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LIFE'S OCEAN.

BY MRS. ANNIE L. HOLBERTON.

Life is an ocean whose waves are bearing
Its voyagers onward from shore to shore,
Its perils braving, its treasures sharing,
Still countless millions those paths explore.

Ever and ever the scenes are shifting,
Over and over new dangers wait;
Some lives on the trackless sea are drifting,
Shivered and tossed by a reckless fate.

And yet while the troubled seas are raving,
Though stormy waters are dark and chill,
An Almighty arm is stretched in saving,
The hand of mercy is offered still.

Mariner, fear not, though tempests rolling
In threatening volume above you peal;
His spoken mandate, the waves controlling,
Can stay the surges and guard your weal.

Across the sea is a beacon shining,
The way to light and the course to guide,
While hands immortal, unseen, are twining
The victor's crown on the other side.

Who breaths the wave when the world is flowing
Through the floodgates of error and sin,
Ever for right his life work bestowing,
That crown of triumph shall nobly win.

CAROLINA, R. I.

—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 the Czar did not approve. It seems incredible to an American that such a great people should endure despotism of so fiendish a character. Probably those who live to see the close of this decade will see a popular uprising even in Russia and a revolution in that great country as to justice and human rights if not in government. Everybody feels that something is going to happen in Europe pretty soon, and it looks as if Germany were not far from that something. Whatever it is we believe that man's agencies are simply bringing to pass the conditions of things in which God will bring his purposes to pass. There has been no upturning yet in human history which has not marked an advance toward justice, freedom and the rights of men. Faith in the eternal God alone will give men the right settlement of these questions, for faith means courageous, truthful, faithful, enduring men.

—WE wish to sound one word in the ears of our young people. Understand the times in which you live. Understand your books, your mathematics and Latin and Greek, your Church History and Theology and know them as only the hardest kind of work can make you know them, but know your own time, its spirit, its thought, its tendency and direction. Only as a man does know these things will this age have any use for him except to serve fossils like himself. There never was a greater demand that men should apply to all life the law of the life in Christ Jesus than now. Understand your denomination and the Sabbath and baptism, but be sure that you also know what this nineteenth century spirit is, and don't be afraid of all the facts and information you can gather by it and about it, and then see how all the forces of your thought and life can be brought to bear

on your day and generation so that the law of Jesus' life shall be made to appear to men as the law of life for them, and the spirit of Jesus as the true spirit of the world.

—"SHADDOCK or grape-fruit,"—how many times have we seen these words this winter in Northern papers, with directions for serving as ridiculous as would be a rule to serve beefsteak with brown sugar. You might as well say "lemons or oranges," as if these two fruits are the same, as to say "Shaddock or grape-fruit." People who have Shaddock for sale are very willing that their good-for-nothing fruit should have a market made for it by the delicious grape-fruit. About the only resemblance they have is their size. In shape, and especially inside color they are very different, and in taste and usefulness there is the difference between good and good for nothing. Don't let people sell you Shaddock, unless you want them. But the ethics of the thing is what we were thinking of, and that opened the whole question of 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 at present.

—OUT of an Ingersoll controversy of no importance to anybody but the paper which made money by it, we get this good thing. It is Dr. Buckley's reply to Mr. Ingersoll's famous apostrophe to whisky. We print the eulogy of Mr. Ingersoll and then the paraphrase of Dr. Buckley:

I send you some of the most wonderful whisky that ever drove the skeleton from the feast or painted landscapes in the brain of man. It is the mingled souls of wheat and corn. In it you will find the sunshine and shadow that chased each other over the billowy fields, the breath of June, the carol of the lark, the dew of night, the wealth of summer and autumn's rich content—all golden with imprisoned light. Drink it, and you will hear the voice of men and maidens singing the "Harvest Home," mingled with the laughter of children. Drink, and you will feel within your blood the star-led dawns, the dreamy, tawny dusks 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 brought a skeleton into the closet or painted scenes of lust and bloodshed in the brain of man. It is the ghosts of wheat and corn crazed by the loss of their natural bodies. In it you will find a transient sunshine chased by a shadow as cold as an arctic midnight in which the breath of June grows icy and the carol of the lark gives place to the foreboding cry of the raven. Drink it, and you shall have "woe," "sorrow," "babbling" and "wounds without cause;" "your eyes shall behold strange women" and "your heart shall utter perverse things." Drink it deep, and you shall hear the voices of demons shrieking, women wailing, and worse than orphaned children mourning the loss of a father who yet lives. Drink it deep and long, and serpents will hiss in your ears, coil themselves about your neck and seize you with their fangs; for "at the last it biteth like a serpent and stingeth like an adder." For forty years this liquid death has been within staves of oak, harmless there as purest water. I send it to you that you may "put an enemy in your mouth to steal away your brains." And yet I call myself "your friend."

—WE are often asked about the southern negro, and we have to confess that those we see are, in point of chastity, honesty and industry, the most dismal fellows possible. But we know we see only the worst of them, and that the advancement of the negro of the South in education, virtue, wealth, homes and religious life is one of the most remarkable things in human history. The gathering of negroes at Tuskegora, Ala., on Feb. 23d, is a better answer to a question about the southern negro than any one can give from his daily experience of them. The men of this meeting came from the famous Black Belt, and met to discuss their condition and how to better it.

—THE great evil with which the negro who tries agriculture has to contend is the credit system by which he mortgages his crop before hand in order to get something to live on, the consequence of which is that the creditor gets everything and the negroes nothing in the main. There are cases of industrious economical negroes who have gotten ahead and bought land for themselves and become independent, but the common, shiftless negro, living on credit, lives high and has nothing left, and often loses his mule and tools besides. This condition, the convention took hold of in a manly way, and the greatest common sense was shown in urging that only industry and economy in living and dress could cure these evils, and the people were urged to buy land and have their mortgages on them instead of on their living.

—THE lack of education among the ministers and often their bad character, the impurity that breaks up their homes, the sins of dishonesty, theft, lying and gambling received straightforward handling, as did also the condition of their public schools. All the remedies suggested were those of good, honest sense. One of the best features of the meeting was the tone of self-reliance running through all its deliberations. The negro must depend on himself and not on the white man, though there was a feeling that the white men were their friends when the negroes were worthy of it. There was a marked contrast between this convention and some white ones in which there are so many ways devised of getting government help. The negro proposes to help himself. We append a few words from the correspondent from whom we have gathered these paragraphs:

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 virtue, more industries and more industry, more economy, more self control and more self-dependence. The outlook for the colored people is full of hope when the most characteristic utterance of this great meeting may be found in these words spoken by one of the blackest of the preachers: "Be truthful, be honest, pay your debts, live right at home, show that you respect your family, and you will be respected. When the colored man shows that he means business the whites respect him."

W. C. TITSWORTH.

Sisco, Fla.

—It is curious and interesting to note the ups and downs of political life. Rutherford B. Hayes is living in comparative obscurity. His opinions are not quoted nor his name mentioned in the councils of his party. Grover Cleveland, who came up by such rapid steps from private life to the highest office in the gift of the nation, would have been again nominated by acclamation two years ago, had the Democratic National Convention been held then. He is likely now to fall short of the nomination altogether. A picturesque figure in American politics is the Kansan ex-Senator, John J. Ingalls. Brilliant, incisive, sarcastic, theatrical, he was one of the centers of interest while in Congress. Although so completely "snowed under" by the Farmer's Alliance in 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 the fires of that early time burn upon 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 to do her reverence. 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 heartsick to see the courts of the country making voters of the vicious and ignorant elements 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 numbers and unity that party leaders fear 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 henchmen 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. Christian people might be the greatest controlling 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 measures, the Christian vote will be lost to them. That is an 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

1893; 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 predicted that this will eventually be 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, and in a hundred other ways capitalists 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 WORDS of Dr. Northrup have impressed me more profoundly or given me greater satisfaction than these recently uttered in the class of Senior Theology: "As I grow older, there are just two ideas whose importance is impressed more and more upon me. There are the two great 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 so profoundly stirred the mind 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—love to God and love to man. 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 is called sociology or social science. 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 this second commandment. A preacher who took up the public questions of the day has been in danger of being styled "sensational" 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, Ill.

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 the wrong way has its attractiveness to 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 HOLINESS.

BY THE REV. JOSHUA CLARKE.

In a paper furnished for the SABBATH RECORDER by A. W. Coon, for March 3d, I find the following statement:

If angels in heaven sinned, and Adam and Eve sinned, having nothing sinful in their natures when they came from the hand of God, is it strange that all men that come into the world with a like sinless nature, should sin as they sinned?

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 proofs gathered 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 Christendom is obvious, but 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 marriageable, and God at once instituted marriage for their benefit, and their descendants; also God, who understood the maturity of Adam's manly 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 helpless infancy; 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, so far as we know, without the use of agency. Adam's progeny, or the human race, attain their existence by the use of agency. And this agency is depraved and contaminated by sin, since the fall. Do not reason and revelation agree that, in the nature of the case, "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 behold, 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 be born." Not only is there no analogy but there is the widest and 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. If the doctrine of the above quotation be true, and death is the wages of sin, why is it that three-fifths of the race die in infancy and early childhood? Does not universal observation,

and human history, without known exception, furnish evidence of the prevalence of the taint 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 ground of our salvation, for 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 good enough for me. I have 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 2d 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 eminent gentlemen. The President of Rutgers 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 become a law.

Dr. Sabine criticised quite severely the audaciousness of the measure, the audacity of the men who dared, by proposing such a measure to give respectability 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 handling certain eminent 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. H. Lewis, of Plainfield, N. J. Having been down to Trenton to enter a protest against the New Jersey race-track gambling bill, he was well warmed 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. Re-

membering that this is the last decade of the 19th century, that ours is a "Christian Civilization," and that this bill is proposed for action in the "Empire State" of New York, one is compelled to ask, How can these things be? Surely this is not the growth of a day. This century alone could not produce it.

History is an organic unity. To-day is a part of yesterday, and the death-bed of to-day will be the birth-bed of to-morrow. This is as true of centuries as of days. Social vice is part and parcel of an *ancient religious cultus*—Sex-worship. It was one phase of Sun-worship which was the most widely-spread and dominant of all forms of paganism. It has left "the trail of the serpent" over Asia, Egypt, Southern Europe and both Continents of America. When ancient Babylon was in her glory, as Herodotus and Strabo assure us, universal custom, if not civil law, compelled every woman to prostitute her virtue, once at least, in the temple of Mylitta, goddess of love and lust. Under pretence of venerating life, love and reproduction, lust was sanctified, and prostitution was made a religious duty. From such a fountain have come the influences which yet give us a double standard of morality for the sexes, our shameful "age of consent" laws, and the general low type of public opinion concerning social vice. It is this pagan sediment in our civilization which makes it possible for a bill like that we are considering to be drawn thus late in the history of the world.

This system was the one great enemy to the Hebrew nation and its religion. The foul worship of the "Groves," the "cakes" which the women offered to the "Queen of heaven," the "weeping for Tammuz," and the worshiping of the sun towards the East which were so sharply condemned by Ezekiel, Jeremiah and other prophets, were all a part of this religious licentiousness.

LEGISLATION.

All permissive legislation touching social vice is either Pagan or Pagan-Christian. Legislation which is purely Jewish or purely Christian has always been prohibitory. The "license system" was begun under Solon in Athens about 400 years before Christ. He localized, regulated and taxed prostitution. He bought women to supply the demands and "made a good thing" financially for the government by the license fees. The bill before us has several features of the Ancient Greek system. Our word "fornication" from *fornix*, an arch, comes from Rome, where brothels were located in arches and caves on the outskirts of the city. About 180 B. C. an *edite* of the city, going into one of these brothels to quell a disturbance, was attacked by the women and roughly handled. As an act of punishment and retaliation the government instituted a system of "registry and license," confining the business to certain localities and under specific restrictions. The bill for 1892 A. D. has several points in common with the Roman Paganism of 180 B. C. At a later period Caligula, a Roman Emperor, (37-41 A. D.) established a brothel in the Imperial palace, and enjoyed the revenue therefrom. In one form or another the license and protective system continued through the Middle Ages. The celibacy of the clergy seems to have fostered it.

ENGLISH LAWS.

The licensing of brothels appears in England in 1161 A. D. under Henry the II. The houses then licensed, then eighteen in number, were located near certain fish-ponds which were in

the garden of the bishop of Winchester, on the banks of the Thames, near Westminster. They were known as "stews," being named from the ponds. *The bishop owned and rented them.* In 1381 A. D., William Walworth, Mayor of London, rented them and collected the profits therefrom.

The general provisions of this first license law were as follows: Prostitutes could not come and go at will; they could not board at the brothels; they could not be charged more than fourteen pence per week, rent; brothels must be closed, and prostitutes sent out of the precincts of the Bishop's territory on "holy days;" no woman of religion or married woman could be received as a prostitute; no prostitute could be detained against her will; no man could be enticed into brothels; having received payment, the prostitute must "lie with the man all night;" no woman could be retained who "hath the perilous infirmity of burning;" brothel keepers could not sell wood, coal, food or food materials.

This system flourished from 1161 to 1545 A. D. The Reformatory party looked upon these "stews" as supporters of clerical celibacy, and sought their overthrow. In the 37th year of Henry the VIII, this row of "stews" in Southwark was put down by the King's commandment, which was proclaimed by sound of trumpet, no more to be privileged and used as a common brothel. From 1545 to 1664, English law condemned brothels and sought, if only feebly, to suppress them. In 1864, the celebrated "Contagious Disease Act" was passed and the license and inspection system was established in England and her colonies. You are familiar with the shames and stains of that act; with the magnificent battle which the Christian sentiment of England entered into against this "dirty paganism," and with the final triumph of the total repeal of the infamous act in 1886.

I have traced this history to show that systematized and compulsory prostitution was the product of a Pagan religious cultus. Licensing, taxing, and localizing, registering and medical examinations, come from the same Pagan source. This bill is possible, at this time, because a large element of Paganism yet permeates the social and religious thought of our time; that sediment gives growth to the bill. God grant that the pure Christian sentiment enunciated by this committee and kindred organizations may be strong enough to prevent its enactment into law.

IS THE BIBLE INSPIRED?

An article published in the SABBATH RECORDER, Feb. 18th, taken from the *Christian Secretary*, begins with the above question. The writer, after giving the sceptic's view of inspiration, proceeds to give his own views on the subject, which are substantially the orthodox views: that the Bible, from Genesis to Revelation, is the inspired Word of God, without admixture of error, infallible, a perfect revelation of God's will to mankind. Before taking the risk of advancing my own belief on this question, I wish to quote from an article published in the *Christian Union* several months ago that expresses some valuable, and to my mind, truthful, ideas on the character and make-up of the Bible. I quote:

"In the opinion of the great scholars of the Christian Church the Bible is a collection of literature, not a book; it is itself a growth, and contains the history of a growth of truth and righteousness in the consciousness and life of God's chosen people; in it the spirit

of humanity is seen coming by successive stages to a knowledge of the truth; its laws the embodiment of the best conscience of the age, the conscience of men 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 possible to the age; for all the reality of its inspiration the Old Testament is on a lower level than the New; Dr. Harris, of Yale College, says: 'Both the Revelation itself, and man's apprehension of the God revealed, must be progressive and, at any point of time, incomplete; hence, while it is the true God who reveals himself, man's apprehension of God at different stages of his own development may be not only incomplete, but marred by gross misconceptions'; evidence that the Old Testament history is composed of previous materials; that it imperfectly represents the original will and ultimate purposes of God, and therefore God himself; that the sacrificial worship was not divinely ordained, but an old and familiar method of worship; that the sacrifice of Abraham of his son Isaac was a misapprehension on his part, he, in his conscience, believing that consecration meant death, not life, a 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 perfect revelation of the same God who was revealed in the life 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 provincial."

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 inspiration 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 should be some disagreement, 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 olden time, An eye for an eye and a tooth for a tooth, but I say unto you, Love your enemies," etc. The writers of the Old Testament 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.

GEO. H. GREENMAN.

MYSTIC, Conn.

In 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 library in one volume, an arsenal, a medicine chest. Let the book or chapter needed be consulted, the weapon required be taken down, the medicament indicated be applied.

THE SCOTTISH LANGUAGE.

Language is very persistent about retaining its place, and unless the country is rendered a 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, or words for abstract ideas, found to be actually 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 conquered. The following two circumstances are noticed by Gibbon: When the Goths first came down from the forests of Germany into Italy, the Romans asked them who they were. They answered, "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, instead of merely a facetious description of themselves, 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. Again, when another branch of these same (English-speaking!) Goths came in contact with the Latinized Gauls in France, the Roman authorities 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 unintelligible to the Romans. As in the other case they thought it the proper name of the people. So they called the country over the Rhine, "Allemania"; and to this day the French name for Germany is Allemagne. The language of Scotland being different from England, points to a different origin of the people. The Highlanders are Celtic. Lowlanders, so called, speak the Broad Scotch. South of the Forth they are doubtless of considerably 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 Piks (I do not say Picts, for that is merely a Latinized misspelling) were the inhabitants of Caledonia, there have been no wholesale conquests nor wholesale immigrations. The people are now, mainly, the descendants of that people. The language is Gothic. The people are Gothic, of the Northern, or Scandinavian, 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 Piks were the Lowland Scotch. The Scots were Celts, originally from Ireland. The Scots and Piks were not always at war with each other—indeed their relations seem on the whole to have been somewhat amicable, though there appears to have been a time of prolonged hostility before the union of the kingdoms. As Dr. Johnson is the father of English lexicography, so Dr. Jamieson, a Presbyterian dissenting minister of the close of the last century, is the great authority on Scotch words. Dr. Jamieson died in Edinburgh, in 1838. He met, many years before, a learned professor from Copenhagen, who told him that he (the professor) had been greatly interested in collecting Scotch words. Dr. Jamieson had the idea that Scotch was only a corrupt dialect of the English; and said so. But Prof. Thorbrelin replied, "The language of your country is more ancient than that of England. I have now spent four months in Scotland, and I have met with between three and four hundred words purely Gothic, which were never used in Anglo-Saxon." Dr. Jamieson began at first merely to oblige 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, and as Luther, by his translation of the Bible, made the Saxon 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 it and the Border dialect of Scott; very much more difference is observable between it and the dialect of the North, about Aberdeen. No Aberdonian, writing his peculiar dialect, could now hope to have the world accept his productions as Scotch, except on the hard condition of coming forward with a commanding genius that would eclipse that of 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, some one will listen to you. So Prof. Blackie has lectured his countrymen and countrywomen for a lifetime, about letting their native songs be supplanted by fashionable English twaddle and in his old age he has the satisfaction of seeing a reaction setting in and drawing-rooms in Scotland again welcoming Scottish song and music.—Rev. Wm. Wye Smith, in the Chautauquan for December.

MISSIONARY SOCIETY.

Receipts in February, 1892.

Woman's Executive Board, G. F.	\$	\$	48 59
Plainfield Church			82 07
Received through the RECORDER Office.			
From a friend	2	80	
Eva Briggs		25	
Friendship Church	12	61	
Evangelii Budbarare Field, C. M.	2	00	17 66
Otselic Church			7 50
North Loup Sabbath-school			2 70
Pawcatuck Church			23 86
Mrs. L. R. Burdick	7	00	
Mrs. C. H. Burdick, to complete L. M. of Mrs. Wm. L. Burdick	5	00	12 00
Chicago Church, G. F.	5	05	
C. M.	2	50	7 55
Sisco, Fla.			1 12
Clara F. Downey, Akron, N. Y., C. M.			1 00
Y. P. Per. Com., Salary of Rev. J. L. Huffman			50 00
Welton Church			15 00
Rev. T. R. Williams, Alfred Centre			10 00
Piscataway Church			20 00
North Loup Sabbath-school			3 40
Nortonville Sabbath-school			5 56
Dividend Washington National Bank			10 00
Received through Rev. J. L. Huffman:			
Collection at Portville Church	12	52	
Miss Dora Barber	10	00	
Mrs. Peckham	2	00	
Lackey	1	00	
D. Burdick	1	00	
Mc. and Mrs. F. Barber	2	00	
Merrick	2	00	
Mrs. J. S. Main	1	00	
Mr. and Mrs. Dr. Place	2	00	
Mr. Grass	1	00	
B. A. Barber	1	00	
Frankie Barber		50	
Merrick Children		10	36 12
Received through RECORDER Office			
From Mrs. L. B. Burdick, Leslie, N. Y., C. M.	2	00	
Seventh-day Baptist Church, Aasa, Denmark, C. M.	5	20	
From Seventh-day Baptist Church, Daneville, South Dakota	4	75	
Mrs. D. R. Coon, Arbondale, Wis., H. M.	5	00	16 95
Ladies' Sewing Society, Ashaway, R. I.			25 00
Richburg Church			3 10
Receipts per Rev. A. E. Main from Harlem Church, Holland			24 45
			\$ 423 63

E. & O. E.

A. L. CHESTER, Treas.

WESTERLY, R. I., March 1, 1892.

WOMAN'S BOARD.

Receipts in February

Woman's Society for Christian Work, Plainfield, N. J., Miss Burdick's salary \$20, Board expense fund \$5	\$	25 00
Woman's Evangelical Society, Alfred Centre, N. Y., Miss Burdick's salary \$25, Board expense fund \$10		35 00
Ladies of the Pawcatuck Church (Thank-offerings) Missionary Society		16 00
Ladies' Missionary Society, West Hallock, Ill., Miss Burdick's salary \$11, Board expense fund \$5		16 00
Ladies of the Berlin Church, Miss Burdick's salary		10 00
Ladies' Society, Utica, Wis., Board expense fund		2 00
Woman's Missionary Society, Garwin, Iowa, Miss Burdick's salary \$2, Board expense fund \$2		4 00
Ladies, Sewing Society, Ashaway, R. I., Board expense fund		15 00
Mrs. T. R. Williams, Alfred Centre, N. Y., Missionary Society		5 00
Mrs. Eva McLearn, Rockville, R. I., Board expense fund		1 00
M. and P. Society, Albion, Wis., Missionary Society \$5 50, Tract Society \$5 50		11 00
Woman's Benevolent Society, Leonardville, N. Y., Tract Society \$15, Miss Burdick's salary \$15		30 00
Mrs. B. E. Brinkerhoff, Alfred Centre, N. Y., For the return of D. H. Davis to Shanghai		20 00
		\$195 00

NELLIE G. INGHAM, Treas.

MILTON, Wis., March 1, 1892.

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. McCreedy is the president, is doing what it can to ward off 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 are those where the 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," as distinct from the term "Sabbath." This has been frequently referred to in these columns, but now a new series of questions on the subject would seem to justify its fresh mention. A Pennsylvania teacher writes:

I am a United Presbyterian, but I use the *Sunday School Times* in studying my Sabbath-school lessons, and think it a valuable paper. Yet there is one thing in particular I object to, and that is calling the Lord's great and holy day "Sunday." Why is it that so many will say "Sunday," a name of man's invention, rather than "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 answer this through your paper in the Notes on 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 recent mention of the term "Sunday," as formerly synonymous with "Sabbath," says:

I am much interested in your notes on the open letter in your issue of January 2d, referring to Sunday. Two questions arise here which I have long been trying to find authentic answers for: 1. What was the real reason for the change of Sabbath from the seventh to the first day of the week? or, if it will help the solution any, why was Sunday fixed upon as the Sabbath? 2. When was Sunday fixed upon as the Sabbath? I am unable to find anything authentic earlier than Constantine's edict 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 "Sunday" is a name popularly given to the first day of the week, as commemorative of the resurrection from the dead of the Son of man as the Sun of Righteousness. Inasmuch as the original institution of the Sabbath, as a holy rest day, looked to the guarding of the sacredness of one day in seven for holy rest, and not to the making holy of a particular week day, the spirit of its injunction would seem to be observed when six days of work are followed by one day of holy rest. Thus many a Christian clergyman, who works in the line of his sacred calling on the first day of the week, observes his Sabbath on the second day of the week. There does not seem to have been any formal apostolic transfer of Sabbath-observance from the seventh day of the week to the first, although many would infer from the reference to the first day of the week in 1 Corinthians 16:2, that the transfer was already practically made in apostolic days. Yet in no view of the case can the term "Sabbath" be counted as synonymous with the first day of the week; and those 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 especial attention to the "Yet in no view," etc.—a sweeping admission.

J. G. B.

THE CHARTER OF OUR RELIGIOUS LIBERTIES.

In the Dominion of Canada, as assured by Her Majesty's Royal Proclamation of 1858.

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 Royal will and pleasure that none 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 do 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 followed has 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 cause that led to it. Thus it was in 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 guarantee of equal rights to her Majesty's subjects in the Provinces. And thus it was again in India about twenty years later, when the Sepoy soldiers remonstrated in vain against the military requirement respecting the cartridges greased with pork. As believers in the Koran, how could they submit, at every loading of their rifles, to bring 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 seasonable and appropriate was Her Majesty Royal Proclamation of Religious Liberty, which has since won 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 these limits. Here is the necessary limitation and 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 subjects. This was surely good news to her Mohammedan subjects whose religious convictions had been disregarded. But the jubilee trump of emancipation has the clear ring in the words:—"We disclaim the right" . . . thus to treat . . . "any of our subjects." And if Queen Victoria has no such 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 their sovereign in their conscientious convictions, even those who profess the same religious faith as Her Majesty?

Who are they, whether ecclesiastics or laity, who are rushing to the front on the platform and through the press, and seeking to enlist the higher powers 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 fined 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 dignitaries here addressed must include both Houses of the Imperial Parliament, as well as 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 disloyal to the throne; nor is our 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 secure 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 evanescent and ruinous. There is something awful in the maniac's mirth, 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 crackling 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; renounce all policies that God does not inspire; have nothing whatever to do with any engagement about which you cannot openly pray and hold consort 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 sanctuary, 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 lawsuit between the would-be preachers; and there was so much drunkenness and revelling and fighting 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. GARDINER, of Salem, W. Va., 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 80th 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 49th 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 that a good deal of work is 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 at persuading the world to change the day of rest to Saturday. We, however, here are more concerned with the work done by the Shanghai branch of the Society, of which Mr. Fitz Randolph gives a long and interesting account. There is a very appreciative notice of the Rev. D. H. Davis and Mrs. Davis, who returned to the States last year after eleven years of labor in China, and much sympathy is expressed with them in their loss of their daughter, who died at Nile, N. Y., on the 4th of July last, on her sixteenth birthday.

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	\$ 25 each
5 " " " "	50 "
5 " " " "	75 "
10 " " " "	100 "
20 " " " "	150 "
20 " " " "	200 "
10 " " " " earn \$1 00 a day each	
10 " " " " " " " " " "	1 50 " "
10 " " " " " " " " " "	2 00 " "

Upon this plan they would raise \$2,530 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 into the treasures of our 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 often revivals resulting from special efforts, 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, farming, 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 likewise 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 a half-hearted believer in this 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 draw backs 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 "machinery," 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 have the labors of an evangelist and enjoy seasons of revival too. These demands are far more than Elder Huffman can fill. Indeed there seems now to be enough work for two or three evangelists; and, upon our own responsibility, we want to suggest to our churches that desire revival work the name of a brother now successfully performing labor of this kind—Rev. J. J. White, Burlington, Ontario, Canada; and recommend correspondence with him, to all churches that feel the need of that awakening and help that the Lord has ordained to send through evangelists.

MISSIONARY TESTIMONY ABOUT THE OPIUM TRADE.

BY JOHN DUDGEON, M. D.

The evils of the use of Opium in China are everywhere apparent. Every 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 opium entails upon the Chinese people. Those who live and work among the people are, alas! only too conversant with the evils to health and wealth, and the moral and social degradation which follows the use of the drug. Smokers and non-smokers alike condemn the practice: the former wish to be free, and yet cling to the pipe as its slaves; 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 two millions of smokers, now twenty millions is probably not an over estimate. Then it was confined to adult males; now it numbers among its victims women and even children in the opium-producing districts. The backbone, too, has been taken out of Chinese opposition by treaty engagements with Great Britain, by which a largely enhanced revenue is secured to the Central Government, besides a recognition of the native growth and arrangements for its taxation.

This gigantic evil pervades all classes. The habit is particularly common in the opium-producing regions, where, it is estimated, 80 or 90 per cent of the men above 20 years of age smoke, and 50 or 60 per cent of the women, not to speak of many young people in their teens. In the cities the practice is also common. In the non-producing districts, the evil is chiefly confined to the cities; the villages are comparatively free. An official estimate for the whole empire gives four-tenths for the coolie class, six-tenths for the merchant class, and three-tenths for the official class. In Canton over seven-tenths of the officials smoke. In Hunan not one-tenth of the same class are addicted to the pipe. In the six Boards at Peking there are very few opium-smoking high officials. It is cheering to note, amidst such a wide extension of the vice, that the Imperial family, and the high officers of 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 vitals of the country. The conscience of the country has not yet been sent to sleep by the anodyne after-effects of this stimulant. The present Emperor, whose reign name is "Glorious Continuance," might any day follow the example of his grandfather, "Reason's Glory," 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 year. It is slowly finding its way into agricultural districts. It is permeating all classes of society, and is not looked upon with the same abhorrence as formerly. The legislation of the import did much to spread its use. The growth of the poppy is, for the same reason, extending also into new regions. The opium farmers do not see why their money should all go to India, and why they should not reap some advantage, seeing that the "Father of his People" takes revenue from it. The reports of our Mission Hospitals speak in the clearest language of the widespread extent of the evil. Large numbers of opium smokers apply yearly for relief; large numbers are treated in the wards and in refuges set apart for their treatment. In spite of a deposit of \$1 or \$2, as many as 500 in one year were found willing to enter the refuge at Foochow. The extent of the evil may be inferred, too, from the all but universal desire to abandon it, and the extensive sale of native and foreign remedies to cure the habit. The cry everywhere heard is, "Deliver us from this curse—cure us of this vile craving." The victims are willing to try any means which hold out hopes of relief from their bondage. It is their dread of the frightful sufferings that are supposed to be experienced which deters the vast majority from making any effort to throw off the yoke. There are vast numbers, too, who undertake their own cure by means of Opium ashes, mixed with some medicinal ingredients. A few heroically undertake to give up the indulgence without help of any kind, no matter what may befall them, and some I have known to perish in the attempt. The ordeal through which the smoker who would break off the habit has to pass is a severe one, and no wonder his courage fails him. The terrible craving torments him, he loses his appetite, is seized with pains in his bones, and indescribable feelings of prostration and distress pervade the whole body; sleep forsakes him, and the horrors of the day are added to those of restless nights. These feelings are worst about the 3d day, and subside by the 5th or 6th, and by the 8th or 10th relief comes.

I shall never forget the awful misery of a countryman of my own, who was a slave to laudanum drinking, and whose opium history sur-

passes in interest anything we know or read of Coleridge or De Quincey. In one of his many efforts to throw off this slavery, he tore his clothes to shreds on the third day, and would have torn the skin from his body to relieve the awful feelings. He described his sensation as that of a wolf gnawing at his vitals. He was the very picture of misery and despair—sleep and appetite completely gone, uncontrollable diarrhoea set in, and when the attempt at a cure had to be abandoned, and a tumblerful of Battley's Sedative Solution of Laudanum (50 per cent stronger than ordinary laudanum) administered, within half-an-hour he was a new man, with a ravenous appetite, and able to appear at table, no one surmising that such grave symptoms had been experienced one short half-hour previously. The history of this gentleman, since dead, a victim to the habit, if ever written, would be a warning to all to avoid the evil. Its baneful influence is insidious, but certain; its moderate indulgence, if means permit, lays the foundation for its continuously increasing use. The great danger of opium lies in the power it possesses to enthrall its victims. The drug cannot long be inhaled at irregular intervals without becoming imperious, and demanding attention at regular periods. It cannot be smoked with impunity nor given up without difficulty. To abandon the pipe requires an act of will to which smokers are not equal. The smoker will do almost anything to relieve the craving. He will mortgage his mother, and sell his wife and children to satisfy the desire. It is to the smoker the one thing needful in this life. It is indulged in as a luxury when he is prosperous; it cannot be cast off in poverty and beggary. It is not the man that eats the opium; it is rather the opium that eats the man.

WOMAN'S WORK.

FATHER, let thy benediction
Gently falling as the dew,
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 it right to ask of the Lord. May not this thought be a help to your faith in the answer to your prayers, and also help to put you upon the right track 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-nigh stagger the faith. If it is a thing we 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. Joash, king of Israel, came to him. Elisha bade him smite 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 much must be true, that he would have us faithful to our individual responsibilities, and to do whatever work he puts into our hands to do, loyally as to a king. The growth of Chris-

tian 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 set ourselves to work will surely, in time, consume 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 meantime we recognize the value and the dignity of the individual rain-drops, then may we expect the shower. But it cannot come without these wee, wee 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.

THIBET has 6,000,000 inhabitants; Manchuria, 12,000,000; Nepaul, 2,000,000; Hunan, 16,000,000, and Kwangsi, 5,000,000, *without a single missionary station.* One district 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.—*Miss. 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, but how and where to begin is often the puzzling query.

We are apt to think first of the great masses in heathen 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 have we all earned a right 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 he make 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 effort 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 had softened and blended the whole into smoothness 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 the way hard to tread. Just so it is with the work of evangelizing the world. There is a halo over that which we gaze upon from a distance which disappears when

we are brought face to face with it. We look with longing at our foreign field, and think what an opportunity is given the workers to spread the gospel. We read of Mrs. Burdick'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 Velthuysen, Jr.'s, work in the Holland Midnight Mission for reclaiming drunkards and those fallen to the very depths of sin and shame, and have 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 discouragements over which they have had 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 patient, earnest, unfaltering 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 impressed 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 in trying to win the class of people everywhere to be found who are under no Christianizing 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 sinful souls in our own town or city we shrink from the task and are so shocked that our impulse 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 atmosphere in which to breathe. Do we 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 unsaved in my own town?" The answer 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 men to pledge themselves to pray fifteen minutes daily for 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 for work are not lacking. It is prayerful thought and intense interest in the coming of God's kingdom which is needed.

E. L. C.

THE SABBATH RECORDER.

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"LET us strive to make men better,
 Doing something for the race;
 Wiping out some gilded error,
 Bringing back some gentle grace;
 By honest word and deed defending
 What earnest hearts desire to do;
 By hope and help their plans perfecting,
 And by the old enrich the new."

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 may desire to send 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 our people; there are doubtless others. 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, teachings and revelations are correct records? This 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 understand and 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 answer with an emphatic YES. 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 82d birth-day, 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 III,—the redemption of the holy places and the independence of the church. To attain these two things he declared his readiness to lay 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 sensuous 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 power of the spirit and word of God 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 West. 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 \$1,200 expense beyond that planned for by the Board in its annual schedule of the appropriations. 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 Tract Board before official action was taken, and from other sources pledges have been volunteered. Bro. I. J. Ordway, of Chicago, has consented to take charge of the raising of this extra fund; and in pursuance of this work he has sent out 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, Westerly,

R. I., Treasurer of the Missionary Society, and all surplus will go to the regular fund of that Society. In the West where the young 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 at Alfred will find a subscription paper at this office, and all moneys 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, London, Eng., 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 these States there is room for some canvassing work for the RECORDER. Study the table.

STATES.	WHOLE NO. PAPERS.	PROPORTION OF CHURCH MEMB.
Illinois.....	130.....	2.29
Pennsylvania.....	57.....	2.33
Kansas.....	92.....	2.99
Iowa.....	54.....	3.24
Minnesota.....	66.....	3.25
Wisconsin.....	262.....	3.47
New Jersey.....	191.....	3.77
Nebraska.....	74.....	3.86
New York.....	773.....	4.14
Rhode Island.....	226.....	5.23
West Virginia.....	75.....	9.82

TWENTY-FIVE years ago there were few preachers of any denomination, in New York, or elsewhere, who surpassed the Drs. Tyng, 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 was 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 might be admitted to seats in the great audience room of the church, but forgetting the weariness while listening to the impassioned words of the junior doctor from such texts as, "Ye must be born again," etc. Twenty years or so ago, the senior Tyng died, and in a little while the son quietly dropped out of public notice; what had become 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 headed: "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 some others of similar nature concerning clergymen of the Episcopal Church, has led to the observation that probably in no other denomination do ministers so frequently go from the pulpit into secular business of some sort. It strikes us as a little funny, to say the least, that the only Protestant church which claims the apostolic succession for its ministry should furnish the various lines of purely secular business the largest number of ordained business men.

IT is not altogether an unusual thing to hear Christian people and sometimes Christian preachers speak as though Christians them-

selves were responsible for the unbelief of sinners. It is God's plan that those who believe in him and his word shall be the bearers of his messages of love and life to those who are ignorant and unbelieving; and it must be confessed that too often this work is too indifferently done; but it is very far from just to charge unbelief and the neglect of the gospel offers to the carelessness and inefficiency of Christians. It should be remembered that the faithful and fearless messages of an Elijah and a Jeremiah were not only scornfully rejected, but those prophets were themselves persecuted with bitter hatred. Even our divine Lord and Master was restrained from doing many mighty works in a certain place because of the unbelief of the people. At another time he charged the sinful rejection of himself by the Pharisees to their own willfulness. And finally the infidelity of his own time crucified him as a malefactor. Surely this treatment of our Lord and his messages was not on account of unfaithfulness or inefficiency on his part, but was the result of blind and willful opposition to him. So always, 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 will not believe. Dr. Buckley well says, "The possession of any amount of faith by Christians cannot destroy the free-will of sinners." The world to-day is in great need of a bold and emphatic preaching of the doctrine of individual, personal responsibility. The Christian is responsible for what he is and does, and, considering the light and the opportunities he has, his responsibility will be great indeed. So also the non-Christian is responsible for what he is and does, and, considering the light he has refused and the opportunities he has willfully thrown away, his account will be fearful indeed.

It is always a pleasure to record whatever carries evidence of the existence of genuine good-will among men. An opportunity of this kind is afforded in the spontaneous movement among the millers of America, transportation companies, etc., to send food supplies to the famine-stricken portions of Russia. This movement is described, in part, by an exchange as follows:

Three weeks ago W. C. Edgar, an editor at Minneapolis, proposed that the millers of America should each "chip in" a small quantity from the toll-bin, ground and ready for foreign shipment, or its equivalent in money to be invested at Minneapolis in flour. He sent this proposition in circular form to every miller of prominence in the country. The response was instantaneous. Within a week of the time the call was issued the governors of Minnesota, Iowa and Nebraska took it up officially. Nearly every State between the mountains has taken a hand. The amount contributed to March 6th foots up about 4,500,000 pounds of flour and 1,500,000 Indian meal. Nearly every train coming to New York from the West brings an installment of flour or meal. As fast as it comes it is stored by the Terminal Warehouse Company at the foot of Twenty-sixth St., North River, whose president, Mr. Rossiter, undertakes to do this without charge. Every pound that comes is a free gift in all respects. It has not a trace of a commercial transaction from the time it leaves the hoppers of the mills until it reaches New York, and it is to go on to Libau, in Western Russia, on the Baltic, on equally good terms as far as money is concerned. The transportation has been free; storage at waiting points has been free; the handling, lightering and stevedoring of the stuff at New York are free; the ship, Missouri, is furnished without cost by the Atlantic Transport Company, and will be supplied with 1,000 tons of coal by the Berwynd-White Company of New York. All details of the shipment are being attended to without cost by General Foreign Freight Agent, William James of the New York Central, under the orders of President Depew. Therefore, the great gift of 30,000 barrels of flour and meal goes to the wretched peasants as an absolute gift.

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 supply of flour, offered a heavy shipment 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 day and night and car-load after car-load 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 America's 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 wants and common sufferings make all men kin, how much more those generous impulses which seek to lighten human suffering and increase the sum of human happiness? This, carried up into the spiritual as well as in the physical, is the true spirit of the Christian religion.

WASHINGTON LETTER.

From our Regular Correspondent.

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

There is much quiet indignation here over Salisbury's reckless disregard of our claims and rights in the Behring Sea matter. Solomon would certainly give judgment against Great Britain. The premier proposes to swallow the oyster 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 United States. Great Britain does not meddle with similar rights which Russia now exercises, nor would she invade ours 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 Gibaltars. Her aristocratic rulers despise the weakness of our naval and land defenses, and hate us for our sympathy 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 put this nation in a position where it *must* fight. England has trampled 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 country bring us face to face with a disputable 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 assure us from a most injurious attack. This Government should promptly assert her rights, or *her alleged rights*, in Behring Sea until such 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 selfishly appropriated and destroyed by one of the parties 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 British rulers for years? When will it be in 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 lent, 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 the bright lights of invitation and 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 escorted 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 programmes, sit on benches, hear recitations, musical and literary, and buy ice cream and cake which they themselves furnish. Money for foreign missions is sometimes raised by this expensive way. 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 economizer and Hatch's desire to pass a bill to carry into effect the meat inspection law, causes a conflict between the two gentlemen. Hatch asserts in substance that a single committee and a sole objector are not competent to supervise all bills carrying appropriations; that the business of his (Hatch's) committee is none of Holman's business, that Holman's economy permitted him to vote federal money to build an Indiana turnpike; that when the doors swing toward his own State the honorable gentleman from Indiana opens them wide enough for the capitol to go through. The whole House, Democrats and Republicans, enjoyed the frank Missourian's fearless language. The Indiana gentleman is experiencing the fate of all reformers whether real or counterfeit. He cannot look for popularity among those whose appropriation bills he cuts down. But though he makes many enemies here his constituents approve, and that probably satisfies him.

CAPITAL.

YOUNG PEOPLE'S WORK.

SYMPOSIUM*

On the Sabbath question. By students in the Theological Seminary at Morgan Park, Ill., Feb. 4, 1892.

FIRST ADDRESS.

Have we a Sabbath?

The three speakers who stand for the Seventh-day Sabbath to-night belong to the denomination known as Seventh-day Baptist. I know of only two points of difference between the Baptist denomination and the Seventh-day Baptist:

1. The Baptist denomination observes the first day of the week as the Sabbath instead of the seventh.

2. The Baptist denomination is about four hundred times as large as the Seventh-day Baptist.

Both denominations are founded on the same grand simplicity of organization and start with the same exalted principle,—“The Bible and the Bible alone is the religion of Protestants.” In the conclusions which they draw from the Bible they differ at just one point, and, as we shall endeavor to show, that point is an important one.

There are five Seventh-day Baptist students in this Seminary. We came here because, after looking over the ground, we concluded that this was the best Seminary in the West, if not in the world, and because its doors were thrown open to all. We have been treated here with the greatest kindness, courtesy, and fairness. The Seminary has accorded us the same privileges that it provides for the other students, treating Trojan and Tyrian with no discrimination. The faculty have made no effort to win us to their denomination and we have not tried to proselyte the faculty. This debate was not sought by any speaker on the programme. It is not the outcome of a challenge by either party; but was arranged by Brother Wood, the President of the Rhetorical Society, last term.

I suppose this audience is made up almost entirely of Baptists. As true Baptists you are disposed to give our case an impartial hearing; therefore you will all give cordial assent when I say that what we are after to-night is the truth. We are to remember that, as Doctor Hulbert says, “we are all prejudiced, that our ideas and feelings have been shaped by years of education.” One of my colleagues and I were born and bred in the observance of the seventh-day as the Sabbath. Most of you were bred to the observance of Sunday and very naturally that day has to you many pleasant and tender associations. Your affections are twined around it. Now I only ask you not to reject any proposition which is made here because it is new or strange to you or because it is advanced by a contemptible minority, but to weigh the evidence fairly and conscientiously. The Seventh-day Baptist position is that there is one Sabbath and one Sabbath only enjoined in the Bible; viz., the seventh day of the week. Opposed to this position a great variety of views are advanced, which may be reduced to three:

1. The Sabbath law with all the other laws given to the Jews—including the Decalogue—passed away at the advent of Christ. We have no Sabbath.

2. The Sabbath retained all its binding force in the new dispensation, but was divinely trans-

*This should have appeared at an earlier date, but pressure of other duties prevented the preparation of the manuscript.

ferred 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 emphasis placed upon 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 instead of abolishing the Sabbath reinforced and gave it the highest honor. In what I shall have to say on this subject I believe the most of you of whatever denomination will heartily agree; for I do not think the great mass of the Christian world are yet prepared to say that the Sabbath is gone.

What was the attitude of Christ toward the Mosaic law? In Matt. 5: 17 Jesus says that he has not come to destroy the law and prophets; but to fulfill them. Now what effect did it have on these old laws to *fill them full*? Commentators are universally agreed that 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 foreshadowed a Redeemer. He was that Redeemer. 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 antecedently 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 tables of stone by the finger of God,—profound evidence of its enduring character.

2. 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 he 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 sevenfold 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 languages have the weekly cycle 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 scribes and Pharisees raised the cry against 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. The passage, “The Sabbath was made for man,” 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 and has for this reason all the greater force 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 he kept 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 the Sabbath. We shall need the most unmistakable 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 Arlounie Coon Livermore, was born at Walworth, Wis., Nov. 27, 1871; she passed to the heavenly rest Feb. 24, 1892. Corinne united with the Seventh-day Baptist Church at New Market, N. J., by baptism, Aug. 17, 1883. Removing to Alfred Centre soon after, she entered the University, where she studied until her return to New Jersey in 1887. She continued her studies in the Dunellen 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 special taste and fitness. 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 germs 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 scenes, her father says:

"The fierce struggles of these days of sickness were like a refining fire. The dross was 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 rod which smites us. One such blessed hour with a dying Christian is worth more in assurance than a whole life of pleasure without it. I have exclaimed many times, since her departure, and with an intensity of prayer and sense of insight into the significance of it I never before experienced, '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 services, that I seem to have lost a strong and faithful support."

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 Athenæan Lyceum of Alfred University, from many private hands, 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 victoriously, 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 it its effectiveness, viz., the music and the words. There seems to be a chord in the make-up of everything which responds in harmony with the rhythm and measure of music. Every nature is affected; 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 hath charms to soothe the savage,
Rend the rocks or burst a cabbage,

may be exaggerated, yet the idea is there, as is displayed when a powerful bridge is shaken by the sound of a flute. Of course this is due to the vibration, but it shows how 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 murmuring, dying notes,
That fall as soft as snow on the sea,
And melt in the heart as instantly.
And the passionate strain that, deeply going,
Refines the bosom it trembles through,
As the musk-wind over the waters blowing
Ruffles the wave, and sweetens it too."

A person who is skillful in the execution of music on whatever instrument, 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 sighing 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 reveling song. Thus it needs both words and music to 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 our mothers sang! A song oftentimes moves the hearts of hearers to 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.
Mother, come back from that echoless shore,
Take me again to your heart as of yore.
Kiss from my forehead the furrows of care,
Smoother the few silver threads out of my hair;
Over my slumbers your loving watch keep,
Rock me to sleep, mother, rock me to sleep."

It is the sad, sweet songs that have the greatest influence over us. Often when weary and careworn some soothing song comes to us which 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.

"Our lives are songs; God writes the words
And we set them to music at pleasure,
And the song grows glad, or sweet, or sad,
As we choose to fashion the measure.
We must write the music, whatever the song,
Whatever its rhyme or meter;
And if the song is sad, we can make it glad,
Or if sweet we can make it sweeter."

MARCIA.

RESOLUTIONS.

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

WHEREAS, It has pleased our heavenly Father to remove, by death, our sister, Luella Loofboro; therefore,
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 her many deeds of kindness, and feel it a privilege to have been associated with her for so long a time.

Resolved, That we feel the deepest sympathy for the remaining members of her family, and assure 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,
NANIE BURDICK, } Com.
MARY WHEELER, }

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1892.

FIRST QUARTER.

- Jan. 2. The Kingdom of Christ Isa. 11: 1-10
- Jan. 9. A Song of Salvation Isa. 26: 1-10
- Jan. 16. Overcome with Wine Isa. 28: 1-13
- Jan. 23. Hezekiah's Prayer and Deliverance. Isa. 37: 14-21 and 33-38
- Jan. 30. The Suffering Saviour Isa. 53: 1-12
- Feb. 6. The Gracious Call Isa. 55: 1-13
- Feb. 13. The New Covenant Jer. 31: 27-37
- Feb. 20. Jehoiakim's Wickedness Jer. 35: 10-31
- Feb. 27. Jeremiah Persecuted Jer. 37: 11-21
- March 5. The Downfall of Judah Jer. 39: 1-10
- March 12. Promise of a New Heart Ezek. 36: 25-38
- March 19. Review
- March 26. The Blessings of the Gospel Isa. 40: 1-10

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

For Sabbath-day, March 26, 1892.

SCRIPTURE LESSON.—Isa. 40: 1-10.

INTRODUCTION.—Our Quarter's 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," and concluding as does the book of Revelation, with reference to the new heavens and the new earth. Outlining the lesson for critical notice, we would observe: (1.) Orders for publishing the news of redemption. 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 be accomplished. v. 6-8. (4.) The prospect given to God's people is hopeful and joyful, for Christ's salvation brings with it blessed reward. v. 9-11. The time of writing this is placed about B. C. 708-712, near the close of the captivity, and the scene where the vision is laid is in Babylon. The exordium, 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 prophet and to all servants of God is to proclaim comfort to the children of the heavenly Father.

1. Consolation. The people of God are in bondage. The galling yoke of sin and error oppresses them, and sometimes it 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 cast off. Exile from God is almost perdition. It was exile to Jesus when in the sinner's stead he cried, "Eloi, Eloi, lama sabachthani!" Homesick, the sinner waits for God's return, for he is told that the Lord has not forgotten him. To Zion comfortable words are directed. (1.) "Her warfare is accomplished." What a struggle the church has had! Foes without and within, especially the inward disposition to forsake God. The lessons of folly and sin may be learned at last by some, so that kissing the hand to Baalim, serving mammon, becomes loathsome. If in chastisement they lay down their arms and surrender to Jehovah, the "warfare" ends. The humiliation is accomplished. When sin is pardoned troubles are removed in love. Jesus says, "Son, be of good cheer, thy sins are forgiven thee." (2.) "Her iniquity is par-

done." The guilt is paid off. It is not enough to see and be sorry for sin. There must be expiation. Warfare ends at the cross. "He was wounded for our transgressions, . . . and by his stripes we are healed." God does not overlook our sins, but he does give his Only Begotten to die for them. Thus are his people ransomed. (3.) "Double for all her sins." Abundantly punished. Nationally, not individually. Yet the expiation is a hundred-fold infinite, for there is no measure to the fountain of salvation to which each sinner may come.

"Be of sin the double cure,
Save me, Lord, and make me pure."

2. The second division opens with the voice of John the Baptist telling that Christ is near; his kingdom has come. The Jews returning from Babylon and looking toward God is made for him a highway. Babylon and Egypt stand for bondage, return from captivity stands for restoration to truth. "The bridegroom cometh, go ye out to meet him." (1.) "Prepare ye the way." Remove the obstacles for the Messiah's reception. Have a receptive heart; fill up the chasms of doubt; remove the stones of disobedience; prepare the way by repentance for sin; "Make strait a highway for our God;" level the heart by divine grace; remove prejudice. (2.) "And the glory of the Lord shall be revealed" When (a) Cyrus is raised up to deliver the exiles. When (b) John the Baptist has preached the doctrine of repentance and baptism. (c) And especially when Christ himself shall work miracles, teach his people, and die for their sins. (3.) "All flesh shall see it." Not the Jews only, but the Gentiles. Not Americans alone, but the heathen Chinese, with others who in time will bid welcome to the gospel.

3. "The voice said, Cry." "What shall I cry?" Make a proclamation. Make a contrast. Men are weak, feeble, their methods for deliverance are so human and worthless; their vigor is soon gone; beauty fades; wisdom ceases; plans are temporary; all nations shall fade away; human power shall cease; but God's word shall stand forever. His promise is firm, and he is "the same yesterday, to-day, and forever." "Watchman, what of the night?" "The morning cometh and also the night." Yet the Lord is ever nigh, and mindful of his people. Trust him.

4. God's messengers are to publish the tidings of deliverance. The highway is cast up; the hour is at hand. "Lift up thy voice with strength," and be not afraid of your enemies. Do it with good will, and make the country ring with the gospel message. Say to Jews, say to Gentiles, say to Christians, and heathen, to Protestants and Catholics, to everybody, "Behold your God." At last he comes. (1.) "With a strong hand." Men may oppose, but his hand shall prevail. He will subdue the nations to himself. Satan is "the strong man armed," but Jesus is stronger than he, and "his arm shall rule—overrule—"for him," for the fulfilling of divine counsels. At Calvary he made bare his arm for man's redemption. (2.) And "his reward is with him." To every man according to his works. God is a sure paymaster. The humble, faithful servant, who uses his talents well, shall share the kingdom with his Lord. He shall hear the "Come, ye blessed!" So shall he ever be with the Lord. Blessed message of peace! Babylon, or bondage, will soon be only in memory, the terrible exile only a dream, to those redeemed of the Lord. Be faithful, missionaries of the cross, be faithful, people of God, for the days of mourning will cease, swords will be turned into plowshares, the earth will become a peaceful valley, with God's tabernacle among men. They shall be his people, and he shall "feed his flock like a shepherd."

—THE teacher or Superintendent might prepare on paper or black-board this or a similar exercise for missionary day :

THE MISSIONARY OR MESSENGER.

Isa. 40: 1-10.

PREACHES REPENTANCE,
PREPARES THE WAY,
AND

BRINGETH GOOD TIDINGS, SAYING:
BEHOLD YOUR GOD.

John 1: 29, Luke 3: 3, Matt. 28: 19.

Put the outline on the board in different colors before the school opens. Briefly refer to the commission given Isaiah and all of God's servants to proclaim "comfort." Show this lesson to be a prophecy of John the Baptist's mission, and read in concert the last three texts

on the board. Briefly explain repentance; tell why the Gospel is "good tidings;" and how all may proclaim it.

—AS we read over the history of Israel, we can not but realize the pervasive moral need of a Saviour from sin for that people. Their kings had become utterly corrupt, and they needed a new king and kingdom. Just such a king as needed was Jesus, and such a kingdom he came to establish.

—WE, too, in our day, need this Saviour, teacher, ruler, and the same kingdom within us.

—WHAT better place and better way than in the Sabbath-school to "prepare the way of the Lord"? How serious should teachers be in showing the necessity of repentance, in awakening the conscience, manifesting the danger of sin, showing the need of Christ, and the possibilities of a higher and more spiritual life.

—"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 defects of your faith and works. (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 temper and unrefined manners, lack of courtesy and a thousand rough places in your character must be smoothed.

—NO QUESTION of failure or success can stand before the law of duty. Results do not determine obligations. Neither do the consequences of one's works test the degree of obedience. What is needed is to know the Master's will and then in faithfulness do it. This scripture is as important now as when first uttered: "Thou shalt speak my words unto them, whether they will hear or whether they will forbear." Let the Sabbath-school teacher urge this truth and when the rising generation has once learned it, missions, home and foreign, will be grandly successful.

—THERE reported to our General Conference at its last session 75 Sabbath-schools with a membership aggregating 5,395. Why cannot these make a special thank-offering on missionary day, March 26th, and average 19 cents per scholar? That would raise \$1,025. Bro. and Sister Randolph, of Shanghai, China, will need a new house when Bro. Davis and family return in the autumn, and this would assure the means. Are we trespassing when we make this suggestion? How easily this could be done.

MILLIONS of men have never heard
Of God's great gift so free,
Some one must bring the tidings good,
So here am I, send me.

Send me, dear Lord, but few will go,
And make the sacrifice;
But thou hast done so much for me,
I'll never count the price.

H. D. C.

HOME NEWS.

New York.

FIRST ALFRED.—Last Sabbath was the regular communion service of this church. Instead of the usual morning sermon, the pastor read 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 Velthuysen, 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 the cold-wave flag was flying over Memorial Hall, and snow has been flying ever since until to-day. It is still cold, but spring is coming.

S. R. S.

Illinois

FARINA.—The revival interest here is good. I found the church in good working condition and anxious for revival work. The congregations have been good from the beginning. The church is greatly revived. About twenty have found hope in believing; thirteen have made their offering for baptism and church membership; and we are expecting others. We expect to have baptism next Sabbath, March 12th.—I am expecting to return from here to the Western Association to continue the good work at Main Settlement and other places on that field. My correspondents may address me at Portville, Catt. Co., N. Y.

J. L. HUFFMAN.

Nebraska.

LONG BRANCH.—Although there has been some of the coldest weather ever known here in Nebraska, the thermometer falling below thirty degrees below zero, yet this winter has been quite pleasant in comparison with others, and with the exception of the grip and some contagious diseases, it has been quite healthy. —The Seventh-day Baptist Society has been steadily decreasing for the past four and one-half 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 decrease, 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.

E.

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 led to a 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. Every one whether he be a Christian or not, loves music, and if an unbeliever can be induced to come to prayer-meeting just once, and the singing 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 home, and yesterday afternoon when I looked around and saw how few there were taking part in the exercise, I thought

*Read at Albion during the Young People's hour, Feb. 28th.

to myself, "Oh, if they would only *sing* earnestly and 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 during the week and when I get to 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 we enter the prayer-meeting.

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 minstrel 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 hearts of a 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 those who hear them. 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 of a meeting.

Although the leader is supposed to take charge of the singing, yet I think it adds life to the meeting to have different persons start the pieces during the exercises. It surely shows that an interest is being taken, and by this means a richer variety will be introduced and the pieces will often times be more in connection with the sentiment of the meeting, than if the choice were left to one person. Let the songs have point and life, and don't, if there are five or six verses, sing all of them, for even if the words be ever so good it is apt to become monotonous and to make the meeting drag.

Choose good books and when they become old and time-worn, get new and better ones. And would it not be a good idea to have the societies furnish the books and have them left at the church, and in this way get rid of the worn-out excuse, "I hav'nt any book?" Also by having a surplus of books there will be enough for strangers who happen to come in; and I have noticed that if a person takes an active part in the singing he is pretty apt to feel at home and will take some other part in the meeting, and will go away feeling that it has been a good one.

And let us remember the admonition: "Let the word of Christ dwell in you richly, in all wisdom teaching and admonishing one another, in psalms and hymns and spiritual songs singing with grace in your hearts to the Lord."

LILLIAN.

MILTON, Wis.

REVIVAL IN MARION, KANSAS.

Last Monday night, the 29th of February, we closed a protracted meeting of twenty days at Elmdale, Kan. Though we were twice interrupted by bad weather, the meetings were

interesting and profitable, congregations varying from twenty-five to over one hundred. As nearly as we can ascertain there were as many as ten conversions, and the Christian people round about were also much revived and encouraged. The Congregationalist Church kindly and freely gave us the use of their church house. The people of the place tell us it was the only revival they have had in the place for about six years. In these services we had the efficient help of Bro. G. M. Cottrell, of Nortonville, most of the time, who preached some very interesting and efficient discourses for which we are greatly indebted to him and the Nortonville Church. On Sunday, the 28th, in the morning a sermon on baptism was given, after which six offered themselves for baptism. More wanted to do so but parents hindered. In the evening Bro. Cottrell presented the Sabbath question in a novel yet interesting manner by representing the Sabbath argument as a chain on the wall, linking it to God's throne in the beginning and also to the throne at the end of time. It was well received and will bear fruit. On Monday, after having the young converts covenant to take the Bible alone as their guide in faith and practice and also to keep the commandments of God and the faith of Jesus (Rev. 14:12), we repaired to the water when six young people "put on Christ" in baptism. We expect more fruit from these labors. We have no church organized here. This is the home of the Jeffrey families among whom six keep the Sabbath.

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

M. HARRY.

IN MEMORIAM.

RILEY POTTER, PHEBE GREENE POTTER.

Riley Potter was born in Berlin, Rensselaer county, N. Y., Feb. 18, 1814, and died at West Hallock, Ill., Jan. 26, 1892. He was the son of Ephraim Potter, and connected by ties of kinship with many of the well known Potter families among our people. Phebe Greene Potter, his wife, was born in Berlin, N. Y., Aug. 28, 1814, and died at West Hallock, Ill., Jan. 28, 1892. She was the daughter of Winter Greene, for many years 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 Phebe Greene committed herself to Christ and his cause and united with the Seventh-day Baptist Church of Berlin. A few years later Riley Potter, then a young man, put on Christ and united with the same church. They were united in marriage Feb. 28, 1839, by Eld. Wm. Satterlee. There were born unto them two daughters and one son, who survive them. Mrs. M. P. Ballou, of Dunlap, Ill., Mrs. R. P. Brown, of West Hallock, 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 Hallock, 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, and in death were not long separated, there being only about thirty-six hours 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 in one grave laid side by side in their last earthly resting place. They were the worthy representatives 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.

S. B.

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

For several years Seventh-day Baptists have been gathering in Providence and its suburban towns, attracted thither by its business and educational advantages. Last September Dea. A. B. Burdick, of Ashaway, moved his family there and since then some effort has been made to have religious services for the Seventh-day Baptists in the city. For a time the meetings were held in Dea. Burdick's home, but now arrangements have been made 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 Sabbath and on the 27th of February Bro. Small became a member of the 1st Hopkinton Seventh-day Baptist Church. Last Sabbath I spent in Providence and at 2.30 o'clock conducted a Bible-school. At 3 o'clock I preached, after which steps were taken toward the organization of a Seventh-day Baptist Society which shall have in charge all the public meetings, Sabbath-school, etc., of the Seventh-day Baptists in that vicinity. We also organized a Bible-school of which E. P. Small is Superintendent and A. A. Burdick, Secretary. Arrangements are now being made by which this organization of Sabbath-keepers shall be supplied, more or less regularly, with the preaching of the gospel. May this new movement in the direction of strengthening and extending the cause of truth receive the prayers of all our beloved Zion.

G. J. CRANDALL.

ACCORDING to a writer in the *Church at Home and Abroad*, the Japanese are divided into two classes, an upper class of about 2,000,000 and a lower class of about 36,000,000. The rapid progress of Christianity, of which we have heard so much, has been largely among the enterprising upper class; while the lower class, especially the older women, cling tenaciously to Buddhism, with its idols, corrupt priesthood and hopeless future. There is great hope for Japan in the large number of youth that are entering the Christian ministry.

"So LIVE that when thy summons comes to join
The innumerable caravan that moves
To the pale realms of shade, where each shall take
His chamber in the silent halls of death,
Thou go not, like the quarry slave at night,
Scourged to his dungeon, but sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

TEMPERANCE.

—A TEMPERANCE society has been established in Harvard College.

—EIGHTY-FIVE towns in the province of Manitoba have local option.

—AVOID smoking. "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 prohibits 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 that total abstinence is wise, right, righteous, and a rule of duty for all people on the face of the globe.

—FOURTEEN years ago there was organized in Chicago a Citizen's League, for the suppression of the sale of intoxicating liquors to minors. This League now reports that during these years it has prosecuted 15,441 saloon-keepers for the offense indicated—an average of 1,103 for each year of its existence—and has secured fines amounting to \$151,763, or \$10,840 annually.

—REV. DR. PETERS has been making an analysis of the best glass of beer he could buy in New York, and found that it contained, "pepper, ginger, vinegar, capsicum, cream of tartar, acetic acid, nitric, citric, tartaric, sulphuric and acetic ether; spirits of nitre, the oil of cloves, japonic extract, bitter almonds, orris root, grains of paradise, Spanish juice, black ants, dried cherries, orange peel, coriander seed, white oak bark, tannic acid, fennel seed, cardamon seed, wormwood, copperas, alum, sulphates of iron and copper, liquorice, opium, gentian root, quassia, cocculus indicus, tobacco, saltpetre, logwood, marble dust, egg shells, hartshorn, nutgalls, potash and soda."

—THE *Christian Inquirer*, of New York, speaking of the temperance cause in Brooklyn, says that when Mr. Boody was chosen mayor of Brooklyn, as Rev. Dr. Cuyler and others of pronounced temperance views advocated his election, it was hoped that some reform would be made in excise matters. Mayor Boody, however, re-appointed on the Excise Board the men who had so often contemptuously disregarded remonstrances against new licenses. These gentlemen have continued licensing until now, according to the *Eagle*, there are over 4,000 saloons in Brooklyn, one to every 225 people—men, women and children—or one to every 62 male adults. At length it appears Mayor Boody has felt constrained to interfere, and the board have now made this remarkable concession:

It is the judgment of this board, and this board in its discretion does determine, that in the city of Brooklyn the proper regulation of the excise matters therein intrusted to this board will not be served if, in the year 1892, there be any further increase in the number of licenses issued by this board for the sale of intoxicating liquors.

And they further make the valorous announcement that where there are liquor saloons on two corners formed by the intersection of streets they will not grant a license for saloons on the other corners! They also declare they will practice such self-abnegation that they pledge themselves not to grant licenses for buildings in "close proximity" to any school or church. Their idea, however, of "close proximity," from their past conduct, it is to be feared, is rather nebulous. Finally, lest they should entirely dishearten proposed liquor-sellers, they append this proviso:

And nothing hereinbefore stated shall be taken or construed as a declaration that this board will not entertain any application for a license for intoxicating liquors duly made, or will not pass upon such application and upon its merits, and the board will entertain any application for a license for the sale of intoxicating liquors duly made and will pass upon such application and upon its individual merits.

It is probable, unless Mayor Boody puts his foot down, that under this last resolve Brooklyn will soon have a saloon ratio of one for every fifty men! The best hope we have for being spared any great increase is the intimation that the brewers, having many chattel mortgages which it will not pay to foreclose, and many debts they cannot collect, favor restriction of the numbers of licenses. Alas, for the moral influence of the Christian citizens of the "City of Churches!"

—CHAUNCEY M. DEPEW used to smoke twenty cigars a day, but finding it injurious to his health he quit the use of tobacco entirely. It is not too late for others to try the experiment.

POPULAR SCIENCE.

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

MILDER WINTERS.—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 genial winter temperature, and if nothing happens to prevent we may expect a gradual softening of our winter climate during the next 9,000 years, when another glacial epoch will begin. What sort of a country will this be in the year 11,500? Will it resemble Egypt, with remains of great buildings buried, or sticking up out of the sand, and known to be more than 4,000 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, making it much smaller than the three largest of our five great lakes, and about the exact equal of Lake Erie in superficial extent, its 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 it. There are 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 Legodi-Garda, another Italian lake, nearly 1,900 feet in depth. Lake Constance averages about 1,000 feet, and Lakes Superior and Michigan about 800 feet.

EARLY MATCHES.—The first phosphorous match was made in the penitentiary at Hohenasburg, Germany. The inventor was John Frederick Komerer, a political prisoner. Komerer was a chemist by profession, and was permitted to make scientific experiments by the unusually humane jailer. A year after he struck his first lucifer match Komerer was set free, only to find that he, a penniless man, had to fight capitalists who were interested in his discovery on which no patent was then obtainable. The German government thought matches dangerous, and injured the inventor still further by prohibiting their use. This ruined Komerer, who died in extreme poverty.

THE ORLOFF DIAMOND.—It is a curious fact, and one scarcely known outside of Russia (and there hardly ever mentioned), that the famous Orloff Diamond was once the right eye of the great idol Serringham, in the temple of Brahma. This precious gem was stolen at about the beginning of the 18th century by a French soldier, who had made a pretense of being converted to the Hindoo religion in order to gain the confidence of the priests and admission to the temple. The Frenchman first sold the diamond for £2,000. On the next turn it was bought by a banker of Constantinople for £12,000. The banker kept it until 1774, and then sold it to the Russian empress for £90,000, and a life pension. The gem has been in the Russian royal family ever since. As it is now set in the imperial scepter of Russia, it presents a flattened, rose-cut surface, and weighs exactly 194½ carats.

INQUISITIVE SEALS.—Noonday Rock is a pinnacle projecting from the bed of the Pacific off the coast of California. It lies three miles to the westward of North Farallon Island, and is directly in the path of vessels bound to or from the harbor of San Francisco. In order to warn vessels of their proximity to this hidden danger, the lighthouse establishment keeps a bell-buoy over the rock. Sometimes the buoy breaks adrift. There is then great difficulty in finding the rock on account of its small area and great distance from shore. In order to locate it exactly advantage is taken of its being a great feeding place for seals. When the light-house tender is near the spot a steam whistle is blown. The seals rise perpendicularly to the surface of the water, sticking their heads high into the air to find out what the extraordinary noise means. With the surf-boat already lowered, a trial can-buoy can be thrown almost exactly on the rock, thus saving hours of tiresome search.

REGENERATION does not consist in annihilating the man, nor in the entire removal of sinful corruption and the old Adamic disposition, but 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 iron a certain quantity of ferromanganese converts the entire mass into finest steel. Nothing is taken from the iron; something is added to it which changes its entire "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 the suffering Jews in Russia. One such contribution has already been received. Address, WILLIAM C. WHITFORD, 41 East 69th St., N. Y. City.

F. J. Bakker having moved from Katendrecht to Molenkade 7, Kralingen, near Rotterdam, Holland, desires his correspondents to address him at the latter place.

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

SEVENTH-DAY BAPTISTS in Providence, R. I., hold regular service every Sabbath, in Room 5, at No. 98 Weybosset street, Bible-school at 2 o'clock, P. M., followed by preaching or praise service at 3 o'clock. All strangers will be welcome and Sabbath-keepers having occasion to remain in the city over the Sabbath are cordially invited to attend.

AMERICAN SABBATH TRACT SOCIETY, Tract Depository, Book Exchange, and Editorial Rooms of *Sabbath Outlook*. "Select Libraries," and Bible-school books a specialty. We can furnish single books at retail price, post paid. Write for further information. Address, Room 100, Bible House, New York City.

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 to signify the same by postal? Direct to Tract Depository, Room 100, Bible House, New York.

ON and after the 26th of Dec., 1891, the Mill Yard Seventh-day Baptist Church meets for worship in the Welsh Baptist Chapel, Eldon Street, one minute from Broad Street Railway Station. The Pinner's Hall Seventh-day Baptist Church worshiped in this chapel nearly 30 years, from 1825. W. M. J.

COUNCIL REPORTS.—Copies of the minutes and reports of the Seventh-day Baptist Council, held in Chicago, Oct. 22-29, 1890, bound in fine cloth, can be had, postage free, by sending 75 cts. to this office. They are on sale no where else. No Seventh-day Baptist minister's library is complete without it. A copy should be in every home. Address John P. Mosher, Ag't, Alfred Centre, N. Y.

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 cordially invited to meet with us. Pastor's addresses: L. C. Randolph and F. E. Peterson, Morgan Park, Ill.

THE Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath keepers remaining in the city over the Sabbath. J. T. DAVIS, Pastor. ALFRED CENTRE, N. Y.

THE New York Seventh-day Baptist Church, holds regular Sabbath services in the Boy's Prayer-meeting Room, on the 4th floor, near the elevator, Y. M. C. A. Building, corner 1th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, Room 100, Bible House, New York City. Residence, 31 Bank St.

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CONDENSED NEWS.

Forty-seven Mexican generals have died since February 7th.

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

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

Bob Musgrave, the notorious life insurance swindler, has been sentenced to ten years in the penitentiary.

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

The Guadalquivir River has flooded the towns of Villanueva and Jaon, in Spain, causing an enormous amount of damage.

The census returns show that the population of New South Wales, Australia, is 1,132,234. These figures include 14,156 Chinese and 8,280 aborigines. The population of the city of Sydney is 383,386.

Navigation in the upper and lower bays at New York, March 11th, was greatly hindered 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.

All persons crossing the Russian frontier are subject to detention and close examination. The police have been apprised that the nihilists are trying to smuggle into Russia a quantity of the dynamite stolen from the French quarries.

The funeral services over the late Dr. Noah Porter, ex-president of Yale College, were held at his late residence on Hillhouse avenue, New Haven, Conn., March 8th. Public services were held at 3 o'clock P. M., in the Battelle chapel.

March 10th, the Czar's birthday, besides being observed with festivities, was marked by the launching at Sebastopol of the ironclad George, The Victorious, of 9,000 tons. Another warship, of 12,000 tons, the largest in the Russian navy, will soon be launched at Nicolaief.

MARRIED.

SCOTTEN—BABCOCK.—At the home of the bride, on Long Branch, Neb., Mar. 5, 1892, by the Rev. U. M. Babcock, Elias G. Scotten and Rosalie G. Babcock, both of Long Branch.

DIED.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

STILLMAN.—At his home in West Almond, N. Y., of apoplexy, Ethan M. Stillman, aged 59 years, 10 months and 19 days.

The subject of the above notice was born in Amity, Allegany Co., N. Y., where he spent his youth and early manhood. He united with the Seventh-day Baptist Church of Scio, in 1851. He served three years in the late war, being five months in Libby prison. He passed quietly to his rest Mar. 8, 1892, leaving the wife of his youth and many friends to mourn his loss.

J. T. D.

Highest of all in Leavening Power.—Latest U. S. Gov't Report.

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HALL.—In Berlin, N. Y., Feb., 29, 1892, Miss Elizabeth Hall, daughter of the late Isaiah and Elizabeth Lanphear Hall, aged 62 years.

Sister Hall had fallen a victim to the measles which were raging in the community but had nearly recovered from the attack. But taking cold pneumonia set in which in three days terminated her life. She had been a member of the Berlin Seventh-day Baptist Church for forty years. For several years her health had been so poor that she had not been able to attend the appointments of the church, but always expressed a deep interest in her welfare. She was a woman of quiet manner, but with deep and settled convictions of right. Her life was one of holy trust in the merits of her Redeemer. Since the death of her parents she found a pleasant home with her brother-in-law, Milford Rhodes, where everything was done for her comfort that could be rendered. Her funeral was attended March 2d, Rev. S. J. Douglass officiating. Thus has gone to her rest another of Christ's weary ones.
 E. F. R.

LIVERMORE.—In New Market, N. J., Feb. 24, 1892, of membranous croup, A. Corinna, daughter of the Rev. L. E., and Mrs. A. E. Livermore, aged 20 years, 3 months and 28 days.

A suitable memorial of this lovely Christian girl appears in the Young People's Department this week. The deeply afflicted family has the sympathies of a very large circle of friends.

CRANDALL.—At Westerly, R. I., Sabbath-day, March 5, 1892, suddenly, of heart failure induced by acute indigestion, Mrs. Samantha Newton Crandall, wife of Mr. J. Clark Crandall, in the 64th year of her age.

Mrs. Crandall was born at Brookfield, N. Y., where she lived during her youth. She was early baptized and united with the Second Brookfield Church. Later she became a member of the DeRuyter Church. She was some time both as pupil and teacher in the DeRuyter Institute. In 1846 she married Mr. Crandall and thereafter lived at DeRuyter till about nine years ago, when they removed to Westerly. She had three children, two of whom, Mr. B. D. Crandall, of DeRuyter, and Mrs. Charles H. Stanton, of Westerly, survive her. Mrs. Crandall was ever a constant Christian, always active and attentive to her Christian duties, of a cheerful and sunny disposition, kind and helpful to every one, and is mourned by a wide circle of friends. Funeral services were held at the residence of her son-in-law, in Westerly, March 8, 1892, conducted by the pastor of the Pawcatuck Church, assisted by neighboring ministers. Interment at Westerly, R. I.
 W. C. D.

THE American girl is not slow to grasp a chance. Some time ago *The Ladies' Home Journal* organized a free education system for girls, and the magazine is now educating some forty odd girls at Vassar and Wellesley Colleges, and at the Boston Conservatory of Music, all the expenses of the girls being paid by the *Journal*.

WE are in receipt of a little book of 64 pages, in embossed card-board cover, by the Rev. E. P. Marvin, with introductions by the Rev. Drs. John Hall and Howard Crosby, on *Ecclésiastical Amusements*. It is a sharp arraignment of all sorts of church fairs, festivals, entertainments, concerts, etc. It is now in its fiftieth thousand edition. Published by A. W. Hall, Syracuse, N. Y., price 25 cents, paper cover 10 cents.

A MARVELOUS compound of valuable information is the *Tribune Almanac* and *Political Register* for 1892. It is volume 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 become laws in the second session, 51st Congress, with dates of approval, it contains State political platforms of all parties in all the States for 1890 and 1891; election of United States Senators; the 52d Congress; the United States Government, with a list of principal executive, judicial and diplomatic officers; officers of the army, navy, etc.; United States Debt;

Statement, receipts and disbursements, Money in the United States, coinage tables, banking, population, schools,—colleges and universities,—in short, almost anything and everything that one wants to know about his country and its institutions may be found in it. Twenty-five cents a copy, or \$2 a year for the Library of Extras. The Tribune Association New York.

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The damage to property at Nantasket Beach by the recent storm amounts to \$50,000.

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