of that class at the end of this decade? Probably none. Who will fill their places? Echo answers, Who? There are two other large classes besides the one referred to in the above item, composed principally of those past the meridian of life. Our venerable brother, J. A. Langworthy, who has just entered upon his ninety-fourth year, is sufficiently well to be a constant attendant at Sabbath service, and at church and covenant meetings.—As a school we are not manifesting the vigor and growth we should still there is a fair degree of interest on the part of the many both old and young.

G. W. B.

LINCLAIN.—In the recent revival meetings in this church, while the attendance was small, there were some features very encouraging. First, the congregations were largely made up of young people. It was cold and part of the time stormy weather, and the aged members could not attend, but the young people were there manifesting a deep interest and greatly helping the pastor in his labors. All who went forward in baptism were young, with the enthusiasm and energy of youth; and these, with others, are now being organised into a Christian Endeavor Society, bringing new life and joy into the church. Second, it was the great characteristic of the whole that the members might feel it a privilege as well as duty to take part in the conference meeting and public prayer, and in this respect there was great gain. The meetings had been going on about a week when we first attended, and that evening there were twenty-two present, and twenty-two from some special cause for prayer, so that every one in the house took part. At another meeting thirty-five persons were present and thirty-two of them took a part, and such seemed to be the spirit of all the meetings, to the joy of the pastor and the encouragement of the church. And I want to add that Bro. Mills is doing a good work to the whole community, and we pray that pastor and people may be blest more and more.

L. B. S.

ADAMS CENTRE.—Christmas day snow fell here to the depth of nearly two feet. The next morning was clear with the mercury 20 degrees below zero. In the evening our church was visited with the greatest disturbance of the Christmas mill. The "old Dutch miller" did his work splendidly and to the evident satisfaction of all, grinding out many valuable presents, and forgetting no one. The grill turned out $16 to the pastor's family for the purchase of table and the gift for which was generously furnished by the parishioners.

A. B. F.

NEBRASKA.

HUMBOLDT.—Cold winter weather prevails with a large fall of snow. Farmers were not all prepared for this severe weather. The thermometer was ten degrees below zero in the country, while generally registers lower in Humboldt.—There is the usual stir about the holidays and the schools are generally closed. The most important and "good" part is too generally neglected. A general religious dearth prevails to an alarming extent. Even the auxiliaries are not very active except it be in some kind of socials.—Quite a general state of health is noted everywhere. Everything seems to be more or less out of step with the usual "game of life." A language,-

RESOLUTIONS.

Resolutions passed by the Esot Portville Sabbath-school on the death of Deacon Charles Wilber, who died Dec. 10, 1892, in the 72nd year of his age.

WHEREAS, By the dispensation of His providence, our Allies Creator has seen fit to remove one of our number from our midst, therefore,

Resolved, That in the death of Deacon Charles Wilber, our school has lost a prominent member, a consistent and helpful scholar, and a man whose daily walk, both in public and private life, was above reproach, and to whom the church and school were welcome to all; and while we deeply feel the loss our school has sustained, we also recognize the loss to his family and the community at large.

Resolved, That we, as a school, tender to his stricken widow and bereaved relatives our heartfelt sympathies and prayers in this, their great affliction, praying that the Lord will comfort the widow and the orphan in their distress.

Resolved, That these resolutions be put upon the record of the Sabbath-school and published in the Sabbath Recorder, and a copy of the same be presented to the widow of the deceased.

M. J. L. Barrees, President.

H. A. M. Counselor, Mrs. John K. Gross, Counselor.

Yn cannot serve God and mammon, yet ye may serve God with mammon.
Haroun al Raschid loved his hareem's maid; He taught her to watch the crystal fountain play; He loved her horse, and her courtly gay; He loved her still, but he loved her less. But most he loved to hear his ministers sing. And so it happened that his fame had brought Two hundred of his courtiers to pay. Who pleased him best, full well each ministr'd knew, Worthy and wise in his hour of need. So well they pleased him that they found him lost. To choose between them, for he loved them both.

"Let all the nations, at length," he said; "Who pleases best my people, please me." Through all the land the rival poets sung; There was a public and a private song. Until at last they never reached a door Where Poet sang their songs before.

Ben Olaf sang of deeds the Caliph wrought, The riches and the splendors of his court; They were of golden base and gold, And armies vanquished by the Prophet's hosts; His heart's desire was beloved, and fast.

And when he finished, listening thousands cheered. Mustapha's songs were all of simpler things; Forgotten was the pride of earthly kings. He sang to them of home, and truth, and love; To each their hearts the poet's music crept; For though Ben Olaf charmed them with his arts, It was music of songs that reached their hearts.


IS THE BOOK OF REVELATION A MYSTERY?

The book of Revelation shows us what is to be in the last days. If we, as a people, were looking more earnestly for the second appearing of our Saviour, we would see more light in the Scriptures, and thereby come more enlightened in the signs that are being shown us in the earth to-day. Rev. 12 and 13 shows that there are to be in the last days powers arising that will be in direct antagonism to the true Church of Christ; that they are to speak blasphemies against God, and that for a time it will be necessary, even before judgment comes, to overcome them, and cause all, both small and great, rich and poor, free and bond, to receive a mark. Now just what that will be I am not able to say, but it is evident that there will be a persecuting power in some shape that will arise and exercise authority over those that know or profess to know the name of Jesus. We fully believe that this is to be, and, in fact, has been demonstrated to some extent already, as in the case of our Baptist brother "Barber," who, a few years ago, was arrested, tried, convicted, and imprisoned. For what he asserted God's sovereignty in the commandment and the dictates of his own conscience, then quietly attending to the affairs of life on the first day of the week. And the many cases in Arkansas and Tennessee in the last few years that power still at work. And every case that has been against Sabbath-keepers. Therefore we see the line drawn against the true child of God. Hence we feel that it is essential for us to become so familiar with this word of prophecy that we may fully know of the signs that are in the earth, and also prepare ourselves and our hearts to endure the temptation and trial coming upon us, as it will be liable to, sooner or later. If the legislative powers of our land are influenced in the future as in the past, we know not how soon we may be called upon to deny the Sabbath of our Lord or suffer persecution.

Rev. 21 and 22 shows us what this earthy power is to be in the last length of time, for there appears another who is Alpha and Omega, and he that overcometh shall inherit all things. Behold, I come quickly, blessed is he that keepeth the sayings of the prophecy of this book. "Seal not the sayings of the prophecy of this book for the time is at hand." "I, Jesus, have sent mine angel to testify these things, Surely, I come quickly." These are very interesting things to possess in our interest; and we see no good reason why we should not be looking, watching and waiting for our Lord to come; and we are not alone in this, for Sister S. E. Brinkerhoff in Recorder of Oct. 6th made our heart glad on this subject. Hundreds of thousands of others (not Adventists) are looking for their Lord soon, and why not? The signs of earth have appeared, and are appearing every day. They seem plain enough as far as the past is concerned, but we fail to see in the future. The day and hour knoweth no man, not even the Son, but the Father. Saviour said: "When ye see the leaves put forth ye know that summer is nigh." The message to the seven churches is, To him that overcometh shall inherit the kingdom; and Rev. 22: 10, says: "Seal not the sayings of the prophecy of this book," hence we cannot think these events are sealed to our view, vision, or understanding, but that they are for our instruction as pertains to the things that are to take place in these last days. Therefore we cling to that Word for in it we think, yes, we know, we have eternal life. May the Lord open our eyes, ears, and hearts to contain these things.

J. B. GOWEN.

GUEER OLD TOWN.

RICHMOND, ON LAZY ISLAND.

The place is so old that the Revolution seems modern in connection with it, and you receive the impression that Lord Howe is somewhere about. You do not feel the hates of '76; the influence of the town will permit no such violence, and the casual visitor has an idea that it would be easy to procure a carte de visite for his lordship—you are conscious of his presence all the time. There are few corners in Richmond; the roads generally curve; but when I come to an abrupt turn, I feel that it would be no surprise to run into a burlv Hessian standing guard. The disappointment comes when you turn the made, and no red-coated soldiers loom up. Richmond is small and the residents few. Only on court days is there any stir and bustle; at other times, "sweet Auburn" is strongly suggested. When school is over, and the shadows across the streets like long smiles, a scene of school children are seen. They wander up the road, shunting and singing, but where in the world they go to it is hard to say. They wander up the road, and that is all you see of them. They disappear, they are scattered by the winds, and nothing more is seen or heard of them in the way that school children generally make themselves prominent. This is due to the influence of the place, which is more effective than any panache in banishing insinuation. It is a sentiment of the past. It is not thought for the future, content in belonging to the past.

The spirit of the olden age has fashioned the houses. There is no attempt at architectural finish, but economy has been rigidly observed. The houses have stood five, ten, and even twenty, years or more ago, with an idea of lasting, uphold modern structures dating back no further than a paltry fifty years. They are honest, with color, all green and white. The old jail, aged more than a century, is built of brick, and the brick is probably of Dutch make. There is a certain individuality in roof and chimneys. Sometimes the roofs slope behind as low as the back door, and again they sag in the middle, and in addition, they are of others to time. The majority of chimneys defy the perpendicular; they seem to possess a general air of independence, and bulge, and in-line, and describe various lines with charming variety. The chimney-tops would inspire a workaday-life, for little bricks broken off and fallen out in exactly the same places. There are all sorts of doors and windows and chimneys, and it is really astonishing when you realize the wealth of old material that may be found in passing along the unpaved streets. There are green blinds, plain Dutch doors in two pieces, and curious panels, plain Dutch doors in two pieces, and curious panels, rich windows, and other houses such as are not known to day, and every minute of search is rewarded with some new and. It is a point of interest with me, wandering along through the dust, that gradually there isHence, to me it is a source of delight, watching the "ancient bricks" and "old houses," and the roads generally curve; but when I rest, and they seem to possess a certain individuality. All the streets of Richmond are as if a poem to the poet's music crept; for in no instance have they grown old gracefully, and their lines are those of beauty.

The one or two modern buildings in Richmond are out of step with the rest, and they seem actually uncomfortable, like school-boys in the presence of patriarchs. The streets of Richmond are beset with brick buildings of recent years, is the third of its name. The previous two stood on the same spot, and were both burned by Queen Anne in 1713, and the communion service was presented by her, and bears her name. The location, just on the edge of the town, is the most picturesque, looking away from the遭受 from an old tombstone surmounted by a cherub's head, I easily read the date, which went back to 1733. A member of the family of Thomas Dungan, colonial Governor of New York and Earl of Limerick, had been buried there nearly one hundred and sixty years ago. On the one just below the imposing court-house stands a plain old meeting-house, with tiny window-panes and yellow blinds. But the bricks are broken, green glass too, and there is an uncompromising air about the building that suggests discomfort. It is standing in honor of individuals and everything else, including time, and it appears proud of it. —Harper's Weekly.

The Jews are to-day more numerous and wealthy than at any previous time in their history. In Old Testament times they numbered six thousand. There is no danger of being run over, however, for vehicles are few. Chickens and ducks and geese are numerous in the dust of the road, and are seldom disturbed. The hand of time has rested very lightly on Richmond. The Revolutionary buildings of recent years, is the third of its name. The previous two stood on the same spot, and were both burned by Queen Anne in 1713, and the communion service was presented by her, and bears her name. The location, just on the edge of the town, is the most picturesque, looking away from the lichens from an old tombstone surmounted by a cherub's head, I easily read the date, which went back to 1733. A member of the family of Thomas Dungan, colonial Governor of New York and Earl of Limerick, had been buried there nearly one hundred and sixty years ago. On the one just below the imposing court-house stands a plain old meeting-house, with tiny window-panes and yellow blinds. But the bricks are broken, green glass too, and there is an uncompromising air about the building that suggests discomfort. It is standing in honor of individuals and everything else, including time, and it appears proud of it. —Harper's Weekly.

The Lord is故障 to accept even the very small part of us who are sometimes willing to give up to him, but we want it remembered how much greater blessing we shall have by giving ourselves entirely up to him.
be gone from the college into the world having gained only that sharpness of his faculties which will enable him to distance his competitors in the race for wealth and political favor. Facilities must be sharpened for success, but it is more important that they should be enlarged, that there should be an expansion of view. There must be adequate equipment for conflict; but education is a natural right to which all are entitled and should yield a comprehension of the real meanings, the living uses of the conflict itself, disclosing the whole arena in its relations to an integrality of character. There is then possible, one which transcends all culture and all formal science, seeing that these are but the superstructures, ever changing in form from age to age of human prog- ress, and in every race built above a liv­ing condition, which is in the heart of man. By this vision youth finds itself, and its power, its enthusiasm, its faith, are en- reinforced for the transformation of the life into which they flow.

SPECIAL ANNOUNCEMENT.
We have made arrangements with a number of high-grade publications whereby we can offer them in connection with the Recorder at a very low price. All new subscribers, or any who are already on our list who will pay all arrearages on their subscriptions, and one year in advance, can avail themselves of this arrange- ment.


1905. French seal, large round, corner carried, gold edge.


1905. Levant, divinity circuit, round corner, gilt edge.

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HOLIDAY OFFER ON BIBLES.

BASSET REPORTS, 12 MO.

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Printed from enterprising new press, face-page with all other side.

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Order by number.
Sabbath School Committee of the Brotherhood of the Mansion, needs a large supply of cards, value of $7,000.

A plot to burn up the city of Buenos Ayres was discovered a few days ago, and a number of policemen and firemen have been arrested on the charge of conniving with the conspirators.

The plans of the conspirators was to set fire to the city in several different places at once. They had selected places at which to apply the torch, some of the principal buildings of the city, including the custom house, the police office and the archbishop's palace.

The object of the conspirators was to prevent the government receipts from internal taxes.

The heads of the Jewish community at Berlin contemplate sending a petition to the emperor on the anti-Semitism excesses, for they consider the German government's policy is not equitable towards Jews and Christians.

The boundary dispute between Costa Rica and Nicaragua is assuming threatening proportions and hostilities may begin at any time. The territory in question is but a few thousand square miles and would be worth little to Costa Rica should she acquire it.

The government receipts from internal revenue for the last five months of the fiscal year just closed aggregated $70,056,075, an increase over the corresponding period of the previous year of $8,712,876.

Some idea of the rush there will be from foreign shores to this country next year may be gathered from a fact that some of the industrial school in London has engaged 1,200 berths for students and friends who wish to come to the World's Fair to aid in raising money.

At San Francisco the largest seizure of smuggled opium in years has just been made, consisting of 1,200 half-pound cans, valued at $10,000, and discovered inside of a sheathing in the hold of the steamer Oceanic, from Hong Kong. The duty on such contraband amounts to $7,000.

The government has been informed by the Department of Commerce that the territory in question is now under the assumption by the government.

The reality of woman's moral obligation is a topic of the Brotherhood of the Mansion. The composition of the group is that of the group.

A petition to the president of the United States asking for the appointment of a commission to investigate the anti-Semitic excesses in the United States was presented by the Sephardic Synagogue of New York.

The heads of the Jewish community in the United States are now considering the question of sending a petition to the emperor on the anti-Semitic excesses.

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A petition to the president of the United States asking for the appointment of a commission to investigate the anti-Semitic excesses in the United States was presented by the Sephardic Synagogue of New York.

The heads of the Jewish community in the United States are now considering the question of sending a petition to the emperor on the anti-Semitic excesses.

The government has been informed by the Department of Commerce that the territory in question is now under the assumption by the government.