A SHAMEFUL decree of the Emperor of Russia was that which sent Count Tolstoi back to his estate from his work of relieving the starving people of Russia and for no other reason than that he had written some things in a London paper which his fear did not pardon.

It seems incredible to an American that such a great people should endure despotism, that great national sins of dishonesty, of the greatest business standards of right and wrong, and that suggested how all the callings and professions have their own standards of ethics which would not stand too close comparison with the moral law and we concluded we had opened too large a subject and had better shut the door and not say anything about it.

One of an Ingrossel controversy of no importance to any body but the paper which made money by it, we get this good thing. It is Dr. Buckley's reply to Mr. Ingressel's famous apostrophe to whisky. We print the eloquent Mr. Ingersoll and then the paraphrase of Dr. Buckley:

I send you some of the most wonderful whisky that ever droved the Dutch or patrick painted scenes of taste and bloodshed in the brain of man. It is t'e mingled scents of wheat and corn. In it you will find the sunshine and the shade in equal portions, the sunshine of fields, the shade of shade, the breath of June, the cool of the lark, the dew of night, the wealth of summer and autumn's rich content—all golden with immortal beauty. And you will hear the songs of men and maidens singing the "Harvest Home," mingled with the laughter of children. Drink, and you will feel within your blood the satiated dawns, the dreamy, sunny days of perfect days. For forty years this liquid joy has been within staves of oak, longing to touch the lips of man.

I send you some of the most wonderful whisky that ever droved a skeleton into the closest painted scenes of taste and bloodshed in the brain of man. It is the mingled scents of wheat and corn. In it you will find the sunshine and the shade in equal portions, the sunshine of fields, the shade of shade, the breath of June, the cool of the lark, the dew of night, the wealth of summer and autumn's rich content—all golden with immortal beauty. You will hear the songs of men and maidens singing the "Harvest Home," mingled with the laughter of children. Drink, and you will feel within your blood the satiated dawns, the dreamy, sunny days of perfect days. For forty years this liquid joy has been within staves of oak, longing to touch the lips of man.

It is a marvelous result of a quarter of a century of Christian labor that these four hundred should meet in the heart of the Black Belt and spend the day, with scarcely an allusion to politics or a trace of demagogism, in earnestly enforcing the need of more intelligence, more virtues, more industrious and more industry, more conscientious control and more self-dependence.

The outlook for the colored people is full of hope when the most characteristic utterance of this great meeting is the conviction that they are many, that they are not a political blackest of the pressers: "Be truthful, be honest, pay your debts, live right at home, show that you respect your family, and you will be respected."
It is curious and interesting to note the up and downs of political life. Rutherford B. Hayes is living in comparative obscurity. His opposition for his party is none so poor likely nor to fall short of the nomination altogether. A picturesque figure in American politics is the Kansas ex-Senator, John J. Ingalls. Brilliant, incisive, sarcastic, theatrical, he was one of the centers of interest while in Congress, and so popular a favorite by the farmers of his own State that he disappeared from public view for a time, he seems to be coming to the front again and resuming his former leadership. He was enthusiastically received by the recent Republican League Convention at Kansas City, before which he made a speech fairly bristling with sayings which, whatever else may be said of them, were at least striking. "I would to God I were young again. The snow of fifty winters has whitened my head, but for a single time let humanity wash the altars of my soul. It is magnificent to be young. Youth is the time of inspiration and I congratulate the people of this State upon the advent of these young men into politics." "Two years ago Kansas stood where she could defy the world. Now there is none so poor likely nor to reverse her. All I ask is to be able to respond to the call for the redemption of the State." To one passage which elicited tremendous applause we can all say "Amen." "It makes me heart-sick to see the courts of the country making their greatest and ignorant demands of foreign society to compete with intelligent American laborers. I am tired of the 'Irish-American,' the 'English-American,' the 'Scandinavian-American,' the 'French-American,' the 'German-American.' Welcome Irishman! Welcome Englishman! Welcome Scandinavian! Welcome Frenchman! Welcome German! But welcome only as American-American!" We read and hear much about the Catholic vote, the German vote, the Irish vote, the saloon vote. Each one of these classes of voters is of such importance and unity that party leaders dare to offend them and will hesitate long before advocating principles, or measures, or men distinctly hostile to them. Why not have a Christian vote which shall be strong and united and hold to an even greater degree the "balance of power?" Saloon-keepers and their benches will vote in a body every time against men opposed to their interests. And what a power it gives them! A power entirely disproportionate to their numbers. Let Christians vote solidly against men who oppose their interests. Christians have the greatest element in politics, if they pulled together. They might,—they ought to have far greater influence than they do. Let the party leaders understand that if they put forward unclean men and mean schemes, the Christians will not last long. That is the argument which they can understand at once, and it would have more influence with them than all the arguments of abstract right which could be piled up.

In connection with the riots and the uncertain state of political affairs in Germany, we note that the Siemens & Halske Electric Company of Berlin, the largest of its kind in the world, have decided to locate a plant in Chicago. Their immediate purpose, of course, is to exhibit and advertise their business in 1885; but it is said that several millions of dollars are to be permanently invested, and in consideration of the unlimited field offered in this country, it is expected that this company will eventually become the largest plant in the world. The event is significant not only as pointing to a great future for the mechanical industries of America, but as an evidence of the opinion of capitalists regarding the coming course of events in the Old World. There are political reasons for this action. "Europe is in a state of unrest; socialists and anarchists are threatening the present order of things; wars may break out at any time and change the whole map of Europe. Capitalists who believe there do not feel secure. Baron Werner von Siemens is a king's counselor, and because of his close relation to the throne the socialists may have enmity against him. In America all these drawbacks are fortunately absent and here the work can be pushed without fear or favor."

No wonder of Dr. Northrop have impressed me more profoundly or given me greater satisfaction than those recently uttered in the class of Senior Theology: "As I grow older, there are just two ideas whose importance is impressed upon me more and more. First, the two greatest things which the world needs: first, a proper,—a Christian conception of God; second, the application of the gospel to every phase of human life." I said "Amen" to these words and I thought they were very like the two ideas which the Lord impressed most on the minds of the Great Teacher 1900 years ago, which he gave to the world: "Thou shalt love the Lord thy God with all thy heart, soul, mind and strength... and 'Thou shalt love thy neighbor as thyself." Jesus Christ told the young man that there were two great commandments and that all the law and the prophets hung on them. He called the first the "great commandment," probably because the second is grounded in it, but he added, "The second is like unto it." The systematic unfolding of the first commandment—the study of the nature of God and of our relations and duties to him is called theology. The systematic unfolding of the second,—the study of the nature of man and our relations and duties to one another and to society. Jesus Christ seemed to consider the second commandment, although not so fundamental as the first, just as important and just as necessary. God grant that I may live to see the day when it will be so considered in our Christian churches and when our theological seminaries shall pay as much attention to social science as to theology. I verily believe that the reason why what is known as the working men seem to be drifting away from the church to-day is that the church has not been paying proper attention to the social question. The clergy who took up the public questions of the day have been in danger of being styled, "scientific," and of being reminded that he had better preach "the simple gospel of Christ." But the "simple gospel of Christ" is a gospel which touches every human interest. L. C. Randolph

Morgan Park, III.

It sounds very pretty to say that if you will only show a child or a man how much better the right way is than the wrong one, he will be sure to choose the right; but you and I know that this is quite true; and yet, in the ordinary, mind because it is the wrong way. Unless our minds and hearts are improved, our conduct will not be what it ought to be.—H. Clay Trumbull, D. D.

NATIVE HOLLINES.

BY THE REV. JOSIAH CLARKE.

In a paper furnished for the Sabbath Recorder by A. W. Coon, for March 3d, I find the following statement: "One of heaven's engines, and Adam and Eve sinned, having nothing sinful in their natures when they came from the hand of God, it is strange that all men that come into the world with a like sinless nature, should and must sin.

Now, my criticism upon this paragraph relates to its last clause more especially, and involves two considerations:

1. So sweeping an affirmation upon so grave a question should have been supported by some sound reasoning from the Word of God. Will not the absence of such support, under the circumstances, lead the reader, as it does me, to doubt and unbelief? Of course my good brother, who has so long studied and efficiently preached the Word of God, would not have failed to have brought such support to his affirmation could it have been found there.

2. This quotation declares that all men come into the world with a sinless nature, like, or analogous to angels and Adam and Eve before the fall. That this declaration is a blow against a generally received doctrine of Christ and of God, is obvious to all that is justifiable, if the doctrine of the church is untrue. Let us dispassionately study this question. We can know but little about what degree of capability and development angels possessed when created. But it is obvious that Adam and Eve came from the hands of their Creator pretty well developed, as they were deemed marriagable, and God at once instituted marriage for their benefit, and their descendants; also God, who understood the maturity of Adam's many powers, referred to him the gigantic work of naming the beasts of the field and the fowls of the air. Nevertheless, all his descendants commence their existence in profound helplessness; hence there is no analogy here.

It is true that the Lord is the Maker of us all. Angels, and Adam and Eve, came into being the result of his creative power directly, and as we know it without the agency of the human race, or of anything else. Adam's progeny, or the human race, attain their existence by the use of agency. Adam's progeny, or the human race, attain their existence by the use of agency. Adam's progeny, or the human race, attain their existence by the use of agency.

The systematic unfolding of the first commandment—the study of the nature of God and of our relations and duties to him is called theology. The systematic unfolding of the second,—the study of the nature of man and our relations and duties to one another and to society. Jesus Christ seemed to consider the second commandment, although not so fundamental as the first, just as important and just as necessary. God grant that I may live to see the day when it will be so considered in our Christian churches and when our theological seminaries shall pay as much attention to social science as to theology. I verily believe that the reason why what is known as the working men seem to be drifting away from the church to-day is that the church has not been paying proper attention to the social question. The clergy who took up the public questions of the day have been in danger of being styled, "scientific," and of being reminded that he had better preach "the simple gospel of Christ." But the "simple gospel of Christ" is a gospel which touches every human interest.

The saddest story is that of a corrupt tree cannot bring forth good fruit? "or "a bitter fountain sweet water? What is the verdict of the Creator upon this question? He says of his work, involving the creation of the primal pair, "And God saw everything that he had made, and it was very good."

This verdict affirms, not only the perfection of the work, but its moral purity or holiness, as affirmed by the Fifth Article of our Expose of Faith. Also God, speaking of the human race since the fall, says, "Among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others." "The wicked are estranged from the womb; they go astray, as soon as they are born." Not only is analogy badly developed, but also the saddest disparity between the sinless nature of angels and Adam and Eve on the one hand, and the depraved nature of the race since the corruption of its fountain by sin, on the other.
and human history, without known exception, furnishes evidence of the prevalence of the stain of sin, and tendency to moral evil. If the doctrine that the human race came into the world with as clean a nature as did Adam and Eve and the angels, were true, and they could die and get to heaven upon the ground of native holiness alone, then would it not follow that there is another way to heaven than by Jesus Christ, and that he was mistaken when he said, "I am the way, the truth, and the life, and no man cometh to the Father but by me?" And would it not necessitate another service of song, the theme of which should be praise to native holiness, the government and blessing of this division of the society of heaven, since only those who are saved by Christ, and the blood, could use the apocalyptic song, the theme of which is praise to Christ, who died for us and washed us in his blood? The good old way of salvation for the whole race, in infancy or manhood, by Christ alone, revealed in the dear old Bible, whether affirmed or denied by the Westminster Catechism, or any other,—the way which saves and unifies the whole family of Christ on earth and in heaven, is enough for the angel who believed and trusted, and been happy in preaching it for fifty years, and I hope to be able to hold on this way to the end.

ALFRED CENTRE, N. Y., March 7, 1892.

SOCIAL VICE.

The 16th annual meeting of the Society for the Prevention of Vice was held in the Isaac L. Hooper Home, 110 24 Avenue, Feb. 15th, 1892. The meeting was called to order by Mrs. Gibbons, the daughter of Mr. Hooper, who is now in her 90th year. Letters and telegrams were read from many cities and countries. The year's report and minutes of the Officers Female College wrote, referring to the bill proposed to regulate prostitution, "Dip every word of protest in flame; they cannot be too hot."

Dr. Sabine introduced the following resolution regarding the bill to regulate prostitution which is to come before the State Legislature.

Resolved, That we condemn the means lately introduced to regulate prostitution, and we urge our Senators and Assemblymen not to allow the disgraceful measure to be passed.

Dr. Sabine criticised quite severely the audacity of the measure, the audacity of the men who dared, by proposing such a measure to give receptivity to the evil, and under cover of sanitary improvement give it a certain moral tone.

Dr. Andrew F. Courrier gave quite an account of the evil touching three points; first, moral, second, sanitary; third, utilitarian; in a very able paper he discussed this question under these three heads, taking strong and personal ground against it, in every shape and form; severely bard, he attacked Doctors in his own profession who have taken the position that it would be best to regulate the vice.

The last speaker of the evening was the Rev. Dr. A. B. Lewis, of Plainfield, N. J. Having been down to Trenton to enter a protest against the "stews" being named from the Irish, he was well warned for the subject under consideration; and still better, having under preparation a book treating upon the history of "Social Vice," he was prepared to give many new and startling facts upon this very old question. He said:

The bill we are considering has been thoroughly and justly analyzed by those who have spoken. Its unblushing effrontery, and its unmitigated viciousness have been shown. But the bill we are considering has been thoroughly and justly analyzed by those who have spoken. Its unblushing effrontery, and its unmitigated viciousness have been shown. But the bill...
of humanity is seen coming by successive stages to a knowledge of the truth; its laws the embodi-ments of the conscience of man seeking after God by the ways of righteousness; its prophecies the visions of the best spiritual insight of the age; its conceptions of God the best conceptions possi-ble to the age; for all the reality of its inspira-tion, to be understood by comparison of the STAGES of his own development may be not only incomplete, but marred by gross misconcep-tions; evidence that the Old Testament history is composed of previous materials; that it im-perfectly represents the original will and ulti-mate purposes of God, and therefore God him-self; that the sacrificial worship was not divine-ly ordained, but an old and familiar method of worship; that the sacrifice of Abraham was a misapprehension on his part, in his conscience, believing that continuing in the covenant and abiding in the misapprehension so corrected as to give a death blow in Israel to human sacrifice forever after; that the extermination of the Canaanites was not a per-fect revelation of the same God who was re-vealed in the law and sayings of Jesus Christ. It has never been the view of the Christian Church that the Bible is a book equally inspired and authoritative in all its parts, and in every utterance and on every subject without error; that the view has never been other than pro-vincial.

Whether this last statement be true or not, I think the Christian Church generally have held to the idea that the Bible is an inspired book in all its parts; that "all scripture is given by in-spiration of God," therefore infallible; and one part must not contradict another part, hence the vast amount of time and labor that has been spent by scholars in all ages since the Bible was compiled and made into a book to harmonize the diverse thoughts, ideas and expressions of the different writers, many of them written hundreds of years apart and at different periods of the world's history. It is not at all strange that there are some discrepancies, although each writer, no doubt, gave the best conception of God and his movements among men that he was possessed of. Isaiah, with his master mind and clarified vision, had loftier and nobler conceptions of the character of God than Moses or Abraham. Jesus, Paul and John had a deeper insight and apprehension of God's divine nature than Isaiah or Moses. How can we make the words of Christ harmonize fully with many of the sayings of Moses? Christ did not attempt it, for he says, "It was said by them of old time many, death, not for an eye and a tooth for a tooth, but I say unto you, Love your enemies," etc. The writers of the Old Testa-ment had only a dim and imperfect knowledge of the truth, yet they gave us much that is of great value, words of wisdom and righteousness.

Myros, Conn.

It is times of trial, the Bible should be searched for consolation; in temptation, for support; in doubt, for faith; in work, for guidance. It is a li-brary for the generation, a manual for the me-dicament.

The SCOTTISH LANGUAGE.

Language is very persistent about retaining old words, and long fixed usages. In the desert, or unless it is very sparse of inhabitants, and is deluged with the sudden influx of a large population, the old language is sure to retain its place, merely allowing itself to be enriched with a few names of articles, persons and the like, the people more words will be needed. The Goths did not impress their language upon Italy, nor the Franks upon Gaul; but both learned (at least their children soon did) the language of the conqueror. The fol-lowing two circumstances are noticed by Scotch writers to have done much to bring the Lowlands from the forests of Germany into Italy, the Romans asked them who they were. They an-swered, "The Long-Beards." These words were perfectly unintelligible to Latin-speaking people. They had not the ringing sound of ng in Latin, at all, and it seemed to them a barbarous sound. They did not know what "beard" was. To this day, it is pronounced in Scotch as "baird"; and no doubt was so pronounced by the old Goths. The Romans, supposing that "Long-baird" was the name of the nationality, must have misunderstood the people of them-selves, and being unable to pronounce it, called them "Lombards." And as Lombards the Long-Beards flourish in history; and one of the fairest portions of Italy is called Lombardy to this day. It was another branch of the same (English-speaking!) Goths came in contact with the Latinized Gauls in France, the Romans asked them who they were. "We are All-men," they said, meaning that they had a great variety of tribes among them, all confederated together. But "All-men" was quite unknown in Italy, in the other case they thought it the proper name of the people. So they called the country over to the Bible and the French name for Germany is Allemagne. The language of Scotland being different from English, points to a different origin of the people. The Highlanders are Celt. Low-landers, so, called, speak the Broad Scotch. South of the Forth they are doubtless of consid-erably mixed blood; but whether south or north of the Forth, the chief part of their blood is Gothic. Since the days when the Scots and English were on the same island (it is mere Latinized mispecling) were the inhabitants of Caledonia, there have been no wholesale con-quests, wars, or immigrations. The people are now, mainly, the descendants of that people. The language is Gothic. The people who are Gothic, are Scotchmen, or Scottish strain. Every Scotchman who has watched the landing of Norwegian immigrants has felt, somehow, that they were kin to him in looks and build as well as in manners and language. The Pilts were the Lowland Scotch. The Scots were Celts, originally from Ireland. The Scots and Pilts were not always at war with each other—indeed their relations seem on the whole to have been somewhat amicable, though there were occasional feelings of hate and malice before the union of the kingdoms. As Dr. Johnson is the father of English lexicography, it is interesting to observe that, according to Johnson, the language of the close of the last century, is the great authority on Scotch words. Dr. Johnson died about ninety years before, a learned professor from Copenhagen, who told him that he (the pro-fessor) had been greatly interested in collect-ing the terms used in the Scottish dialect. He remarked that, as the Edinburgh was, that Scotch was only a corrupt dialect of the English, and said so. But Prof. Thorburn re-plied, "The Edinburgh is very much more ancient than that of England. I have now spent four months in Scotland, and I have not met with better educated people than I would find purely Gothic, which were never used in Angli-Saxon." Dr. Jamieson began at first merely to compile the learned stranger, but became gradually interested in the work, and, years after, it resulted in his Scottish Dictionary, the standard work on the subject. But it was Burns who really fixed the Scottish language. Just as Petrarch and Dante made the dialect of Florence the classical dialect of the much varied Italian, so it may be said, by his transla-tion of the Bible, the made the Saxons for all time the literary dialect of the German, so Robert Burns, coming in the second generation after the union of the kingdoms, exalted his mother tongue to a place among the acknowledged languages of the time. There is not much difference between Burns' Northern dialect of Scotland; very much more difference is observable between it and the dialect of the North, about the same age, called the Scotch-Canadian. No Albertian, nor even the Lowland Englishman, a generic name that could separate from Burns. Prof. Blackie, of Edinburgh, argues that Scotch ought to be retained as the song dialect of the language. And in point of fact, there is an incomparable body of Scottish song in existence, such as no other land can exhibit. It is a little bit of useful but neglected philosophy, that if you think long enough on any subject, you will be sure to get some light on it, and if you talk long enough on any subject, someone will listen to you. So Prof. Blackie has lectured his countrymen and countrywomen for a lifetime, about letting the national song be supplanted by fashionable English twaddle and in his old age he has the satisfaction of seeing a reaction and drawing a large and welcome Scottish song and music—Rev. Wm. Wye Smith, in the Chau-dron for December.
THE CHARTER OF OUR RELIGIOUS LIBERTIES.

In the Dominion of Canada, as assured by Her Majesty's Royal Proclamation, 1816.

PROCLAMATION.—"Firmly relying ourselves on the truth of Christianity, and acknowledging with gratitude the solace of religion, we disclaim alike the right and the desire to impose our convictions on any of our subjects. We declare it to be our policy that no one be in any wise favored, none molested or disquieted, by reason of their religious faith or observance, but that all shall alike enjoy the equal and impartial protection of the law; and we strictly charge and enjoin all those who may be in authority under us, that they abstain from all interference with the religious' belief or worship of any of our subjects, on pain of our highest displeasure."

How often, in the history of nations, have the peace and good order of society been disturbed by some real or fancied injustice or oppression, until the agitation that has followed led to armed resistance, open revolt, and bloodshed; while the governing power has been called upon first to quell the rebellion, and then to investigate the causes of it. It was in a time like this that the older Provinces of Canada a little over half a century ago, under the inequitable rule of Church and State, until Lord Durham's Report brought to light such an array of facts as led to the removal of the grievance, and the supposed guarantees for the religious freedom of my subjects in the Provinces. And thus it was in India about twenty years later, when the Sepoy soldiers remonstrated in vain against the military requirement of restricting the cartridges issued with pork. As believers in the Koran, how could they submit, at every loading of their rifles, to bringing in contact with their lips, tongue and teeth, that which their prophet had so solemnly forbidden? Hence their revolt was only the result of that inward revolt of their consciences against an act which their religion taught them was an abomination and a sin against God. And when the investigation which followed the suppression of the rebellion, showed in its true light how their religious conviction had been trampled upon, how reasonable and appropriate was Her Majesty Royal Proclamation of Religious Liberty and the declaration of such a right by the people from their hearts a right loyal allegiance to the "Empress of India."

And we, Her Canadian subjects, have an equal claim to all that is assured in that Proclamation. In declaring her "Royal will and pleasure that none be in any wise favored, none molested or disquieted, . . . but that all shall alike enjoy the . . . protection of the law," it is obvious that the gracious assurance is to all within the limits of her jurisdiction, and to the exclusion of none within those limits. Here is the necessary limitation of the extent of the terms used in the Proclamation.

The opening of the Proclamation assures us that Her Majesty professes to be a Christian sovereign; and yet she freely disclaims the desire to impose her convictions on any of her religious subjects. This was surely good news to her Mohammedan subjects whose religious convictions had been disregarded. But the jubilant triumph of emancipation has the clear ring in the words:- "We disclaim the right . . . thus to treat . . . any of our subjects."

Victoria was happy to give right over any of her subjects, and is thus free to declare it, by what inherent or derived right are those actuated who seek to oppress the loyal subjects of her sovereign in their conscientious convictions, even those who profess the same religious faith as Her Majesty?

SABBATH Reform.

The spirit of Sunday legislation which is so dangerous to religious liberty in this country is also at work in the Dominion of Canada. The Religious Liberty Association of which Bro. Geo. W. Markland is Secretary, is collecting all that can be found as to what it can work toward the threatening danger. The article, on the "Charter of our Religious Liberties," published in this column, is one of the circulars issued and circulated by this Association. It will be read with interest by our own people.

The Sunday School Times of Feb. 27, 1892, brings up the question concerning the use of the term "Sunday." Corliss Randolph of East Orange is the gentleman from Jersey in the latter part of the quotations:

There are differences of opinion concerning particular points of Bible teaching that are not likely to be reconciled while the human mind is as it is. Many of these points are strictly denominational ones, which are outside of the ordinary range of discussion in these columns. But others that are of a serious position of the Sunday School Times is well known, even by readers who differ with it positively. A point of this latter class is the use of the term "Sunday" from the time of the Christian faith. This has been frequently referred to in these columns, but now a new series of questions on the subject justifies its fresh mention. A Penn-sylvania teacher writes:

I am a United Presbyterian, but I use the Sunday School Times in studying my Sabbath-school lessons, and think much of your paper. Yet there is one such point in particular I object to, and that is calling the Lord's great Day of rest "Sunday." Why is it that so many will say "Sunday," a name of man's invention, rather than the "Sabbath," that we find in the Bible, and was used by our Saviour, and which seems to me so much more reverent, respectful, and appropriate? If you should ever hear me speak of the Sunday in the Notes or Open Letters, I shall be much obliged.

On the other hand, a Canadian correspondent asks:

Can any of your writers or readers give references for the use of the word "Sabbath," where speaking of the first day of the week?

Yet, again, a reader from New Jersey, referring to a point in the Sunday School Times, says: "Sunday," as formerly synonymous with "Sabbath," says:

I am much interested in your notes on the open letter in your issues of Jan. 22, referring to Sunday. Two questions have long been troubling me. Can they find authentic answers for: 1. What was the real reason for Sunday becoming the seventh day of the week? or, if it will help the solution any, why did the Jewish Sabbath become the Sunday of the Christian Church? 2. How was Sunday fixed upon as the Sabbath? I am unable to find any authentic earlier than Constantine's edit in A.D. 321.

As the Sunday School Times sees it, in the light of Bible teaching and of Christian history, "Sabbath" is the name of an institution, and not the name of a day of the week. "Sunday" or "Sabbath" is a name formerly given to the first day of the week, as commemorating the resurrection from the dead of the Son of man as the Lord of Righteousness. Inasmuch as the original institution of the Sabbath, as a holy rest day, looked to an end not of this world, but of the world to come, this is why the Church has been happy to accept the name that Her imperial charter has given Her. A system that is to be carried on in the rallying of the people, who would count the term "Sabbath" as identical with a day of the week have the argument in their favor for the observance of the seventh day.

We wish to call special attention to the "Yet in no view," etc., a sweeping admission.

Who are they, whether ecclesiastics or laity, who are rushing to the front on the platform and through the press, and seeking to enslave the poorer millions of Parliament, that they may be specially "favored . . . by reason of their religious faith and observance," which Her Majesty has expressly declared to be contrary to her "Royal will and pleasure"? And against the same declaration a systematic combination has been going on, especially for the last two years, to secure such power to the aspiring majority through parliamentary enactments, that others, who are only a small minority "by reason of their religious faith and observance," may not only be "disquieted or molested," but even "object to," and imprisoned for the same reason. What rights—which Her Majesty emphatically disclaims—have those individuals or combinations to the exercise of power over the conscience or religious convictions of any to whom the above Proclamation pledges the "equal and impartial protection of the law"?

And how solemn is the charge in the closing sentence, to "all those who may be in authority under her," not to interfere with "the religious belief or worship of any of her subjects!" The liquidities her addressed must include both Her Majesty's Imperial Proclamation and the Colonial Parliaments and Legislatures throughout her wide dominions,—all of whom have taken the solemn Oath of Allegiance to Her Majesty, and the several executive officers of every rank, who are without exception charged and enjoined, "on pain of her highest displeasure" not to violate this solemn interdict! The assertion that any have violated it would be a fearful charge for any subject to make. For thirty-four years, since that Proclamation was issued, it is not claimed that the Imperial Parliament has been able to recommend to the Canadian Parliament to this day charged with any such oppressive religious enactment (for which the B. N. A. Act gives no authority), although hosts of misguided zealots have combined to make such legislation.

May Her Majesty's Royal Proclamation ever remain—second only to the Bible—the charter and bulwark of our Religious Liberties in Canada!

In Upper India, Christian missionaries are finding "marvelous openings" among the low caste; the "poor" have the gospel preached to them.

"Happiness which does not spring out of holiness is empty and vain. There is something awful in the man's insatiable thirst, and when all the joy that a man knows belongs to this world, it is little better than that of one bereft of reason. 'As the cracking of thorns under a pot, so is the laughter of fools.' Like the burning of brush, it may be very bright, but it soon goes out in darkness."

Compromise is never strong. Carry this law fearlessly through and through life. Only the divine is the eternal. Have nothing to do with any temple that God does not build; recognize all policies that God does not inspire; have nothing whatever to do with any engagement about which you cannot openly pray and hold consent with God at the cross of Christ; then your life, though not outwardly successful according to the calculation of men, will have in it a sanctity, safe from every storm, an altar where the cold winds never blow, a secret gate opening upon all heaven.—Dr. Joseph Parker.
missions.

Dr. Swinney writes that all are well, and very, very busy. She has six in-patients at present, taking in only those who are able to furnish their bedding and pay their board.

The Young People's Permanent Committee, through the Secretary, writes that they "are pleased to renew their pledge to the Missionary Board for $600, the salary of J. L. Huffman for the year beginning April 1, 1892."

Bro. Skaggs recently preached five times to the Providence Church, Missouri, and then went to Summerville, Texas county. A great crowd was gathered there, the occasion being a law-suit between the would-be preachers; and there was so much drunkenness and revelling that he left without holding meetings at that time, friends there thinking this best.

"Whiskey is sold in the drug-stores to any one that wants it. I have never witnessed such excitement since the war. Oh, what a world of sin we have!"

Bro. Gardner, of Salem, Virginia, writes: "Am now starting in upon the third week of my third revival meeting since Jan. 1st. Began at Lost Creek and held over three Sabbaths; then the following week at Buckeye, where we had a precious season, and I preached twice a day for ten days. And now we are in the midst of a wonderful revival at Salem. Union meetings of all the churches; but it has fallen to my lot to preach twice a day every day but two since they began. Have just preached my 50th sermon since 58 days ago, and have made 50 visits. Do not know when the Salem work will stop. It has been many years since Salem has been stirred to the heart's core as it is now.

The North China Daily News for January 14th contains the following interesting paragraph:

We have to thank the Rev. G. H. Fitz Randolph for a copy of the Minutes of the 6th Annual Session of the Seventh-day Baptist Missionary Society, held at Westerly, Rhode Island, on August the 20th, 1891, together with the annual report of the Board of Managers. We gather from the report a good deal of work done by the Society at a very moderate expense, though to most of us it seems like trying to carry water in a sieve to work; and yet to the Lord it is a labor of love in very thing; but have thought that there ought to be "steady growth," that "converts ought to be coming in right along," that "got up" revivals had too many draws back to be altogether right, etc.

But while churches and Christians do often experience steady growth, and converts are added in quiet times, it is also true that revivals are "got up," and whatever else they bring, bring much of blessing. We may have to discount the effects of personal magnetism and raw power, but the spirit and power of God have manifestly been present also to save the people.

Not only have several churches already had grand revivals, but other churches are anxious to get together their pledge to the Board for their present work and getting up their third revival this year.

Whether, then, the plan of giving, that has been so largely adopted by our people, more of our small churches would become self-supporting; or our large churches would not have such financial struggles; or streams of contributions would flow like a river from societies and schools, that would enable them to double and quadruple their present work for the cause and kingdom of God.

REVIVALS AND REVIVALISTS.

Whatever opinions we may hold, individually, in regard to the wisdom and value of having "special" revival efforts; and whatever we may think of the methods of some revivalists, one thing is certain, namely, that revivals, and very revivals, are needed. In these day of many, but little, revivals; and in these day of many, but little, great, and important work, have been important and leading means of saving men, increasing the membership and strength of our churches, and bringing in faithful and successful workers.

Men of leading influence in politics, temperance, education, manufacturing, trade, and in other lines of human thought and endeavor, hold conventions, appeal to the people, and distribute reading matter for the purpose of getting up revivals of interest and effort.

Why should we not hold special meetings and make special appeals to people, with the one object of getting up a revival of religious zeal, faith and work?

We speak with all the more freedom and emphasis because we cannot claim to have been much more than the "converts" ourselves in the last few years. That is true; but we have thought that the Lord has been manifestly present also to save the people.

Mr. Huffman can show statistics of the widespread extent of the evil. Large numbers among the Chinese are being saved. Large numbers are being saved because the Father of Heaven, the King of Glory, the Great Jehovah, is at work, and is manifestly present.

The evil, extensive though it undoubtedly is, has not yet affected the viliages. The conscience of the country has not yet been sent to sleep by the opium after-effects of this stimulus. In the coolie's countryman of my own, the Emperor, whose reign is "Democratic Continuance," might any day follow the example of his grandfather, "Recess's and decree that he, too, cannot derive a revenue from the vice and misery of his people.

The evil seems spreading more and more every day, finding its way into agricultural districts. It is slowly finding its way into agricultural districts. It is spreading into the cities, and is not looked upon with the same abhorrence as formerly. The legislation of the country is much to speak of. The drug port of Canton is now starting in upon the third

WHY NOT?

Let us suppose that we have a church of 100 members, all of whom are willing to give for the support and spread of the gospel at least as much as the Jews were required to give; and that:

- 10 members have a yearly income of $8 25 each
- 5 members have a yearly income of $5 50 each
- 10 members have a yearly income of $10 100 each
- 10 members have a yearly income of $20 200 each
- 10 members earn $1 50 a day each
- 10 members earn $2 100 a day each

Upon this plan they would raise $2,500 a year, and solve the difficult problem of obtaining funds.

If the plan of giving one-tenth, or some other plan of systematic and proportionate giving, were generally adopted by our people, more of our small churches would become self-supporting; our large churches would not have such financial struggles; and streams of contributions would flow like a river from societies and schools, that would enable them to double and quadruple their present work for the cause and kingdom of God.

MISSIONARY TESTIMONY ABOUT THE OPIUM TRADE.

BY JOHN DUNGEON, M. D.

The evils of the use of Opium in China are everywhere showing a bitter heart that is not dead to the sentiment of pity must be filled with commiseration at the prospect of the vast evils which spring from this source, and of the dire calamities which have befallen upon the poor Chinese people. Those who live and work among the people are, also, I only too conversant with the evil effects of this wickedness, and the moral and social degradation which follows the use of the drug. Smokers and non-smokers alike condemn the practice of taking this filthy liquor; and the latter acknowledge that interdiction of the native growth would only increase the Indian import and cause still more silver to flow out of the country. Fifty years ago we had only to contend with the foreign import; now we have in addition the large native growth. Then we had probably not over 100 million dollars; now twenty millions is probably not an over estimate. Then it was confined to adult males; now the whole population of the country, young and old, men, women and children in the opium-producing districts. The backbone, too, has been taken out of Chinese oppositions from Great Britain, by which a largely enhanced revenue is secured to the Central Government, besides a recognition of the native growth and arguments for its taxation.

This gigantic evil pervades all classes. The habit is particularly common in the opium-producing regions, where from 36 to 60 per cent of the men above 20 years of age smoke, and 50 or 60 per cent of the women, not included in the above figure. In the cities the practice is also common. In the non-producing districts, the evil is chiefly confined to the police, the coast guards, and the Customs officers.

An official estimate for the whole empire gives four-tenths for the coolie class, six-tenths for the merchant class, and one-fourth for the official class. In Canton over seven-tenths of the officials smoke. In Humen not one-tenth of the same class are addicted to the pipe. In the regions along the eastern boundary the opium-smoking officials is a cheer to note, amidst such a wide extension of the vice, that the imperial family, the representatives of the State, in the capital and throughout the Empire, may be said to be free from it.

The evil, extensive though it undoubtedly is, has not yet affected the viliages. The conscience of the country has not yet been sent to sleep by the opium after-effects of this stimulant. In the coolie's countryman of my own, the Emperor, whose reign is "Glorious Continuance," might any day follow the example of his grandfather, "Recess's and decree that he, too, cannot derive a revenue from the vice and misery of his people.

The evil seems spreading more and more every day, finding its way into agricultural districts. It is slowly finding its way into agricultural districts. It is spreading into the cities, and is not looked upon with the same abhorrence as formerly. The legislation of the country is much to speak of. The drug port of Canton is now starting in upon the third
WA~AN'S WORK.

Faith, let thy benediction
Cover all the ground thou dost see,
And Thy ever gracious presence
Bless us all our journey through.

"The blessing of the Lord, it maketh rich."
_PROV. 10: 27.

Says Phillips Brooks, "We feel the thing we ought to be, beating beneath the thing we are."

You are not asked to pray for a thing to which you have no right to expect an answer. The point lies then in what is right to ask of the Lord. May not this thought be a help to your faith in the answer to your prayers, and also to the right in the matter of asking, if possibly you are not already right in this matter.

Then pray definitely for the thing which is individually needed, even though it may well seem to be the finest answer to the prayer. If it is a thing you ought to be, believe that the Lord is ready to answer the prayer concerning it. Pray for strength to pray aright, then watch with a right-minded faith for the answer to that prayer.

ELISHA was fallen sick, and was about to die. Josiah, king of Israel, came to him. Elisha bade him smile upon the ground. "He smote thrice and stayed. And the man of God was wroth with him and said, Thou shouldst have smitten five or six times; then hadst thou smitten Syria till thou hadst consumed it." The persistent prayers of our Christian women will enable us to command for ourselves just those things which the Lord would have us to be and to do. This must be true, that he would have us faithful to our individual responsibilities, and to do whatever work he puts into our hands, loyally as to a king. The growth of Christian womanhood amongst us is proof sufficient that the Lord's hand is in it—our organized work. Our mutual relationships, as individuals, and as local societies demand faithfulness to our individual responsibilities; the work we have undertaken to do demands faithful adherence to it. Persistent, faithful adherence to the matter of individual responsibility in the work to which we have as one body consecrated ourselves to work will enable us to overcome our present embarrassments and discouragements. But to stay the prayer and the effort now we shall but partially overcome. We pray for a shower of God's blessing to fall upon our work, and if not at once, we recognize the value and the dignity of the individual rain-drops, then may we expect the shower. But it cannot come without these we, weep drops. No more can we women accomplish that which the Lord desires of us unless we recognize the value and the true dignity of the individual help of individual responsibility.

TIBET has 6,000,000 inhabitants; Manchuria, 12,000,000, Nepal, 3,000,000; Bhusan, 16,000,000, and Kwantz, 5,000,000, without a single mission. The work in North-West India has 6,000,000, and only three European missionaries. The State of Bhopal has 10,000,000 and only two missionaries.—_Mission Review.

HOME EVANGELIZATION.

What practical work can each one of us do towards answering our daily prayer, "Thy kingdom come," is a question which must be brought home with more or less force to every follower of Christ. With the realization of the great gift of God comes the desire to tell the story to others and find where to begin is often the puzzling query.

We are apt to think first of the great masses in heaven lands who never have heard the story of the Saviour, and it seems as though the most blessed privilege would be to work among them. But we cannot all choose our field of labor, nor is it surely in that work to do such great service. Present surroundings should be used as a training school for something better. Only by the faithful performance of the duties lying nearest can one prove the worthiness to hold positions of real or of great responsibility.

God will use his children as agents of power if they are teachable, and they do not fail in the minor tasks with which he tests them. Those who are faithful over a few things will be made rulers over many things.

I have often noticed that when I have stood upon a hill and looked off upon the surrounding country that the hill which lay just beyond seemed much more even in surface and beautiful in verdure than the one upon which I stood. It seemed to slope more gently, and had such velvety turf, while I was sure that the view from its summit would more than repay the trouble we had required to reach it. But when I had pushed on to gain the desired spot I have found there were rough stones embedded in the soil, and steep places to climb, while much of the beauty which had tempted me was gone. Distance has changed the whole into an unfitness and beauty of contour, and had transformed even the defects into additional charms, while contact had brought out into sharp detail every bit of jagged stone and rough ground and had made them hard to tread. Just so it is with prayer, that we are brought face to face with it. We look with longing at our foreign fields, and think what an opportunity is given us to help them to escape from slavery. We read of Mrs. Barlow's efforts in the Seamen's Mission in New York, and say how I should love to do such work as that. We have listened with profound interest, too, of the Gerard Velthuyse, Jr.'s, work in the Sandwich Islands. Many of us have felt keenly the urge to do such work; and we have also felt that it is a grand thing to be raising this standard of morality, and of Christianity. But we have been looking at the work theoretically, and have not seen the practical results of it. We have tried to rise, nor have we come in contact with the fallen, sinful people whom they are trying to reclaim. Apparently these classes are living the lives that please them best and they do not care to be roused to a higher plane, so it requires earnest, unflagging effort to make them wish for something nobler and better. To a casual observer of this phase of the question it would seem a hopeless task. We who see only the results obtained, without actual contact with the sin which makes the need are impatient with the good that is being accomplished. It often seems easier to give a little money to help some one else convert the heathen in foreign lands than to give our time and strength to striving to win the child of p e o p le everywhere who are under no Christian influences. The ugly outlines are softened when we look across the sea at our benighted brother, but when we look at the harsh details of the picture presented by the ignorant and degraded souls in our own town or city, we shrink from the task and are so shocked that our impulsion is to save ourselves from contamination, and forget the human soul that is being lost. We are like the little girl who said when her mother invited an unconverted man to attend a meeting: "Why, mamma, why did you ask Mr. R. to go to church, he is so wicked?" So long as God spares the life of an unconverted man or woman we have no right to say it is too late, or cease to work to bring the wanderer home.

I have heard Christian men say that when thrown into contact with ungodly men, in whose conversation oaths frequently mingled, that the sound has become so familiar that they have ceased to hear the words of blasphemy, though so pained at first. Are we not all affected in like manner by the sin, ignorance, and vice which we meet day after day? Even in our own quiet town, where comparatively little of the world's sin and degradation creeps in there are many who from year to year are without the influence of church, Sabbath-school, or a religious magazine in which we might think of our responsibility in this matter and the answer which God will require of us concerning it? Shall we not individually ask ourselves, "What practical effort can I put forth to win the soul of this man? My prayer will require sacrifice, it may be; but if we are willing to make it, God will show the way. I think it was Moody who asked a class of young people to write themselves the answer to the question, "What is the most practical, daily way of the conversion of the heathen," but told them before they took it to think what it might cost them. He said it might mean the setting aside of all of their life plans, the sacrifice of home, country, friends, and even life to work out the answer to that pledge. If they could face that responsibility he would ask them to accept his request. The opportunities we have are like that. Shall we not pray for ordinary and intense interest in the coming of God's kingdom which is needed.
Mr. R. W. McCall recently celebrated on the same day the 20th anniversary of his mission and the 70th anniversary of his life. Thus it will be seen that he began the great work of his life at that period when most men begin to think of laying aside the active duties of life. A man is not old while the spirit and power of work is still in him.

It will be noticed that Bro. H. D. Clarke, of Independence, N. Y., is looking after the Sabbath-school corner of the Sabbath Recorder. His friends, doubtless, have not expected to see him so soon in a "corner," but he proposes to make it a bright, lively, helpful corner, and will be glad to receive any suggestions, bits of news concerning Sabbath-schools, or hints about Sabbath-school work, which any one might send to him.

We take pleasure in calling attention to the special notice of Bro. William C. Whitford, of New York, offering to forward money for the suffering Jews in Russia. We know of some collections for this worthy object being made by other denominations, but these are doubtless of little value.

The kind offer of Bro. Whitford makes it possible for such collections to find safe and prompt remittance to destination. "What thou doest, do quickly." When people are dying from hunger and want, let there be no delays in efforts for their relief.

The editor of a colored Methodist paper, who is also a preacher, reminds his brethren in the ministry that every ignorant preacher will drift, behind and drop into the poorest appointments, and he tells them that if they want the best places, they must prepare to do the best work. "To this end," he says, "two things are essential. The first is a holy life. The second is a head well stored with useful knowledge. Be sure and have the heart cleansed from all sin, and then be studious of good books." This is not bad advice for people who are white and are not Methodists. Indeed, colored people are a good deal like "folks," and so are Methodists.

Much is being said now-a-days about the inspiration of the Scriptures. It is not our purpose, at this time, to enter upon a discussion of that theme. But we do wish to record our belief that the Scriptures are the inspired Word of God, and that, taken as a whole, they are a perfect revelation of God to men, and are the perfect rule of life for men. If this were not so, then we have no standard, of religious life and duty.

But it should be remembered that the question of inspiration is very different from the question of revelation, and these again are very different from the question of the authenticity of the Scriptures. Were the men who wrote the different parts of the Bible divinely directed in their work so that their records of events, teaching and inspiring truths, are recorded exactly as God intended, is the question of inspiration. Does this record of facts, teachings and revelations give us the truth of God's being, character, will and purpose as fully and completely as it is possible for finite man to comprehend the infinite? This is the question of revelation.

Are the various books of the Bible, on their human side, the work of the men whose names they bear? This is the question of the authenticity of the Scriptures. To all these questions we are emphatically affirmative. This is our faith; but the questions are too broad and deep to admit of proper discussion here.

On the second of this month the pope celebrated his 89th birthday, and the 14th anniversary of his elevation to the papal throne. On the previous day a delegation of cardinals waited upon him with congratulations and expressions of loyalty. Replying, he said there were two guiding principles in the life of Pope Innocent II. The first was the management of the best places and the independence of the church. To attain these two things he declared his realisation to lie down his life. He deplored the want of faith in the church which makes the accomplishment of these things so difficult, and declared that such conditions afford good ground for a desire to return, not to the seneious civilization and defective institutions of the Middle Ages, but to the robust faith then rooted in the conscience of the people. That alone would render possible the cure of the ills of nations. But in spite of everything the church possesses the secret of invincible strength, which the world does not understand, because it is not derived from the world." Which is very true. "He might have added that it is not derived from, or through, popes and councils, but is the vital strength of the world at heart. But that secret is hidden in the heart of every true believer without the intervention of pope or priest.

Mention has previously been made of the proposition to send several theological students of the Morgan Park Seminary on Missionary and Sabbath Reform labors in the West and South. This proposition meets with the full approval of the Missionary Board, and the young men will go as regular missionaries of the Society. But the movement entails about $1,900 expenses, and these have been placed for by the Board in its annual budget in the appropriation.

So much interest however has been taken in this movement that it is believed the full amount estimated can be raised without interfering with the regular contributions to the work of the Society. Four hundred dollars were pledged by members of the Tread Board, before official action was taken, and from other sources pledges have been volunteered. Bro. I. J. Ordway, of Chicago, has consented to charge the raising of this extra fund; and in its promotion promises to furnish a large number of circulars of information concerning the movement, and blanks for subscriptions. At least one-half of the amount pledged should be paid on or before the first of May, and the remainder on or before July first. All money pledged for this object should be sent to A. L. Chester, W. Western, R. L. Treasurer of the Missionary Society, and all surplus will go to the regular fund of that Society. In the Western States men are personally known, the movement is received with great interest. One brother writes: "I believe God is in it, and it seems to me one of the most promising of any yet proposed." People who desire to forward a subscription paper at this office, and all monies left here will be properly forwarded.

The number of Recorders now printed weekly is 2,585. It may interest our readers to know where these go. Two thousand of them go into eleven States of the Union, according to the following table; the rest are scattered into nearly every remaining State and Territory in the United States, Canada, Latin America, Holland, and China. The table below shows not only the aggregate number of papers going into each of the eleven States named, but also the proportionate number of church members in each State to one Recorder. On the basis of one paper to three church members, which seems not a large proportion, it will be seen that in most of those States there is room for some canvassing for the Recorder. Study the table.

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Twenty-five years ago there were few preachers of any denomination, in New York, or elsewhere, who surpassed the Dru. Tung, father and son, of the Episcopal Church. Possessed of finely cultured minds, souls sensitive to the tender touches of spiritual realities, and with intense hatred of mere shams, and quick sympathy for all that is good, it was a joy to listen to a sermon from either of them. We have stood in a crowd at the door for a weary half-hour waiting for the time when strangers would be admitted to the presence of the minister in the presence of the presiding elder of the church, and we have entered the room of the church, but forgetting the weariness while listening to the inspiration from the pulpit, from that deep voice, from that deep enthusiasm, from those inspiring words of the junior doctor, we have said to each other, "Ye must be born again," etc. Twenty years or so ago, the senior Tung died, and a little while the son quietly dropped out of public notice, and became of him no one seemed to know. In a large advertisement of an insurance company, recently printed in one of the New York dailies, so says the Critic, one of the sub-divisions is stated: "Report of Stephen H. Tyng, Director-General of the Continent of Europe." This, the Critic thinks, throws some light on the question so often asked, so seldom answered, as to what had become of this once famous and powerful preacher. This bit of history, with the recent printed in one of the New York morning papers, throws some light on the question of the authenticity of the Scriptures.
In addition to these generous contributions of grain transportation and other services, the Western Union Telegraph Company has franked over $1,000 worth of telegrams in forwarding the business. Nebraska, after contributing a large part of the ship's freight in the way of corn. Mr. Schumacher of the Akron, Ohio, mills telegraphed the managers that it would be of little worth unless ground, and that if shipped to him, he would grind, sack, and reship free of charge. In a few days his mills were running at full speed, and the shipment was forwarded to New York. The cargo will be landed at Libau, about 400 miles south-west of St. Petersburg, which is the first port on the Baltic having direct railroad connection with the interior of the empire. It is expected that this magnificent gift of American citizens' to the sufferers of that distant country will be at its destination before the close of the present month. A better tribute to the humanizing influence of our Christian civilization could not be found on the face of the earth. If common will, it is the work of the Holy Spirit to convict the world of sin because it believes not on Jesus; and it believes not, not because Christians do not have enough faith, but because it up to itself and its sins. Christians do not have enough faith, but because it up to itself and its sins.

WASHINGTON LETTER.

From a Special Correspondent.

WASHINGTON, D. C., March 11, 1892.

There is much quiet indignation here over Salibury's reckless disregard of our claims and rights in the Behring Sea matter. Solomon would certainly give judgment against Great Britain to adhere strictly the law and arbitrate for the shell. He refuses to agree to "hands off" until the law and the right are determined by an impartial jury. His refusal is the imperious and reckless throw of a losing politician. He does not hesitate to bequeath to his coming successor, Gladstone, a quarrel with the United States. His course is not complimentary. Neither Salisbury nor any other British premier ever dared to molest the rights of Russia in the Behring Sea—rights which she exercised without dispute until she sold them to the Empire. Great Britain does not meddle with similar rights which Russia now exercises, nor would she invade yours except for contempt of our weakness. She has more war vessels and fortifications around our borders than we have. In a few hours she could lay under tribute our coast cities, north, east, south and west. On the eastern end of Long Island and elsewhere on our sea board she could seize important, undefended harbors and make them impregnable. Gibraltar her arrogant rulers despise the weakness of our fortifications and insult us for our sympathies with Ireland, and for our prosperity, and in this lies the danger that some contemptuous bullying lord or lords, temporarily in power, out of wantonness, for party ends, or as a desperate diversion may take this nation in a pandemic and there is no light. England has tramped on many weak people. How quickly she sounded "to arms" when this nation struggling prostrate in blood and dust gave her an excuse for interference. Let some sharp political struggle in this hour, offering a lease to the ablest claim for the Presidency and a candidate or candidates ready to grab the disputed seat and let such a possible, if not probable, contingency spring up contemporaneously with an incipient quarrel with Great Britain and there is nothing in the arrogant history of her ruling classes, there is nothing in her East Indian, nor Egyptian, nor Chinese, nor African, nor in her American history that can accuse us from a most injurious attack. This Government should promptly assert her rights, or her alleged rights, and this time as they shall be either settled by arbitration or left to her undisturbed. Arbitration fails when, pending the trial, your opponent turns his dogs into your fold. Arbitration is contemptuously rejected when the thing in dispute is selfly important. There are arguments pending the proceedings. It is only applicable when opposing parties agree to it in good faith. Why has this nation, in this Behring Sea matter, been made to wait on the caprices of London, unless for the purpose, that she will be in a better position to stand on its rights, and having done all that promises a just and peaceful solution, to stand? Society people, or such part as observe Kent, and it is not a small part, are now filling the churches day by day presumably to repent of their sins. But there are indications that church-going and social penitence is irksome for many. The front door of gayety's palace is shut and the sounds of revelry hushed, but there are side and back doors from which shine out with a bright light all kinds of social pleasure. Balls, receptions and formal dinners are wanting, but polynomial are the genial entertainments of a more subdued sort that are promised and indeed already begun. Among these are certain quiet leap year parties. One of the amusing features of these is that it is considered bad form, a violation of etiquette, for a gentleman to cross the room unless escorted by a lady. The ladies do not, however, escort to and from the house of entertainment, but that is explained by the fact that it is not the general custom for them to be seen out on other than leap year occasions. Young ladies are now accompanied by home friends or chaperons and are not paired off and escorted according to ancient custom.

Church socials in Washington seem to be a peculiar institution considering the name. The guests are furnished with programs, sit on benches, hear recitations, musical and literary, and buy ice cream and cake which they themselves furnish. Money for foreign missions is raised at these gatherings. These socials are very disappointing for those who are anxious to utilize them for making the acquaintance of Mrs. General so and so, or Judge Blank and lady, or ex-Senator Lofty and family. The charmed circles cannot be broken into in that way.

Holman's ambition to make a record as an economist and Hatch's desire to pass a bill to carry into effect the most inspection law, caused a conflict between the two gentlemen. Hatch asserts in substance that a single committee and subcommittee are not enough for the important work. He wants and common sufferings are determined by an impartial jury. His other than leap year occasions.

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fered from the seventh to the first day of the week.
3. It makes no difference what particular day is observed. All that is required is one day in seven, and it is best to conform to popular usage.
I will have something to say about the first.
Mr. Peterson will consider the second, and Mr. Van Horn will demolish the third.
It will be my task to take up the attitude of Christ toward the Sabbath. There is no question about the attitude shown in the Sabbath in the Old Testament. We will pass at once to the question,—What did Christ intend to do with the Sabbath? What place was it to have in the new kingdom which he was to set up? There is no doubt in my mind that Christ intended to widen and give it the highest honor. In what I shall have to say on this subject I believe the most of you will find it will not be a failure for me to talk to you about the Sabbath.
What was the attitude of Christ toward the Mosaic law? In Matt. 5:17 Jesus says that he has come not to destroy the law and prophets; but to fulfill them. Now what effect did it have on these old laws to fill them full? Communion of the new and old laws is apparent in the Old Testament. Jesus fulfilled the ceremonial law by bringing forward the reality of which they were the prophecy. These ceremonies were types of salvation. He offered that salvation. The ritual washings and sacrifices forshadowed the Redeemer.
Was it that he widened the Sabbath? He widened its significance. The ceremonial laws were to drop off like dead leaves which had served their day and were no longer of any use. Did Christ hold the same attitude toward the moral law which he held toward the ceremonial law? Was he to fulfill the Decalogue in the same sense in which he fulfilled the sacrifices and circumcision? This question centers in the fourth commandment. No one claims that the other nine commandments are not practically binding to-day. Therefore this question means simply—have we a Sabbath?
We should distinctly expect Christ to treat the moral law in a very different way from that in which he treated the ceremonial law for three reasons:
1. The two laws were treated very differently when given in the wilderness. The moral law was given amid the thunders and lightnings of Sinai in the awful presence of God. It was written on tablets of stone by the finger of God, profound evidence of its enduring character. The two laws are very different in their nature. Men everywhere and always need to honor their parents and dedicate a day to rest and worship. The ten laws are grounded in the nature of the race and are in their character universal and eternal.
3. Not only are the ten laws universal in their nature, but the Sabbath—the institution under discussion—was given to the whole race. In the third verse of the second chapter of Genesis occur the words: "And God blessed the seventh day and sanctified it." At the beginning of human history God made the week and set apart the seventh day as a Sabbath-day. He gave the institution of the Sabbath along with the institution of marriage to the man and woman who constituted the race. The customs of different ancient races, in connection with the Bible statement, make the evidence overwhelming. Lange says that the seventh division of time existed universally among the Semitic and other oriental peoples. It was also in vogue among the ancient Hindus, Scandinavians, Persians, and Egyptians. I have here a chart giving the names of the days of the week in various ancient and modern languages. One hundred and sixty times and sixty cycles and one hundred and eight of these call the seventh day Sabbath. Don't be frightened. I do not propose to read over all these names; but any one who wishes may look at the chart at the close of the session.
With such conclusive evidence for the universal and eternal character of the Sabbath we come to Christ. He called himself Lord of the Sabbath. How do we find him treating it? We find him treating it everywhere with the greatest respect. I want you to note five facts in regard to Christ's attitude toward the Sabbath. I will not take the time to read the passages in the gospels which establish these facts. They are well-known passages, and if anyone doubts my propositions, they are easily verified. First, He always kept the Sabbath himself with his disciples. There is no doubt about that. Second, He was several times accused by the Jews of Sabbath-breaking and he always took pains to defend himself from the charge. When he healed the sick on the Sabbath and when his disciples gathered the heads of grain, the Pharisees and Pharisees accused him. He silenced them by proving from the Scripture that certain acts which we have since tabulated as "deeds of necessity and of mercy" are right on the Sabbath and that he had been keeping it in the largest and highest sense. Third, He lifted the Sabbath to a broader and more spiritual plane as he treated the commands against murder, adultery, etc. It does not seem that he would have so used a commandment which was temporary, one which he meant to abolish. He says "The Sabbath was made for man and not man for the Sabbath." The Sabbath should be so observed as to be a blessing and an inspiration and not a curse and a drudgery. Fourth, All the recorded utterances of Christ are at least entirely in harmony with the idea of the perpetuity of the Sabbath.
Sabbath-"Sabbath," etc., seems to imply incidentally that the Sabbath was meant for the whole race. Fifth, In one passage Jesus specifically instructs his disciples to have a regard for the Sabbath forty years after his death. It is introduced incidentally. I have for this reason a special place as showing the habitual attitude of his mind. In foretelling the destruction of Jerusalem and the necessity which his disciples would be under of making their escape from the city, he says "Pray ye that your flight be not . . . on the Sabbath-day.
We have now brought the Sabbath down to the death of Christ. He who called himself "Lord of the Sabbath," has given no hint of abolishing it; but rather kept it, defended it, reinforced it, taught it. I want you to notice that the Sabbath which was in the a.m. was the Sabbath given at creation and at Mount Sinai—the only Sabbath mentioned in the Bible from one end to the other. There has not been the slightest hint of any change. He, both by example and precept, taught his disciples to keep it. We should not be surprised. The unimpeachable and overwhelming evidence to prove that the apostles put forth their hand to transfer the Sabbath from a day thus sanctioned to another.
L. C. RANDOLPH.
"The proof of regeneration is seen in a holy and obedient walk; the power of a holy life is the inward energy of the Holy Spirit teaching and guiding and strengthening."
IN MEMORIAM.

Anna Corinne, only child of Rev. Leander E. and Arline Coon Livermore, was born at Wal­worth, Wis., Nov. 27, 1871; passed to the hereafter, Jan. 28, 1892. Corinne united with the Seventh-day Baptist Church at New Market, N. J., by baptism, Aug. 17, 1888. Re­moving to Alfred Centre soon after, she entered the University, where she studied until her re­turn to New Jersey in 1887. She labored among the children of the public school and in the Plainfield high school until failing strength compelled her to leave the latter place in November, 1890.

Recovering her health, and after a few months as teacher, she determined to study art, for which she had a taste and inclination. She entered the art department of the Pratt In­stitute, Brooklyn, N. Y., in Sept., 1891. De­light and success were both attending her work, when on the 14th of February, the germ of diphtheria began to develop, and the dread disease went forward rapidly. All that love and skill could do was faithfully done, but death gained the victory over the “earthly taber­nacle,” but the real triumph was with Christ and his redeemed one. Writing of the last scene, her father says:—

“The forces struggle of these days, which never find rest in any form. The fires were burned away, and her purified spirit, no longer in the power of the enemy, was free and gloriously triumphant. An hour before the end came, with a heavenly light in her eyes, she gently whispered the sweetest expressions of love and hope: “No more pain! “Come, Jesus, come,” “Jesus loves me, that I know, for the Bible tells me so,” “Gentle Jesus, meek and mild, take me as a little child.” She left special messages of love and exhortations to faithfulness for her companions and friends. A quiet, restful calm was upon her, and when her mes­sages were delivered and her hopes of seeing Jesus and loved ones were expressed, she sweetly fell asleep in Jesus without a struggle. Oh, the sense of desolation which came upon us! But God has given wonderful light, and we kiss the hand that led us. One such hour with a dying Christian is worth more in assurance than a whole life of pleasure without it. I have explained many times, since her de­parture, and with an intensity of prayer and sense of insight into the significance of it, never before. Let me die the death of the righteous, and let my last end be like his.

She was indeed becoming so much an indispensable in prayer-meetings, Christian Endeavor work, Sabbath-school and Sabbath-school services, that I seem to have lost a strong and faithful supporter. Because the burial was private, the church of which Bro. Livermore is pastor arranged for a memorial service on Sabbath, March 5th. A crowded house testified love and sympathy. Delegations from the Christian Endeavor So­ciety of the Seventh-day Baptist Church at Plainfield, and from the Endeavor Societies of the Presbyterian and Baptist churches of Dun­ellen, together with the society of which Corinne was a member, sat as mourners. Communi­cations of sympathy came from the Athenaeum Literary Society, from many of her friends, and from all directions. The writer preached from 2 Cor. 5: 1. Theme, “A trium­phant exchange of the crumbling tabernacle for the everlasting mansion.” No other theme seemed to be so appropriate to the memory of one who went so richly, and sent back such exhortations to faithfulness as she stood at the open gateway of the celestial city. The Lord grant to the readers of this such triumph, and I am constrained to add as her message to all the young people: “Wherefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor is not in vain in the Lord.”

A. H. LEWIS.

THE POWER OF SONG.

The influence which song has upon the soul can hardly be estimated. As herein discussed there are two forces in song, which give to its effectiveness, viz., the music and the words. There seems to be a chord in the make-up of every human being with which everything sympathy is awakened. Whether it be the rhythm and measure of music. Every nature is ached; animals have been known to listen attentively while some song has been sung which seemed to stir within them a responsive feeling. The poet has well said, —

“Music hath charms to soothe the savage breast,
While the parody,

“Music charmeth to soothe the savage,
Read the rock or cure a cottage,
May be exaggerated, yet the idea is there, as is displayed when a powerful bridge is shaken by the sound of music, but it is due to the rhythm and the vibration, but how shows what nature is harmonious with rhythm. Music has a power which is best expressed in the lines of Moore:

“For mine is the lay that lightly floats,
And mine are the lovelier singing notes,
That fall as soft as snow on the sea,
And melts as if by magic power.
And the passionate strain that, deeply going,
Asleep the roar of the breakers, sweetens it so.

A person who is skillful in the execution of songs on the piano, can move an audience to laughter or tears — on one condition — he must feel the power of the music in his own soul.

The minor is the natural chord, as the sounds of nature are in minor thirds. The sight of the wind, the babbling of the stream, the roar of the cataract, the moaning of the sea, are all in minor thirds. So sad music is most pleasing.

The words of a song must harmonize with the music, as we can see when we attempt to sing the words, “Nearer, my God, to Thee,” to the tune of some popular melody. The words and music affect us, and harmony is the link that should unite them.

How many times our childhood is brought before us by hearing snatches of the lullabys to our mothers song! A song oftentimes moves the hearts of pity and sympathy with the author. For instance, the song, the words of which are:

“Backward, turn backward, oh time, in your flight,
Make me a child again, just for to-night.
Kiss me again, just for to-night.
Mother, come back from that endless shore,
Kiss me again, just for to-night.
Mother, come back from that endless shore,
Kiss me again, just for to-night.
Kiss me again, just for to-night.
And the words and music of the song move us.

It is the sad, sweet songs that have the great­est influence over us. Often when weary and worn, some soothing song comes when we seem, as if the music helps to bear the burden. We may take a prac­tical lesson from the requirements of the song, in living, and make ourselves harmonious with our surroundings for the purpose of increasing our usefulness.

“Ours are love songs; God writes the words and we set them to music at pleasure, and the song must answer the occasion of the song, as we choose to fashion the measure. We must write the music, whatever the song. Whatever the music, we must read and feel it.

And if the song is sad, we can make it glad.
Or if sweet we can make it sweeter.”

MARCIAL.

RESOLUTIONS.

Adopted by the Milton, Wis., Y. P. S. C. E.:—

Wannsee, It has pleased our heavenly Father to remove from our midst our beloved sister, Anna Corinne, to New Jerusalem. Resolved, That in her death we have lost a loving friend, an active member, and a faithful officer.

Resolved, That we hold in remembrance her unselfish life, and the many deeds of charity which have been associated with her for so long a time.

Resolved, That we feel the deepest sympathy for the remaining members of her G. O. D. and desire them of our heartfelt prayers in this their hour of trial.

Resolved, That this token of our sympathy and sorrow be sent to the family and to the Sabbath Recorder for publication.

LILLIAN ROOD, N. C. M. M. WHEELER,

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

FIRST QUARTER.

March 20. The Kingdom of Heaven — Matt. 5-7, 14-16.

LESSON XIII. — THE BLESSINGS OF THE GOS­PEL — MISSIONARY LESSON.

For Sabbath-day, March 29, 1892.

SCRIPTURE LESSON.—Isa. 40: 1-10.

INTRODUCTION.—Our Quarterly Missionary Lesson is not as usual an optional lesson in place of Review. Let us study it topically to-day rather than critically. This chapter begins the latter part of Isaiah’s prophetic writings. In the first part of the book we find much of gospel-grace, but there is much more from this chapter on. It would seem as though the prophet were writing a prophetic summary of the New Testament, beginning as do the Gospels with “The voice of one crying in the wilderness.” If we would find the Orders for Orders of the Church, we must look to this passage. v. 1, 2. (2) The tidings introduced by the voice from the wilderness and assurance of a removal of all obstructions. v. 3-5. (3) The things material fade and fail, but the word of the Lord shall stand forever. v. 6-6. (4) The prospect given to God’s people is hopeful and joyful, for Christ’s salvation brings with it blessedness. v. 10. The title is given, “The Lord shall reign about B. C. 708-712, near the close of the captivity, and the scene where the vision is laid is in Babylon. The exilarch, or general subject, is stated in the first verse; the comfort of the afflicted and oppressed people of God. Consider now the gospel blessing.

The Subject Considered.—The commission given to this prophetic and to all succeeding ones is to proclaim comfort to the children of the heavenly Father.

1. Consecration. The people of God are in bondage. The golden yoke of sin and error oppresses them, and all they see seems as though God had deserted them. They have had warnings and been told that obedience meant prosperity, and to forsake his law results in be­ing unhappy. v. 2. “Let the weakMd shoulders carry, for he said that the Lord had not forgotten him. To Zion comfortable words are directed. v. 1. (2) “Her warfare is accomplished.” What a struggle the church has had! Poured out is the blood of the righteous, and the inward disposition to forsake God. The lessons of folly and sin may be learned at last by some, saghathlissing the hand to Basian, serving manna, becomes lossliness. It is the underlaying of the same arms and sur­render to Jehovah, the “warfare” ends. The humila­tion is accomplished. When sin is pardoned troubles are removed. In loving, “If we be true and good, all, thy sins are forgiven thee.” (2) “Her iniquity is par-
2. The division opens with the voice of the Baptist: "Prepare ye the way of the Lord." Scholar, you can do that as well as John the Baptist, or your teacher. How? (1) Sins of omission are valleys to be filled, so are the defec­tions of your own life. (2) Pride, selfishness, unbelief, worldly-mindedness, are mountains; bring them down low. (3) Crooked ways of sin, unfair dealings with others, unnec­essary controversy, make straight these crooked ways; confess and forsake them. (4) Bad habits, you can drive them away; one family of five persons is to go the first of April, and twelve have died, making in all upwards of eighty deaths, and only two have been permanently added. The cause of removal is mostly to benefit one's condition in a worldly point of view. The young people cannot buy land here because it is so high, neither can they obtain work and keep the Sab­bath, and so they go where they can get land or work and keep the Sabbath, and a very few have left the Sabbath. Sabbath-school is still kept up, but sometimes there are no other ser­vices when there is no preaching. However when the ex-pastor is able to go, there is preaching and probably will be as long as he remains.

MUSIC IN THE PRAYER-MEETING.*

If some one should ask me what is the most im­portant part of a prayer-meeting, I am quite sure I should say the singing. I suppose there are many, indeed I know there are many, who will differ with me in this, but when we remember how many persons have been brought to life with Christ simply by hearing some song sung, we cannot deny that the singing is one of the most important features of the meeting. Everyone notices whether he is a Christian or not, loves music, and if an unbeliever can be induced to come to a prayer-meeting just for the singing, he will be lively and spirited, he will remember that long after he has forgotten everything else that was said.

During the last few weeks, I have been noticing how little interest is taken in singing at our prayer-meetings at Sabbath-school. On the after­noon when I looked around and saw how few there were taking part in the exercise, I thought

--This teacher or Superintendent might prepare on paper or blackboard this or a similar exercise for missionary day:

THE MISSIONARY OR HOME NEWS.

Twa Alfred.—Last Sabbath was the regular com­munion service of this church. Instead of the usual letters from non-resident members, written in response to letters of inquiry by the church to all her non-resident membership. It was a kind of covenant meeting in which absent ones were the principal speakers, and was a very profitable service. Peter Valtruyen, the young son of our Holland missionary, who is here partly for work and partly for school advantages, was received by letter from the Haarlem Church. One morning last week the robins were flying about the campus. It appears, how­ever, to have been a mistake for before noon they have flown away to the Construction Hall, and snow has been flying ever since until to-day. It is still cold, but spring is coming.

S. R. S.

The school has been opened at Shanghai, China, by the London Missionary Society, which has been doing much good work for the last few years. About three-score persons have moved away, one family of five persons is to go the first of April, and twelve have died, making in all upwards of eighty deaths, and only two have been permanently added. The cause of removal is mostly to benefit one's condition in a worldly point of view. The young people cannot buy land here because it is so high, neither can they obtain work and keep the Sabbath, and so they go where they can get land or work and keep the Sabbath, and a few very few have left the Sabbath. The Sabbath-school is still kept up, but sometimes there are no other ser­vices when there is no preaching. However when the ex-pastor is able to go, there is preaching and probably will be as long as he remains.

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to myself, "Oh, if they would only sing earnestly as though they meant it, how it would help the meetings." Last Friday night after our church prayer-meeting, I said to the friend who was with me, "Why don't you sing, when it is needed so much?" After a little hesitation she replied, "It is just this, I don't sing any more during the prayer-meeting, it is awfully hard to get started."

I think one great reason for this disinclination to sing arises from the custom of having choirs and depending on them so long to do all the singing, that we have neither heart nor voice for it when the prayer-meeting is called. It seems to me that it is just as much a duty to help in the exercise of singing as it is to perform any other part.

Did you ever stop to consider just what the singing is designed to do? As it is the language of the emotions so it prepares the way for the descent of the Holy Spirit into the heart. We read in the Bible how Elisha called for a minister and while listening to the music, the Spirit of the Lord came down and he prophesied. I know of no way which will better prepare the heart of the company of young people for the exercises which are to follow, than by spending the first quarter of the hour in singing.

But how shall we get all to sing? I have been wondering how to overcome this difficulty and will enumerate some of the ways I thought of:

First, let there be chosen a good leader, one who loves to sing. Let him sometimes comment on the piece, telling how he wants it sung, and why. Let him sometimes read the words before singing them, for by doing this they are more deeply impressed on the heart of the hearer. And above all, let him sing often in this way, helping to fill up those little awkward pauses which are so sure to spoil the effect.

Pray that this may be the beginning of the building up of the kingdom of God in these lands.

M. HARRY.

In Memoriam.

Billy Potter, Phoebe Greene Potter.

Billy Potter was born in Berlin, Rensselaer county, N. Y., Feb. 18, 1814, and died at West Hartford, Ill., Jan. 26, 1892. He was the son of Euphrase Potter, and connected by ties of kinship with many of the well known Potter families among our people. Phoebe Greene Potter, his wife, was born in Berlin, N. Y., Aug. 29, 1814, and died at West Hartford, Ill., Jan. 29, 1892. She was the daughter of Winter Greene, who for many years was a resident of Berlin, whose family and home were very favorably known, in former years, by Seventh-day Baptist ministers and others, as one of those homes wherein its many guests were always greeted with cordial welcome and generous hospitality. Early in life Phoebe Greene committed herself to Christ and his cause and united with the Seventh-day Baptist Church of Berlin. A few years later Billy Potter, then a young man, put on Christ and united with the church. They were united in marriage Feb. 26, 1832, by Eld. Wm. Satterlee. There were born unto them two daughters and one son, who survive them. Mrs. M. P. Ballon, of Dunlap, Ill., Mrs. R. P. Brown, of West Hartford, Ill., and Mr. C. E. Potter, of Whitewater, Wis. In 1853 they moved from Berlin to Cincinnati, Ohio, where they remained about four years. In 1857 they moved to West Hartford, Ill., and a few months later united with the Seventh-day Baptist Church of Southampton, of which they continued steadfast and faithful members until called from the church militant to the church triumphant.

Mrs. Potter was an ever trustful, devoted and loving wife and mother, ever exerting an active influence for good in her home and family, and ever manifesting the abiding faith and exalted motives of an humble follower of Christ.

Mr. Potter was a man of mature judgment, conscientious in his convictions, steadfast in principle, firm in his purposes, and kindly in his spirit. He was a devoted friend of the church, a sincere and loyal disciple of his Lord and Master.

They had lived together in mutual affection for each other and for the children with which God had blessed them, for nearly fifty-three years, near at death separated, there being only about thirty-six years difference in the time of their death. They were taken together from their late home to the house of worship, and after funeral services conducted by their pastor, borne to the cemetery and there put to rest.

They have both been examples of a generation fast passing away. Their influence for good must survive them, while their memory will be cherished, not only by kindred but also by a large circle of neighbors and friends.

SEVENTH-DAY BAPTISTS IN PROVIDENCE, R. I., AND VICINITY.

For several years Seventh-day Baptists have been gathering in Providence in classes, an upper class of about 2,000,000, the Christian denomination, and an upper class of about 36,000,000, the Adventist living in East Japan.

Arrangements are now being made by a sub-committee to hold services every Sabbath at 98 Weybosset Street in room 5. Several months ago a dentist living in East Providence by the name of E. P. Small and his wife embraced the truth with the 229th of February Bro. Small became a member of the 1st Hopkins Seventh-day Baptist Church easiest service every Sabbath at 98 Weybosset Street in room 5. Several months ago a dentist living in East Providence by the name of E. P. Small and his wife embraced the truth with the 229th of February Bro. Small became a member of the 1st Hopkins Seventh-day Baptist Church. Several months ago a dentist living in East Providence by the name of E. P. Small and his wife embraced the truth with the 229th of February Bro. Small became a member of the 1st Hopkins Seventh-day Baptist Church. Several months ago a dentist living in East Providence by the name of E. P. Small and his wife embraced the truth with the 229th of February Bro. Small became a member of the 1st Hopkins Seventh-day Baptist Church.
TEMPERANCE.

- A temperance society has been established in Harvard College.

- Eighty-five towns in the province of Manitoba have local option.

- An open letter, "It's the devil's leading string, commencing with a hair and ending with a cable."

- Auburn, Me., with 13,000 inhabitants, has one day policeman, and three at night. Prohibition prohibited in Auburn.

- When the saloon-keepers offer the argument against prohibition that it does not prohibit, I feel a good deal more confident that it does.

- The verdict of science is that alcoholic liquors are absolutely hurtful to persons in health. Science, experience, observation, and the Bible unite in declaring the use of tobacco entirely.

- Steam Power.—It has been estimated that the motive power furnished by the steam engines of the world represents the strength of 1,000,000 of men—that is to say, twice as many as there are workmen.

- Miller Winter.—A reverse of seasons is supposed to take place upon this earth once in every 10,500 years, due to the varying inclination of the earth's axis. About 1,500 years ago we entered the epoch of a more severe winter, than the winter temperatures, and if it happens to present we may expect a gradual softening of our winter climate during the next 9,000 years, when another glacial epoch will begin. Will this be the year 11,000? Will it resemble Egypt, with remains of great buildings buried, or sticking up out of the sand, and known as pyramids 3,000 years old?

- Deep Lakes.—By far the deepest lake known in the world is Lake Baikal, in Siberia. It is in every way comparable with some of the great lakes of America; for, while its area is only 9,000 square miles, it makes it much smaller than the three largest of our five great lakes, and about the exact equal of Lake Erie in superficial extent, it's enormous depth, 4,000 to 5,000 feet, makes the total volume of its waters almost equal to that of Lake Superior. Its level is 1,350 feet above that of the Pacific Ocean, but, notwithstanding, its bottom is more than 3,000 feet below many other deep lakes in the world, but so far Baikal takes the palm. Lake Maggiore is 3,000 feet deep, Lake Como 2,000, and Lake Fitzroy in Patagonia 1,500. Lake Baikal is 6,842 feet deep. Lake Constance averages about 1,000 feet, and Lake Superior and Michigan about 800 feet.

- Early Mayors.—The first pharmacopoeia was made in the city of Hamburg, Germany. The inventor was John Frederick Boody, a political prisoner, Comer was a chemist by profession, and was permitted to make scientific experiments by the unusually humane jailer. A year after he struck his first lozenge Boody was set free, only to find that he, a penniless man, had to fight capitalists who were interested in the drug. The patent was the drug, and the drug was the drug. The German government thought matches dangerous, and the inventor still further by prohibiting their use. Thus ruined Boody, who died in extreme poverty.

- The Oleophylo.—It is a curious fact, and one scarcely known outside of Russia (and there hardly ever mentioned), that the famous Oleophylo Diamond was once the right eye of the great idol Seringhama, in the temple of Brahma. This precious gem was stolen about the beginning of the 19th century by a French soldier who had made a passion of being converted to the Hindoo religion in order to gain the confidence of the Fridges and Catholics and finally in the French expedition. The Frenchmen first sold the diamond for 2,000,000. On the next turn it was bought by a banker of Constantinople for 3,000,000. The banker kept it until 3,000,000, and then sold it to the Russian emperor for 9,000,000. The Russian empress has it as a jewel. The Oleophylo gem has been in the Russian royal family ever since. As it is now set in the imperial scepter of Russia, it presents a fastened, rose-cut stone, and weighs exactly 1941.9 carats.

- Iniquitous Shale.—Noonday Rock is a pinnacle projecting from the bed of the Pacific off the coast of California opposite to and a part of a group of islands known as Paragon and Paragon Island, and is directly in the path of vessels bound to or from the harbor of San Francisco. In order to warn vessels from the danger of striking the supposed hidden dangers, the lighthouse establishment keeps a bell-buoy over the rock. Sometimes the buoy breaks adrift. There is now a great deal of difficulty in finding this small area and great distance from shore. In order to locate it exactly advantage is taken of its being a great lighted ship, or, better, a great lighted beacon. The light-houe is on a lightship. The lightship is anchored off the rock, sometimes the buoy breaks adrift. Sometimes the buoy is thrown ashore, or murdered. The rock is at the end of the spit. A low-bank buoy can be thrown almost exactly on the rock, thus saving hours of timorous search.

REGENERATION does not consist in annihilating the man, nor in the entire removal of sinful tendencies, but in a new and higher action in the creation of an entirely new disposition and nature. Undoubtedly something new comes into a man's heart. Eternal life, the gift of God, is the seed of the regenerate man, and this working in the natural man brings forth a new man, just as the casting into a mass of molten lead of certain quantities of copper converts the entire mass into finest steel. Nothing is taken from the iron; something is added to it, and it changes into an entirely "disposition and nature."—Pentecost.

SPECIAL NOTICES.

- The Treasurer of the General Conference wishes to express his readiness to receive and forward any contributions of money which our people wish to make for Prohibitory causes. We can thus secure immediate and permanent results. Contributions have already been received. Address, William C. Whitford, 41 East 66th St., N. Y. City.

- F. J. Bakker having moved from Katesdrecht to Molokakdo 7, Kralingen, near Rotterdam, Holland, desists his correspondents to address him at that latter place.

- Friends and patrons of the American Sabbath Social Society visiting New York City, will be invited to call at the Society's headquarters, Room 100, Bible House. Office hours from 9 A.M. to 4 P.M. Special appointment made if desired. Elevator, 8th st. entrance.


- A Call for Volunteers.—If there are any persons who are willing to give a few days' time to the American Sabbath Tract Society, will they please communicate by post? Direct to Tract Depository, Room 100, Bible House, New York.

- On and after the 28th of Dec., 1891, the Mill Yard Seventh-day Baptist Church meets for worship in the Welsh Baptist Chapel, Eileen Street, one minute from the Broad Street Railway Station. The Fincher Hall Seventh-day Baptist Church worshiped in this chapel nearly 30 years, from 1862.

- Council Reports.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-23, 1900, bound in fine cloth, can be had, by special order, for $1.00. Order at our office, 23d St. Meeting House, New York City.

- The Chicago Seventh-day Baptist church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets at 2:45 P.M., Sabbath-school following the service. The Mission Sabbath-school meets at 1:30 P.M. at Col. Clark's Pacific Garden Mission. Strangers are always welcome, and brethren from a distance are invited to meet with us. Address, J. C. Randolph and P. E. Peterson, Morgan Park, Ill.

- The Seventh-day Baptist Church of Horseville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2:30 P.M. Sabbath-school following preaching service. A general invitation is extended to all Seventh-day Baptists, especially to Sabbath keepers remaining in the city over the Sabbath.

J. T. Davis, Pastor.

- The New York Seventh-day Baptist church holds regular Sabbath services in the Roy's Prospecting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23rd St.; entrance on 10th Floor. The regular missionaries are cordially invited to attend the service.

- The Seventh-day Baptist Church, South Center, N. Y., is cordially invited to the service.


**Business Directory.**

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Alfred Centre Steam Laundry, Alfred Centre, N. Y. E. B. Finley, Proprietor, satisfaction guaranteed on all work.

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E. B. Bliss, President; Will H. Crandall, Vice President; E. W. R. Hubbel, Cashier, this Institution offers to the public absolute security, is proposed to be a general lending business, and invites everyone, men, women, and children, to become customers. Importers and Traders National Bank.

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Rev. Wm. Beatty, Senior Secretary; Rev. E. E. Hamilton, Corresponding Secretary; Alfred Centre, N. Y. Regular quarterly meetings in February, May, August, and November, at the seat of the President.

**Leonardville, N. Y.**

**Young People's Board of the General Conference.**

J. A. Platt, President, Leonardville, N. Y. W. C. Westford, Treasurer, Brookfield, N. Y. A. C. Lieberman, Secretary, Monroe, N. Y.

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FORTY-CHEMICIAN GENERALS HAVE DIED SINCE 1890.

A heavy snowstorm prevailed at Gibraltar, on the 9th, and serious damage was done.

Two of the leaders of the recent Mozolick revolt have been executed at Tientsin.

Bob Magrave, the notorious life insurance swindler, has been sentenced to ten years in prison.

The Spanish senate has approved the commercial convention between Spain and the United States.

The Hunter River has flooded the town of Villanueva and Joen, in Spain, causing an enormous amount of damage.

The census returns show that the population of New York city is now 3,522,034. These figures include 1,460,000 Chinese and 2,280 aborigines. The population of the city of Sydney is 383,500.

Navigation in the upper and lower bay is now at a New York, March 11th, was greatly bended by the gale and high seas. At Sandy Hook the wind blew at the rate of fifty miles an hour. Hundreds of sailing vessels sheltered in the harbor.

Many people found the weather fronted are subject to detention, and close examination. The police have been apprised that the nibbles are trying to convoy into the city a dynamite stolen from the French quarries.

The funeral services over the late Dr. D. O. G. Stillman, aged 69 years, 10 months, and 6 days, were held at 3:30 P.M., in the Battelle chapel.

March 10th, his cousin's birthday, before being witnessed with festivities, was marked by the launching at Sebastopol of the ironclad George, The Victorious, of 9,500 tons. Another warship, of 12,000 tons displacement, was launched in the navy, will be soon launched at Nicotrae.

MARRIED.

SOUTHERN-HARBOUR. At the home of the bride, on Long Branch, Nov. 10, 1891, by the Rev. D. F. Marvin, with introductions by the Rev. DeW. John Hall and Howard Croxley, of Eclecticallismus! Amenities.

A narrow agreement of all sorts of church fairs, festivals, entertainments, concerts, etc. It is now in its fifth annual edition. Published by A. Hall, Syracuse, N. Y., price 25 cents, paper cover 10 cents.

A MARYVING compound of valuable information is the Tribune Almanac and Political Register for 3892. It is 12 months, 4 number, 1 of the Library of Tribune Extras, and contains 350 pages. Beginning with a list of titles of public acts and joint resolutions becomes law in the second session, 3891 Congress, with dates of approval, contains State political pamphlets. Published by the States at 1890 and 1891 election of United States Senators; the 234 Congress; the United States Government, with a list of principal executive, judicial and diplomatic officers; officers of the army, navy, etc., United States Debt


None such.

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Desirable property, consisting of dwelling house, stable, two stories, barn, and two vacant lots, is barely offered for sale in the village of Alfred Centre, N. Y. Property is located in midst of village, near Post Office and University grounds. Terms to suit purchaser. Apply for particulars to O. B. V. Anderson, N. Y.

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