



## 

Baytona, Florida,
 Altre, F . F .

##   <br> Berlin, N. <br> $\begin{array}{r}\text { GREEN } \\ \text { DrALR } \\ \hline\end{array}$ <br> GREE  <br>  <br> Leonardsille, I. Y. <br>  <br> Idams Centre, II. <br> Wonterly, B. I.

## 

## STLI <br> $\widehat{A Y}$



 hicago, III.



Milton, Wi.



Iilton Junction, Wi.


## Sabibath Zecarder,

## 

## rem,




## The Sabbath Riecorder.

publisibd br tur ambican sabbati tract socibtt.
THE SEvente-dA is this sabbath of ther lord thy god.
trbis- 8 A a YBab, in adracr.

The Sabbath 案erarder. Entitred as second.clas mail matter at the posit
office at Alfred Centre, N. $\mathbf{Y}$.
the temprancer question.

Each of several great evils is declared, by different persons, to be the greatest evil
all, and now one, and now another reform, is said to be the most important of all re.
torms. Whether the teniperance question is more important than any other, may be sincerely doubted; but that intemperance is a
dreadful evil, which should be banished trom our land, ought to be acknowledged by all good people. That true temperance men
and women will differ as to ways and mean for the destruction of this evil, should be ex pected ; although it seems a hard thing for ference of opinion concerning the best methods of accomplishing the same great end. A question so closely rela the most thought-
interests is worthy of the ful attention ; and all candid discussion o
it, ought to be helpful in promoting charit and substantial co-operation among thos who have a common love of right and a com mon hatred of every wrong. With this end
in view, it is my purpose to state in this article, as frankly and clearly as possible,
some of my thoughts respecting the temper ance question.
My interest in the cause of temperanc has, for years, steadily increased; but many
of the methods and means employed by men that have taken a leading place in the work, out of harmony with the real worth and dig nity of such a canse, that it has required
conscious and conscientious effort on $m$ part to cultivate that interest which I think
every Christian man ought to feel and mani fest towards all good work and workers. The temperance question, in its first and
foundation principles, is one of morals and religion ; and not at all one of politics or hu man legislation. If frmly believe in the prin-
ciple of total abstinence from the use of all intoricating beverages; first, on the ground of personal safety, second, even were it pos out special harm to myself, others through my use of liberty and by my example, might temperance. This holy law is found in the statates of men.
of the week, hyman legislation has no righ to hinder me; but it ought to protect other in their equal right to sacredly regard one
day in seven. If it were my wish to drink a glass of ale or wine each day, and to add right of human law-makers to interfere ; for I would violate the rights of no one to life,
liberty, and the pursuit of happiness. But drankenness does tresspass upon the rignt purauit of happiness ; and at this point, and not before, human legislation has a right to speak, and to demand to be heard and obey
ed. Human law has an honorable and im portant sphere to fill but it has always gone
out of its sphere when it has tried to make men keep a Sabbath, attend public worship or observe other religious practices, and it
has met deserved failure. Good men are now seeking to unwarrantably onlarge it scope, by their efforts, through prohibitor moral and religious virtne to practice the moral and religi
total ${ }^{\text {abstinence. }}$
Human legislation, as already stated, has
something very temperance question ; but it is time to stop allowing radıcal prohibitionists to almos make one feel that he can scarcel perance reform, unless he is wholly on their
side.
Inasmuch as drunkenness is, as a rule, most cruel violation of the plain rights of oth-
ers in domestic, social, and business life, and ers in domestic, social, and basiness life, and
"a crime against God and man," there fore drunkards and those who furnish
the means of drunkenness, should be regarded and punished as criminals. Ther ought also to be laws against selling to persons
against the wish of parents or guardians; and laws regulating the sale of alcoholic,
liquors for medical and mechanical purpo liquors for medical and mechanical purpo-
ses. What laws should be enacted relating to taxes for government revenue is very largely a different question from those now
being considered. These, briefly stated, are being considered. These, briefly stated, are
the kinds of temperance laws that I would like to see made and enforced; and I do not
think any one professing love for God and man, can pronounce them unreasonable or anjust.
The
The Seventh-day Baptists, in General Con jority vote, a resolation, that, among other

We endorse the principles of Prohibition We endorse the principles of Prohibition
and while as charches We leave our mem-
bers free in the exercise of their political rights, we do earnestly exhort them to with-
draw from any unholy alliance with the rum or low, as applied to the liquor traffic, wrong
in principle, and a crime against God and man."
A paper published in Allegany County,
W. Y., makes the following somments :
"The resolution does not commit the departy. It seems strange to an outysider that
ministers of the Lord Jesus Christ should oppose such a resolution. They did so, how-
ever, and solely because they were Republi
cans. That they will live long enough to
correct their mistake is the sincere wish of
many friends."
As one of the ministers that opposed the Asolution, I wish to say that the explanation
siven is wholly without trath. Personally, holic beverages ; but I stated my unwilling ness to have our denomination declare such a friend and advocate of crime against God and man, because he believes that high lior the overthrow of this to be emploved claimed that moral suasion, as it is termed, has failed in our warfare against intemper-
ance, and that we must now try legal sua. ion or prohibition. On the contrary, temperance principles are well-known to have tizens. And when the increase in the use alcoholic beverages is explained by refer

once to the large immigration of foreigners, he reply is that the use multitplies mor ment is thought to be gained. I answe that, if, into a community of one hundred persons who use no liquor or even 100 gal ons a year, there come one hundred men | than the popalation. This fairly illuatrate |
| :--- | the case in hand ; and I feel justified in mainvictories for temperance, and will gain many

## the gospel of his Son

In Sunday legislation Christianity virtually onfessess its inability to secure obedienc the State to come to its aid ; and some temperance conventions are also calling for law hibition. In this they are in harmony with the doctrine of the union of Charch and cate, one of the greatest of all evils. Fo one "fruit of the Spirit" that Christianity aws and political powe cand to haman the State to provide support for a feeble gospel by prohibiting the manufacture, sale, and
ase of intoxicating beverages. The gospel of Christ has been, is, and is to be th
One of the strongest of human forces for rood or evil is the pablic sentiment or con-
science. The voice of the people is indeed, in some real sense, the voice of God or o devils ; it speaks on behalf of heaven or o ion, whether for or aghier than legisla Foremost in power to mold and direct the sentiment and conscience of the people, young and old, are the And the tardy prog ress of truth, justice, purity, benevolence,
and order among men, is due to the neglect these agencies to improve opportunitie dequate legislation in the interest of good adequ
ness.
looked, in!their unbelief and blindness, no anto God but to Egypt for help and deliver
ance. Dreadful evils now threaten to en slave and destroy men; but in God and right eousness, and
In new western towns, the home mis-
sionary and the little Bible-schol sionary and the little Bible-school and ance, purity, and godliness. In Eastern villages and cities, the faithful Christia parent and the earnest, wise Christian work
er, ought to be the best builders in the caus of temperance; and the home and the church A person who abstains from the nise intoxicating drinks, commonly passes for temperance man; and one who speaks in be worker. But Bible temperance require self-control in all things, in thought and
feeling, in word and deed. Our temperance standard, for living acd working, needs to
be lifted higher. My heart grieves over $m$ be lifted higher. My heart grieves over my
personal lack of a complete, symmetricall developed Christian character and conduct progress we as a people seem to make, in rising to the broad, New Testament view selfish acts, and of all right doing, by our ap parently slow individual growth in obedience our Lord and Master, in their letter, and in their broader spirit, and by our unwilling. ness to hear the divine orders for the salva-
vation of men, and for their instruction in he observance of all things commanded That in our common purpose to build up truth and righteousness among men, we may
be led to adopt right and wise measures from be led to adopt right and wise measures from
pure motives, and to work with charity for all, may the love of God, the grace of our Holy Spirit, abide with us all. Amen.

YOU DOR'T PRAY.
A Christian brother who had fallen into
darkness and discoiragement was staying the eame house with Dr. Finney one night Finney was amenting listening condition, and narrative,
turned to him with his peculiar, earne through his soul, said: "You don't pray
that is what's the matter with you. Pras" pray four tames as muoh as ever
He immediately went down to the parlor nes of it, stirring up his sonl to Goos as did
Daniel, and thus he spent the night. I Was not in vain. As the morning dawned
he felt the light of the Sun of Rightoousbroken, and ever since he has felt that the
greatest difficulty in the way of men's being
emancipated from their bondage is that emancipated from their bondage is that
thee" "don'tpray." "Pray without ceasing.
"Men ought always to pray, and not

## FROM C. A. S. TEMPLE.

Reading, Mass., Dec. 6, 1885.
Tou see Lebanon Springs Nov. 27 th, and, a which was simply miserable, is now much improved, thanks to the rich, erisp, mount-
ain air (with the divine blessing) of Columbia county, N. Y.
Were I able to do so, I would at once Were I able to do so, I would at once go
somewhere into that region, I think at Berlin, where, though not a Baptist, I could
enjoy the privilege of keeping the true Sabbath, in "holy convocation," with the people of God. Bro. Rogers may have told
you of my visit there the first Sabbath in you of my visit there the first Sabbath in
September. It was the first and only Sab bath-day on which I have had that privilege to me "a feast of fat things, of wines on the seventh day is now, as of old, the Sabfirmation. I see it in that divine prece concerning the law (Deat. 5: 32), "Ye shall not turn aside to the right hand, nor
to the left;" in the example and the teach. to the left;" in the example and the teach-
ings of Christ and his holy prophets and apostles, culminating in Paul's assuranc nor "against the cnstome of the fathers," nor "against the customs of the fathers," Church for cual com of the Christia Charch for long ages after the apostolic era.
I see it too in the special pleading of Sunday
defenders, whose too evident uneasiness, when this great question is presented, be-
trays an inward conscionsness of something wrong.
I am told that certain Seventh-day Advent brethren on the Pacific coast are taking the question of the constitationality of Sunday laws for believers in seventh-day observance,
into the United States Supreme Court. ato the United States Supreme Court.
Whatever the result may be, the agitation hich it must cause must do good. God Christion Christian Oharch may be opened, that the
truth on this great subject may be seen, believed, adopted and practiced.
I am more and more pleased with the RE I.am more and more pleased with the RE ing it. In fact, when it comes, it takes the only thing in it to which I have taken any erious exception, and what I could not but regard as unchristian-at least, in the spirit
unnifested-has been an occasional sneer, o fing, by one or another of your correspond'baby sprinkling arge a proportion of "the body of Christ" both believe in and practice househeld bap the household, and in view of the fact that almost every form of modern Christian inssionary, Bible, tract, Christians, and that they still do more, in each and all, than any others, it does appea er from them, they widely others may ait he same courtesy which their opponent claim when their views of "immersion" happen to be the theme of adverse criticism
by their Pedobaptiet brethren. Think of it I had intended, when I should write thi letter, to say something about "the time o the resurrection of Christ. There is one took $p$ have just boen diecuasing the question ha
made clear, at least to my mind. But made clear, at least to my
cannot write now.
Yours in the truth,

## Yours in the truth

## WASHINGTON LETTEB.

Washington has already assumed a holi day appearance. The stores and shop win dows never presented more attractive dis-
plays, and on the basiness streets crowds of promengders and shoppers make a scene full of color and spirit. Uhristmas purchases
occupy the minds and take much of the ccupy the minds and take mach of the Many people are wise enough to fo thus avoiding the great rush, auding having a the same time the benefit of selection from on until it reaches its climax the night be fore Christmas
Capitol Hill, too, has been made lively during the week by the people's Representafives, although the Senate has given itsel to little else than a temperance debate, and
the Presidential succession bill, which it passed, while the House has been confined he seemingly dull sabject of a new code yarding whisky in the Senate committee dall, the Chairman of the pouse Mr. Rppo priations committee, was sharply attacked wings clipped.
As I have probably mentioned before, al the less fortunate members of Congress ar more or less envious of the fifteen men who
compose the Committee on Appropriations All Congressmen are anxious to make appro priations, and a large majority of them favor hat feature of the new code of rules which
distributes the appropriation bills among distributes the appro
Mr. Randall holds that such a disposition of his bills would lead to unparalleled coraption and extravagance, something that has never been charged upon his committee.
But members talk about the prosperous growth of the country, and argue that the They also talk about individual honesty and capacity. They say, "Why should fifteen the house? took part.
men assume all the honesty and economy in
nis discassion of the rules will most likely time; and the entire week, if not a longer in its present shape, it will probably b adopted with amendments. Those who want to get on the several appropriation commit tees will vote for it, those Who favor some of
the other propositions involved in it will vote for it, those who want to beat Mr. Ran some chan will vote for it. This category includes majority of the Honse.
During the discussion, Mr. Randall had garding his officisl hard personal thrusts re ment of the people's money. On more tha nion he was tempted to lose his tem can so ill afford to be withoung astatesman he mentioued that, notwithstanding the fact that President Arthur had declared in his message against it, the Committee on Riven and Harbors, in the Forty-seventh Congress, had a large appropriation made. An excited repabican member sprang to his feet at the judicions and ancalled for act of dent Arthar's administration "My fow republican colleagaes and myself," said he voted for that appropriation, and we cam Randall, "I voted against it, and I believe I too, came back to this House.
In the Senate, prohibition was sprung by the proposition to prohibit the sale, exhib tion, or use of liquors in the Capitol restan rants. It led to an animated and rath Senators Cockrell, Vest, Ingalls, Frye ase Saulsbary, Manderson and Telle
grave chargas of rooms. He had alsa seen Senators so completely under the influence of whisky in the Senserion, that for the sake of decency the give names if Senators desired them, at which proposition there was laughter. Senator Frye, of Maine, said no reform He had been in the Senate six years but had never seen two Sonators in the condition in dicated by Cockrell; he did not know that sonally, he wanted to see all liquor excluded from the Capitol, but temperance people not get all the temperance they wan ed, they had to take all they could get
The old rale, prohibiting the sale of fer mented liquors in the Capitol, was adhered

THE SAEBATH RECORDER, DECFMBER 24, 1885

## 共issions.

 "Go ore itio al| We are indebted to the Rev. Wm. M. Jones, 56 Mildmay Park, London, N., England, for a copy of The Rock, a Charch-ofEngland newspaper. The article, "Fifty Years of Mission Work," is from its columns. This and other similar statements strengthen the conviction we have long had, that, bad as London is now, bad as the |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

THE WORE OF THE LOBD:
Some time ago it was the writer's privilege to opend several days in Albuquerque, N. M.
We participated in the services and workhip of two of the churches-Congregational and
Presbyterian; attended the ministers' MonPresblerian; altended the ministers Mon-
day meeting; and, as it was the week of prayer
for young men, observed by the Y. M. C. A.. for young men, observed by the Y. M.. C. A.,
we also attended these prayer-metinge. The
acquaintancees formed with Christian ministers, and other workeri, was both pleasant and interestung.
In the new towns of the far West, religions
work meets with peenliar difficulties and discouragements. There are jast as bad people
in the East as in the West; but wickedness, in the East as in the West; but wickedness,
on the frontier, seems to be more openly
wicked. Amid special temptations, many Hicked. Ama special etratations, mald
and strong, the moral restaint felt in ord
communities lose no small part of their incommunities lose no small part of their in-
fluence; bad men grow worse; and quite good and respectable people frequently part with
some of their former goodness and respectability.
We ha were specially eager in the parsuit of wealt The statements were not doubted, alchoug be colored by the deep anxiety of the Chris tian missionary for the spiritual welfare
the people. But we have frequentiy heard $i t$ said, by various classes of men, that the
leading object in the new communities and towns of the far West is to gain money.
This controlling aim cannot but have its in fluence in the intellectual and religious life the larger portion of men's earnings is devoted to drinking, gambling and lust.
The battle between Christians and Christian homes, churches and schools, on the one hand, and the saloon, the gambling table, Is a real and a hard one. But there are plac
es, like Albuquarque and Las Vegas, where truth and goodness are making at least slow progress in the conflict with
and the powers of darkness.
men, which, with their inevitable works an results, make hell what it is, never looked so the saints, which is their righteous acts, that,
with their fruits and the glory of the Lamb, make hearen what it is, never

looked so beautiful and attractive, as in these | days. |
| :---: |
| In |
| vis. | ing solif, and of the undue, because unserip ceremonies are in danger of receiving, we sometimes do not think it strange that there

are those who lightly estimate the value outward observances, and who say, let uu,
"preach the gospel," and " labor for souls."
Loyalty to God, the Bible, and conscience,
and the firm conviction that every statute and the firm conviction that every statute
and ordinance of the Lord is intended to be, in every way, spiritually helpful and profitbaptism, to the denomination and the charch. But the resalt of this loyalty is only an
equapment for the real work of the Lord, Which is personal
Where shall we go to find out the real
nature and sim of the nature and aim of the Lord's work? Where
shall we go to learn the proper, that is to of all the statutes, precepts, and ordinances of the Lord, in his cause and kingdom? Certainly, unto the Lord and King himself; even
to the Christ, the Son of God, whose words are the words of everlasting life, and in
Whose acts was wronght the will of him that sent him.
Nota jot or tittle of anything commanded is without importance, value, or use. But
when, with mistaken. zeal, we give to any-
thing a place and importanceit does not hare in the teachinge, life and work of our Lord and Redeemer, even though we may seek itt
oxaltation, we really bring apon it weaknese,
discredit and dishonor.
In our weakness may the Lord be our
strength; and in our folly may he be to us
wiidom; that in Jesus Christ who saies,
leadd and helpg his people, we may, indeed,
accompligh the work of our Lord and Master.

## fifty years of mission work.

A survey of the sanitary, moral, and re-
ligious condition of so vast a capital as the metropolis of Great Britain so recently as
fitty ears ano has an interest of its own.
Venerable atitens

 of the criminal order, such as "Rat Castle,",
"The Hangman Knot," and "The Bird
Cage.,
The social condition of these dwellers in
the slums and rookeries toed


 gave a lond call to the churches to arise and
put on their strength and grapple with the
vill that the


A mong those who were distressed at the
evil rampant in the city were Davil Nasmith
and two of his friend poor with himself. They penertrated the the
lower depths on Sonday and weel
ing
ings, and used to meet for prayer and con-
siltation before working horrs in the morn-
ing. At one of these meetings, as early ing. At one of these meetings, as arly as
six ${ }^{\text {solcock, they }}$ formed the
Mission, and issued this and andon City
 be done ; something, by the help of Gof, God,
shall bedone. Come, then, nd help us
our mission. Our object is Scriptural, sim.


 crease has steadily continued ot this day,
that nof nour hundred and sixy-five men
God, with the Bible in their hand the owest parts of the city, Results prove
that the smor of the piritit is mighty for
the accomplishing of the purpose for which
 Nasmith and his early stafi of workere
made strange ciscoveries as they penetrated
into the warrens of depravity, into guilt gardens and ferer dens, literally counting
their lives not dear nuto them. One man,
or instance reported that all the people

 often heara conversions betwen theres
when tools, were borrowed from each other,
such such as, "Lend us your skeleton and Ned.
dy, Bill Mang Mugy and
chack to to-uight as we have shotted." crib to
Intlo ence waig gained over a few of these wretch-
ed beings, but it coost the good man his life.
Som Some of then had ben, gathered into a
room for instruction, but, upon lacing, the
missionary was set upon ty
 suffering, he ascended to the Master's crown.
The late Bishop of hipon once told a
company of his lorgy that when first Rec.
tor of St. Giles, the d welling of the peope were so. offiensive that neither himself nor
curates carates conld remain more than an hour in
them without feeling ill. The parish dec-
tor tor had to pass over planks which covered
fflth ot se his feverstricken pationts. He
added that the lodging houses were so over.
aroeddet the to crowded that the beggars who came in early
went up to their straw beds, and remained in comfort until the criminal people, who
ansembled by three or four in the morning,
filed the kitchen. Then the landlord went up, with his shouts roused the sleepers and
drove them downstarrs that the new arrivals
might rooms two or three families, numbering ten to twenty persans, usamilies, numbering and teen,
while decency and morality were not under stood. He obtained the help of four mis-
sionaries, who heroically spent
hix and more resalts.
So dangerous were these neighborhoods
that the that the police only entered them in parties
of three or more and strangrs who ventured
down were illtreated and robbed. The
 criminal and ungafe city it Eanope. In
proot, however, of the change that has ben
wrought, the Director of Criminal Investi-











ministers salaries and laborens' wages.
Some time since I saw the question of the
minister' zalary discunsed for the purpose of
convincing laborers, especially farmers, that the minister deserves ample sapporst. But
the argaments presented were not especint the argaments presented were not especially
convincing to men who have not had a min-
ister' ister's experienoe.
It occured to me that it might be proft.
able to diecuss the question trom the able to diecons the question from the point
of view which to many will seem the least important. Let ne leave the high ground
of intelloctual, moral, and Biblical argument
for the lower ground of odollars and cents.
Before plunging into the arcuand

 England or Montana, whose material sup.
port barely kepps hem comfortable.
It will not be denied that securing not biving denied ding the the petive years of
ife and life and of making provision for probable
years of helpelesness toward ife s close holds,
next to his soule next to his soul's salvation, an honorable
prominence before the mind of every young
man , man. The young man who feels it his duty
to prach the ogopel feels the weigh of this
question no less keenly than does the aspirquestion no leas keenly than does the aspir-
ant for ariculture, medicine, law, teachng
or jornalism
socienty
 the best years of his iife fors a meager living,
and in his old aqe be etetired vpon the tender
mercies of a forgetful world. He nakas the mercies of a forgetful world. He e nakes the
sacrifice writh 2 glad heart ; but it is none the
less a aacrifice.
Let to s suppose that two young men, A
and $B$, start in life together at fifteen years
 is an average young man, and each performs
his takk in the average way. We will work
out the problem of lif for the different conditions.
First, let us suppose that they begin with
nothing but a decent wardrobe nothing but a decent wardrobe. The soln
tion for A, the farmer, will be as follows
During the ten years which B is in preparation, $A$ will earn, say, $\$ 12$ a montith
and board; $\$ 144$ a year. Supose I100 of this each year. By the time he is
twenty-five years old he will be out of debt
and have a capital of $\$ 1,000$ The B, the minister, the solution is this The three yearr at the fiting school will
cost $\$ 900$; forr years at college will cost $t 1$.
400 ; and three vears 400 ; and three years at the seminary will
cost $\$ 300 \$ 2,600$ in all. And this means, so
mach in mach in debt at twenty-five years of age.
There are, however, pablic sources of askis-
tance which if accepted sum to *1, 672
Secondly,
Siconaly, let na suppose that they begin
with
\&n cent compound interest, computed annually,
will amount, in ten years, to $\% 2,599 \mathrm{a}$
 five years of age, over against the minister
nothing. The noxt step is iot find what gal
ary B imust have that at fifty years of age




?
,
habitants
parina
the tan add trom merititery.
 there is greater generall want of exico, that hat ola Repubie.
cirethe.
 We have fored them to become members of
our highly respectable national family We












## hard, but pailiva work






 forrten miles on alternate sabbaths, , and
preacheat twice, in storm and sunshine. I have not stood for weater, and now $I$ am an an old


 agoo I became aconainted with hererobors.
Iread the Bible and prayed mith everboody. I left no place unvisited, wherer I condad gat:






 thank them for their abnndant tindneness














DR. BLonari, of Pekingof the American
Board, sends a ory for help in iome of the ework, and the anticip.pated weak



 it all the more if they already have ome ex.

prience of beoerovont thar thor home, | have tase |
| :---: |
| otheras." |

$\xrightarrow{\text { This fanacial report of the Ilamaian }}$ Kingdom for 1884 indicates a continuanco





## Sabbath


Hor wnoze Doar. Brother, - While si
ernoon in Mr. Main's cor $\left.\begin{array}{l}\text { room, within a atone's th } \\ \text { Church, } m y \text { mind has be }\end{array}\right\}$ fow montha, and I have be  are not under

 ordinary claim to a deep i, ing guch r reply 1 am rery the chas which requires 8 \begin{tabular}{l}
sach an answer. II Sunda <br>
bath, am I not as much 4 <br>
\hline

 

serring that as a rest day <br>
Saturday? <br>
If, in rememb <br>
\hline
\end{tabular} day to keep it holy, 1 am $p$ der law, why am I not in,

ting myyelf 4 ander law" | the frist day? |
| :---: |
| Is there an | for Sabbath observance in

the nineteenth century? an and what is that authority of the seventh day as a day keeping Christian friende nees to tell us where they f
for keeping Sunday? If der law" by remembering
under what are they putti remembering the first day sanction and authority of $t$ they have not. If they ha
God's law for keeping Su
 to pleat hemenerese obe obe their Sanday-keeping, the
reason and common sense,
 iot tat frat days ot the meel
diange. has beon made rhe Artat day of tho meat, or s , onomy of the treatieth


 rei tho oberere Sundase tirely "nneier graee",

## vers 1opoply, interateca int

 tian brotheren in the min
 ano othereremenpinion to
 An onotex their latoran mith themelivee
 coniaiding. Itis ororby Ihare norerer heard or plained. I sall moat anx
did $n$ nel
In

## 4ducat <br>  <br> Thy Masical Departme remity numbered, in its tions of choreseg, band

Territior of the Uion. Thit onn
Ner Mesich is chiefly due to the


 en, these things onght not so to be", hly respectable national family. We
anted phem the pirivileges and thrown
a the duties of American citizenship. e required to obey laws written in a nost important interests are tried in
nots
i-speaking courts. Through their
and they leave the impress of their igno-
nd prejudices on the institations of nd prejudices on the institations of
rritory, and to some extent on thooge
other States and Territories ment in the Thands of now the deman-
ho almays become the leaders of school age, at least 20,000 Mexican
in like igne
are ap in like ignorance and prejudices,
a new generation unfit for the da-
privileges of citizenship

## hard, bdt pating wor

 ret to leave the field in which I haveTo happy vears, I trust not altogether horse, and the poverty of the people
that I could not keep him if I had place, although against the wishes charch and myself. The theople ares aot have the gospel. I I trust some one
raised up to take my place and reap
vest. I have walked on alternate seven miles, and
onder and and for weather, and non $n$ Inine. I anave
ongh it, much labor having brough
oal internal the me to the grave. which, no doubt,
But then, Ihave
God in it all. I have done what I preaching here. I have tried hard to became acqion given me two years
be Bible and prayed with everybory.
heverybody. place unvisited, where I colybd get.
sone on foot, in preaching and viit-位 2,500 miles, preached and given sits and calls of one kind and anoth
eo two yearr. I leave Nunica with
ss than my salary; not becane the

 the fire burning; that fire which the a very excellent present from Mas-
tto, two barrels of good clothing,
as helped me out this cold Winter. as helped me out this cold Winter.
kind ladies I should like eto see, and
them for their abondant kindness
80 so unworthy. I hope at your
cat meeting you will tell the ladie of
tern States how the ff some of the home missionaries in
stern and Mad ng rest upon them, is the prayer of

- Re Me. Wo. Jones, Nunica, Mich.,


Hamaiian fnancial report of the Hawaiian
m for 1884 indicates a continuance ommercial prospyrity of the Ialunds.
sa slight increase in the exporta, the ralue of which for the year was 87 ,
82 This amount exceeded the to
of imports by $83.32,39460$. The rould seem, for so
§ablath Weffarm.
 " Not dNDER LAW

Dear Brother,--While sitting here this afternoon in Mr. Main's comfortable sitting
room, within a stone's throw of the Portvile Church, my mind has been carried back a scionsly led into a train of thought, in which he strange inconsistencies and absurd rea
sonings of miy former associate Christians in sonings of my former associate Christians in
Sunday observance has formed the most prominent fo meet a brother or sister, or a
happen to
former Christian acquaintance, and mention to him or her the subject of the Sabbath, 1 with all imaginable serionsness: "Why, Ro-
nayne, you hare gone back under law; don't nayne, you hare gone back under law; don't
you know we are not under the law but under Wrace.' Thassered by men who lay more than ordinary claim to a deep intelligence
trath, and I candidly confess that in the cause which requires such a defense, and of the absolute inconsistency which prompts
serving that as a rest day, as if I observe
Saturday? If, in remembering the seventh
day to keep it holy, I am putting myself un
der law, why am I not in like manner put-
ting myself "under law" by remembering the first day? Is there any authority at al
for Sabbath observance in these last days of the nineteenth century? and if so, where isit?
and what is that authority? If the Mosaic
Decalogue does not command the observance of the seventh day as a day of holy rest and
communion with God, will our Sundaykeeping Christian friends have the goo der law" by remembering the seventh day, under what are they putting themed have th
remembering the first day? They they have not. If they have the sanction of they are precisely as much " under law" as to please themselves, observe the first day
instead of the seventh. But if they have not the authority and sanction of God's law fo
their Sunday-keeping, then, in the name o reason and common sense, why do they make
such a clamorous defense of their Sunday Sabbath? Never mind whether the Sabbat the first day of the week. That is not the point we are now considering, but if thas been made what is the command, or injunction, or authority for observing the
first day of the week, or Sunday, as a day of holy rest and commanion with God? I onomy or the twentieth of Exodus for so doing? and if there is, then where shall I find o Seventh-day Baptists are under lave while all the rest of our Christian friends and breth tirely "under grace."
I confess, Mr. Editor, that I am deeply, very deeply, interested in this question. If I
am putting myself "under law" by observing the seventh day as God's Sabbath, I am tian brethren in the ministry and in the charch, are not equally
eerving Sunday. I do hope that Dr. Kittridge, Dr. Herrick Johnson, Rer. W. FF.
Crafts, D. L. Moody, Major D. W. Whitle, or some other:champion for Sunday-keeping
Fill try to answer the questions in this paper
and so take their fellow-Christians out from "under law" and set them upon the same though at the same time bound by some' law
to keep Sanday holy. This question is worth onsidering. Itis worthy of all the attention
which Christians can bestow apon it, and as have never heard or seen the point ex-
plained, I shall most anxiously await a canplained, I stal e. Ronayne.

## Gducation.





|  |
| :--- | :--- | :--- |
| and | 



fom ixty-ftwo contien in the state,






The habit of reading until one has made

 , ind

## Jemperance.



Without making any counpritions, we all

 of the fact thatitit ib being accomnilised. in
some measure. The following testimony some measure.
abundantly shows that, when the people
really take the matter in hand, and utter the fiat, "The saloon must go," that fiat hope and praysthat the people of our whole
country may become so aroused on this sub ject that all over the land may be heard, b
the saloons, that significant word, Go. Th
Toperisa, October 5, 1885 .
N. S. B. Beadrard,
A ttorney General of




## 

## 



##  <br> 

$\qquad$
$\qquad$
$\qquad$

$$
\begin{aligned}
& \text { to these last-named counties for some time } \\
& \text { past, and having investigated, personally, } \\
& \text { the condition of affairs in those counties, I } \\
& \text { can say."No" as emphatically as it would }
\end{aligned}
$$In almost every county reporting an im-

perfect operation of the law of 1885 , thereis a large number of convictions reported
and cases pending for the violation of other
than the prohibitory statute.The border or eastern tier of counties
than prohibitory statute.
Thownshows a greater opposition to the enforce-
ment of the law than any other portion of
the State, a larger per cent of crimes, and aless per cent of convictions.
The amendatory prohibitory law of 1885The amendatory prohibitory law of 1885
makes it the duty of the Attorney General,
under certain circumstances, to prosecate
violators of the law in the varionunder certain circumstances, to prosecate
uiolators of the law in the varioun counties
of the State. Recognizing the fact that it
would be menwould be impossible for me to to appear in the the
various connties of the State and prosecute
casei under the criminal charge, I have pre-cases under the criminal charge, I have pre
pared petitions on the civil side of the law,
and proceeded by injunction. I have beenand proceeded by injunction. Inave been
repatady asked by county attorneys for
copies of the petition in blank, and for di
rection in the matter of filing the petition,





The injanction
John
The jadrat







 Thate communications seem to indicate that a greater per cent of persons are convicted
for violatitg thhe probibitory law than for
the tion the eivalation of any other law. It appears
that serent-nin per cent of the trials had,
have resalted in conniction ti have resalted in convictions. If we add to which are equivalent to conviction, the perAt this voint, Is cannot refrain from sar-
ing fer words in defense of the public ing a few words in defense of the public
prosecotoris in hhis State Ag a rule, IIfind
them able, earneat and industrious officers; there are bome esceptions, but the percentage is not great.
Sisice the pasage of the amendatory act
of 1885 , making it the duty of the Altorney General to appear and prosecute wher-
ever the county attorney shall fail or refage
to prosecute, this office has been deluged with correspondence, largely making com
plaints against prosecuting officers, and de manding my immediate attention in their
particular locality. In a few instances I
have acted upon the suggestions made by bave acted upon the suggestions made by
these unofficial individuals, and have almos
invariably It has not infrequently occurred that a
county attorney has been charged with dereriction of his duty, when upon personal
invertigation I found him to be a most effi
cient officer. Neither the county attorney nor the At-
torney General can reasonably be expected to play the part of the detective in order to
bring persons to trial for the violation of any ciminal statute. The names of the by whom the offense can be proven, are ab-
solutely necessary ingredients to have before It is the duty of the officer to exert himIt is the duty of the officer to exert him-
self in ferreting ont the offenders of the
law, and it is clearly the duty of the citi-
zens, especially those who feel aggrieved bezens, especially those who feel aggrieved be-
canse of an infration of the law, to assist
the oflicer by bringing to him the necessary information, if known to them.
Much credit is due to the county attor-
neys and clerks of courts for their promptneys and clerks of courts for their prompt-
ness, and raluable suggestions offered in replying to the circular. that there are now
It is safe to calculate to
in Kansas one and one fourth millions of peoin Kansas one and one fourth millions of peo-
ple, made up fzom all natonalities, trades,
and professions. While the communications do not report the number of convictions in
all the connties of the State, yet it it safe to
say that it reports a large majority, from say that it reports a large majority, from
the fact that the reports made, with but few
ex populons connties of the State.
Wc have, then, 525 convictions in the district courts of sixty-two counties, which,
it t safe to say, is a fair representation, and
a reliable basis upon which to figure the a reliable basis upon which to ngure the
percentage of convictions of crime commit-
ted in a population of one million people.
To say the least, it shows that the condtaion To say the least, it shows that the conditen
of theState relating to crime is very flattering.
I have no way of otaining the number
of convictions for various crimes in police
and justices' courts of the State, and it is and justices' courts of the State, and it is
reasonable ot suppose that a large percent-
age of trials for the violation of the pro
hibitory law, are in police and justices? conrts.
In conclusion, allow me to say : Kapsas
has a population of aboat one and one-qar-
ter millions of people ; it has eighty-five ter millions of people ; it has eighty-five
organzed counties; in sixty-two of these
counties, only 525 convictions have been had for the violation of the various eriminal
faws of the State siuce January 1,18855
land
The That two hundred and thirty of that num-
ber are convictions for the violation of the prohibitory ldiw. Fifty-two of the eighty-
five counties in the State report that they have no saloons. Eight of the other coun-
ties report that the law is partially enforced.
Two counties say the law is not enforced,
$\qquad$ and Leavenworth, where the law is openly
and notorionsly violated, making a report-
from sixty-three counties in the State.
About seventy nine per cent of all the cases brought for the violation of the prohibitery
law result in the conviction of the defend.
 saloon in Kansas, at the present rate
progress, will soon be a thing of the past.
Yours very respectfolly B. Bradrond, Attorney

You wonder at the intensity of your nigh. bor who is fighting againsitdrunkennessight but it is not strange; his boyhood was shadowed with shame, and his mother died a broken-<br>with shame, and his mothe hearted drankard's wife.

The Sabbath 解erardey．
utrod Centre，N．Y．，Filth－day，December 24， 1885. RETV．L．A．PLATTS，Editor．
RIV．A．．P．MAIN，Ashawa，R．I．，Missionary Editor．
REV．E．P．SAUNDERS，Buainess Agent．



## 

## Chritit did nnt send But came himself <br>  <br> 

This number of ihe Recorder will be
 no iesue next week．This will give our sub
scribers their fall 52 num bers for the year ${ }_{8}^{\text {scribers }}$ enable the printers to push other branches of work and give our readers an opportunity to see how it would see
REcorder for a week．

Recent political movements in England have brought to the front the question of
the disestablishment of the charch．Be－ the disestabishment of the church． readers are much interested，we have asked Bro．Wm．M．Jones，of
the subject for the Recorper．He ha
． the sub
kindly consented to do so，and the series on
and articles，four or five in nuubber，will
menced in our first issue in January．

Iv another column we publish a letter
om Bro．Temple，of Reading，Mass．We from Bro．Temple，of Reading，Mass．We
think his criticism respecting the manner in which we speak of those who differ from u in doctrinal views is just．We certainy
shall never gain anything to the cause of shall never gain anything to the cause o
truth by calling those who hold views differ
ing trom ours by hard names or by charac ing from ours by hard names，or by charac
terizing them as stunid，foolish，etc．Le a8 show our respect for our opponents on
any and every question by the use of courte－ auy and every question
ous and dignified language，whenever we
speak of them．We quite agrree with ou speak of them．We quite agree with our
brother that the character sustained，and the place of usefulness occapied by those
who practice what they call＂household baptism，＂on account of the faith of the heous mention，whenever they are referre to；at the same lime we cannot admit that either the honesty of their beliefs or their undoubted Christian character is any proof
of the correctness of their views or practices． of the correctness of their views or practices．
The same argument would apply，we think， with equal force，to the observance of th first day of the week as the Sabbath，and to
other practices which seem to us unscrip． other
tural．

To all our readers we extend the compli ments of the season．Whatever may be your of the Christmas festival，we hope the love his love is a new found and sweet experi－ ence；may it grow deeper and more precious as the years come and go．Some of you
have fouad sorrows，many and deep，during the past twelve months；may the sweetest reflec tions of this holiday season to you be that in
them all the love of Jesuas has not forsaken or failed you．Possibly some of you have not yet learned how good it is to believe in Jesus
with all the heart；may you find the Saviour recious to you beore you begn the labors， cares，or joys of the new year．The year 1885，
with its good and bad alike，is now sealed up；may we learn wisdom by all our experi his forgiveness for all our wrong doings， ad，in humble dependence on him strive to Whatever this for us，may it be ours to receive it with ankful and in all things glorifyin he Lord Jesus Christ．

Now that the Home Rule party in Ireland are likely to receive some favorable consid－ ment，there has arisen a new difficulty in the shape of a strong and active Loyalist party
in Ireland itself．The demand of the Home Rale party，led by Mr．Parnell，has been，and i，that Ireland shall have a local parliament or the－regulation of local or domestic affairs， somewhat like our State government，while regulation of the army and navy，etc．，shail

To neither of the two great parties，Liberal Conservative，has been willing to favor a been favored by what is known as the radi cal wing of the Liberal party．The recen
elections have given the Home Rule party a elections have given the Home Rule party a ties．It is now understood that Mr．Gladstone Liberal leader，is about to introduce a bill pro viding fcr Irish home rule．If this bill shall
prove satisfactory to the Parnellites，and shall secure the approval of Mr．Gladstone＇s own party，the bill will be pretty likely to pass It is against this movement that the Loyal－
ist party in Ireland has arisen．However much we may condemn many of the method by which this agitation has been carried on，
and deplore the manifest spirit of the strife， and deplore the manifest spirit of the strife，
we cannot see why some wise plan for home we cannot see why some wise plan for home
rule for Ireland is not justly due，or why land，but to the entire kingdom of Grea land，but to thell．
Britain as well．

The minutes of the General Conference and of the Tract and Education Societie have been sent to the churches according to Those for the Rhode Island churches，excep Rockville，are sent to I．B．Crandall，Wes ket，the Tract Society and the Trustees of最 Memorial Mand，to Kev．A．H．Lewis， Plainfield N．J．；for Shiloh and Mariboro，to
Rev．T．L．Gardiner，Shiloh，N．J．；for First Id Second Brookfield and West Edmeston，to neno C．Rogers，Leonardsville，N．Y．；for
DeRuyter，Cayler，Lincklaen，and Otselic， DeRuyter，Cayler，Lincklaen，and Otselic，
to G．A．Stillman，De Ruyter，N．Y．；for to G．A．Stilman，De Ruyter，N．Y．；for
Milton，Milton Junction，and Rock River A．B．Spaulding，Milton Junction，Wis for Albion and Utica，to Rev．S．H．Bab
cock，Albion，Wie．；for Lost Creek and
Roanoke，to Rev．L．R．Swinney，Lost
Creek，W．Va．；for Salem，Greenbrier and Creek，W．Va．；for Salem，Greenbrier and
Middle Island，to P．F．Randolph，Salem W．Va．；and to other churches directly，ad－ ressed either to the clerks or pastors．Post
age on packages sent by mail is prepaid，also expressage，so far as rates can be obtained． Persons paying express on the delivery eporting it to this office．

## THE SALOONS．

Two school－boys were once required to ＂write compbsitions．＂After much thought ad began his work thus：＂Intemperance ne of the worst evils in the world．＂Thi suggested an idea to the second boy，who at
once determined to write on temperance，and boldly wrote his first sentence：＂Temper－ ance is one of the best evils in the world．＂
We shall all agree that the first boy was right；and，perbaps，it will not tax ou ond meant well．In other words，intempe ance is a gigantic evil．Whether it is th greatest evil in existence，is，perhaps，a
question that need not particularly concern question that need not particularly concern
as．As an evil of gigantic proportions，it ought to be suppressed．But it will never sup－
press itself．It must，therefore，be sup－ orm this opposing power shall assume is a ference of opinion．We have no hesitancy n saying that every legitimate influence whim a bo bug to antagonize the rum be the suppression of tho evil．Every scheme hich u＿dertakes to regulate it
But evils exist not as abstractions．The rum evil is no exception to this rule．Its local habitation and name is＂saloon．＂
Grant the saloon an existence and the rum evil takes prolonged lease of life．There are， stripped of all these，the great central ques tion is，shall we protect，or shall we suppress the saloon？Do we hazard anything in say－ ing that among all earnest，thoughtful， Christian people there can be but one an－ swer to this central question－The saloon must go？But how shall we antagonize the
1．First，and foremost，by the power of
the gospel of Christ．If men，as men，are saved at all，it must be by the gospel We speak now，of course，of that salvation which takes a man out of his sins，saving
him from them as well as from their conse． quences．But this is a personal matter，and men are made sharers in it only as they sonal acceptance of him as their Saviour． Let the gospel be preached to the saloon
men，and to their deluded and－besotted

Christians bring forth，in their own lives，
the legitimate fruits of the spirit among which is temperance；and let all Christia teachers，especially ministers of the gospel， put themselves in that truly apostolic atti－ say，If wine make my brother to offend，I will drink no wine while the world stand eth．This is gospel temperance．This i
the basis of all true temperance reform． the basis of all true temperance reform．No
Christian should be satisfied with anything less than this．
2．As access
2．As accessory to this gospel temperance reform，let the saloon be antagonized by the parity of the home life，and by the Christian our schools．The rising generation should be aught that intemperance is a sin against th
bodies and souls of the men who indulge in the use of ardent spirits，and，therefore， she use of ardent spirits，and，therefore，
sin against God．This will eventually raise up a strong working force in the conflict up a strong working force in the confict
with this gigantic evil；but still the end will not be reached，for while this purifying，cal turing process is going on in our Christia homes，it must not be forgotten that the
saloons and godless homes throughout the land are rearing their armies to prolong th 3．Wrife．
3．While the work of trying to evangelize the massee－of trying to displace the evils of and sobriety，let the hand of the law be laid upon the saloons，which scoff at religion， ment while they destroy our sons and bring wretchedness to thousands of homes by their ，indeed in the highest sense，a moral an religious question；but there is another and al and economic question．He who think to promote this reform by any one method alone will find that his plans are less than the evil he would ．suppress．＂Thou shalt ates it is a sinner．The question of $r$ straining men from committing murder is， therefore，primarily a question of morality
and religion．But no one would think that and religion．But no one would think that，
therefore，human laws condemning and pun－ ishing murder should be discontinued．The saloon business，by its destraction of thou－ sands of human lives annually，and by the desolations which it works in numberless
homes，is a morally leprons spot on the body of our Christian civilization which can be radi－ cally healed only as it is cut out by the sword of
the spirit；at the same time，this same saloon business is a crime against society at large， against its own personal victims and against
their suffering and，often；helpless families， without criminam complicity in its to exis able wickedness．We do not undertake to say what are the wisest or best methods for reaching the end of entire prohibition of the ought to be reached by civil legislation we such legislation when the moral and Chri tian sentiment of the State is positive enough o demand it，and strong enough to support it，is equaliy clear to us．We have never
been so rash as to suppose that laws passed by legislatures for any purpose，either pro－ hibitive，restrictive，or regulative，were ef－
fective for the end proposed，unless such laws were the expression of the will of the but were disposed to see them enforced．
The temperance reform is，therefore， suo－sided one．As a moral and religious is
should be supported by the Christian teaching and Christian endeavor which char－ acterizes the present day．As an economic tention and support at the hands of those who make and enforce laws for the restrain－ for the prohibition of all vice and crime．
We cannot close this article withont call－ ing attention，by way of emphasis，to the with the saloons．We use this term gener－ ically，meaning all classes of places whose Here the great iniquity has its roots；herc it will ever thrive，until the saloons are ban－
ished．If any Christian man，or any Chris－ tian teacher shall claim the right to use upon his table his farorite wines，or other his right to do so；but if theinfluence of his example in this regard shall tend to destroy his power over men whom he would help to gain victories over baser appetites，he has
himself to blame for the failure．And if the tens of thousands of saloon men and others
who traffic in ardentspirits and in the bodies and souls of men，only to fill their own coffers with gold，shall strengthen their own hands
by quoting his example，and he thus finds
himself ranked as an ally of the rum power let him charge it to his own insistance apon
his right to gratify his own appetite，and not to the malice or blindness of temperanc fanatics．We repeat that the point of the concerned，is with the saloons，which are in sensible to the higher appeals of moralit and religion．If the admittea rights of ath classes to personal indulgences shall seem to suffer in the onsweeping of this just reform，
let us continue to labor and pray that the let us continue to labor and pray that the
spirit of the gospel may so possess the hearts of all Christian people，that they will gladly accept these lesser personal losses that th greater blessing of temperance and sobriety may come to the greater number．In this，
as in every other work for the glory of God nd the good of man，let usinquire what th aster would do，and with what spirit h let us take apour work in the same spirit not go far astras

## ©ammanications．

## G000 Wobss．

To the Editor of the SABbarr Recordxr．
The accompanying letter is sent you for publication cause of that loy y ap might be published of similar import，as the contributions come in response to our ap－ peal for aid．But the writer of this letter is well known to many readers of the Re． ＂mothers in Israel．＂Her interest in all our denominational work is genuine；and our denominational work good－will，and grateful recognition of the good which is being accomplished in all these different lines of our work，is truly refreshing．The four sons and one daughter
referred to in the letter，will readily be recog． nized as Rev．L．R．Swinney，Dr．John Swinney，Dr．Curtis Swinney，Azor Swinney， China Mission．
I am sure Sister Swinney，and those
whose names are used，will pardon me for taking the liberty to publish the letter with the above remarks．
 was daly received，and while I gladly en－
close $\$ 1$ with a prayer for God＇s blessing to
accompany it，I feel it is small in comparison with the benefitt my family，four sons and a
daughter，have received at the Alfred school： Sweet associations have clustered around all
the way of our family life to the present；and ife work，much may be attributed to their
good training at Alfred．I am still deeply interested in our young people going there
to school．Please accept this mite as a thank offering．May the blessings of the Hea
Father ever rest upon that institution．
I have always felt a deep interest i I have always felt a deep interest in the
pablishing of our papers at that place，hav－ ing taken our publications over fifty years，
and I am satisisied it was money well in－
vested for our growing family．I wish every vested for our growing family．I wish every
family，where there are young people，would
take the RECORDER．There are so many family，where there are young people，would
take the REconDER．There are so many
excellent articles；one upon＂Weighty Words，＂three weeks ago was well spoken；
and last week，＂Shall the Woman＇s Execu－
tive Board Live？＂Yes，it will live and prosper，I trust．I am glad to hear from
isolated and lone Sabbath－keepers and the for us．We do rem all who have said，pray have a very large share of my Departments．
Miay the Lord send fort harvest field，in the home field of the great harvest is great bat efficient laborers are
few．God speed the good work and the good words that go out from Alfred Centre

Mrs．E．F．Swinney

## THE TRACT SOCIETY <br> Board Meeting，

The regular monthly meeting of the Ex－ Tract Society was held at Plainfield，N．J． Dec．13，1885，at 2 P．M．
There were some very important matter wish to call attention．The Board ar endeavoring，as best they know how，to car－ ference，and it is not their desire to stop any branch of work unless the people with draw the support which they tacitly pledged to them by virtue of the instructions given
at Conference．The motions were as fol

## lows At

motion，meeting，Oct．11，1885，
ized to borrow $\$ 1,000$
At regular meeting，Nov．8，1885，
motion，the Treaaurer was authorized
m
motion，the Treasarer was authorized to
orrow $\$ 1,000 ; \$ 1,000, \$ 1,000, \$ 1,000$ ＊3，000．
Where members of the Board begin to ask， heir oblisation money coming from to pay confidence in the brethren and sisters to believe that when our needs ate set befor them，they will respond with alacrity．Our needs are pressing
meet our debts．
It is an assumed＇position which I occupy， a beggar for the Board．Such a thing ought not to be necessary．Bat the necessi－ ties upon us are，that we must have help to ave the Printing House from bankruptey， and our publications from being discon this，sent immediately to J．F．Habbard， Plainfield，N．J．，will relieve our presen embarrassm

## wolcotr．

In an item which Ifurnished for the Homa News department，under the above heading short time ago，there was a typographical village＂（not a vary ele mit），and the printer made me say a＂small village．＂I had visited Wolcott and knew was not a＂small village．＂I afterwards place，and was informed that it was about ，500．I also learned that the meetings house had been resumed，and had increased in attendance and in apparent interest．On well filled，and three ministers parlor were Camplell，wa thre M，besides Eld． made remarks following the sermon．On the Sabbath before，two visiting ministers vere in attendance．
If the attendance outgrows the capacity of the private house，they propose to occupy which the firm of Campbell \＆Whitford ar half owners．

OUR SABBATH VISITOR．
Money to pay indebtedness of Our Sab．
bath Visitor has been received as follows ：

tie tract society First quarterly Report．

yemobiac puxy

 arimienaitonai F





 3 － 37 Cash baiancopini


## 解ome

The attenda Young People＇s Society for Literary Improvement was ors old and young being pre
lowing programme was pres lowing programme
Roll coll
Oovional exercises．
Muwic．


Mabel an
Mr．and

The next bession will be $h$

THE SABBATH RHCORDER，DECEMBER 24， 1886.

## gular meceting，Dec．13，1885，on the Treasurer the Treasurer was authorized to $\$ 1,000 ; \$ 1,000, \$ 1,000, \$ 1,000=$ lembers of the Board begin to ask， t the money coming from to pay Ligations？The Board have onongh ce in the brethren and hat when our needs are set before ey will respond with alacrity．Oar n assumed position which I occupy， sgar for the Board．Such a thing gar for the Board．Such a thing $t$ to be necessary．Bat the necessi－ as are，that we must have help to Printing House from bankruptcy， publications from being discion－ Now a donation from all who read it immediately to J．F．Habbard，

## wolcorr．

tem which I farnished for the Homa partment，under the above heading
cime ago，there was a typographical wrote that Wolcott was a＂＂amart
（not a very elegant adjective I ad－ id the printer made me say a＂small
I had visited Wolcott I had visited Wolcott and knew find out the popalation of the I was informed that it was about
I also learned that the meetings Sabbath－days in Eld．Campbell＇s dance and in apparent interest． abbath，sitting room and parlor were 1，were present，and each of them ath before attendance outgrows the capacity
ivate house，they propose to occupy ranished and commodions Hall of
e firm of Campbell \＆Whitford are

## OUR SABBITH VISITOR．

to pay indebtedness of Our Sa Bitubuwil
$\hat{H}^{2}$

TRE TBACT SOCIET

## Pint quarterly Beport

|  |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: |
|  |  |  |  |  |
|  |  |  |  |  |
| W2F＝ | \％ | 边 |  | 发 |
|  | Gondensed flew？ |  |  |  |
|  | Es |  |  |  |
|  |  |  |  |  |
|  |  |  | Fix |  |
|  |  |  |  |  |
|  | amime |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  | 0 |  |  |
| \％＝mex |  |  | ata | vememem |
| \％ |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
| \％）＝ |  |  | 20 | 边 |
| 0 | Munusimid |  |  | er |
|  |  |  |  |  |
| Wome \％entew |  |  |  | mamm |
| lotat |  |  |  |  |
|  |  | ＝samz |  |  |
| Smind | Sumame | 2examum |  |  |
|  |  |  |  |  |
| Simese | ，2， |  |  | 为 |
| \％emmems | and |  | \％Mex |  |
|  |  | Wiamimutumb | ambricm |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  | \％ $2=0$ |  |  |
|  | dill |  |  | \％ |
|  |  |  |  |  |
| 为 | ， | $\pm$ | ${ }_{\text {rex }}$ |  |
|  |  |  |  |  |
|  | 边 | \％ |  | ，mix |
|  | mom | －umzua jus |  | Bum mix mix mix |
|  | den |  | \％as | \％ |
| 䢒 |  |  |  | ${ }_{\text {a }}$ |
|  |  |  |  |  |
| dem |  |  |  | \％ |
|  |  |  |  | ＊Wwaw max |
|  |  |  |  | Vmaximbututum |
|  | to undidimeme |  |  |  |
| ma，mim |  |  |  | F W玉Ew |
| anm |  |  |  | RARR BTSIITSS CHA |
|  |  | mid |  |  |
| dem |  |  |  |  |
| dem |  |  |  | bie |
|  |  |  |  |  |

Selected Whiscellann.
TIIB Bibder.





 Upon the darkestday.
Take thou thy burden thus


| on pain, or sin, or car |
| :--- |
| Upon the darkest day |



aunt margabets texts.
 ". What makes you think so, auntie ?" he
aiked.
Just this Ralph. I've been here almost
a week, and your breakfast text has been the

 I haven'stopped to hunt one up, aut ho I'rive
hat to ay the frst one that came hany,"
"I thought so, Ralph, and I've been won.









 where the phonograph had been on exhibi-
tion. "I mean, he baid correcting him-
teat " toll her wer might self, "tell her. we're mighty obiged to her
for litting na go. Want'tit cute, thoogh
to hear it crow like a rontser, and mew and
hat


 "That's so," said Ralph. "But do you
boliere that it the machin should stand jut
so a thousand years, it would say those very
 such a machine
Ralph hadded.

 his own door-step.
"That's none of your buiness,", Ralph re-
plied, going in through the doror and dlam-
ming it behind him. Now this was a very ming it behind him. Now. this was a very
tender anjecet with Ralph. He had often
been corrected by his parents, and somatimes been corrected by his parents, and sometime
he had tried, in in kind of hallf-hearted way

 "I suppose the Jodgment day will do that
for us-bring to mind all our wrong words eepecially," "Nor Annt Margaret's terts,", said
Ralph of himself the nest morning. Then
he Ralpa to himself the next morning.
he read
cele the words of my month, and the
meditation of my heart, be acceptable in thy
 thonght. "Let's see it they're all about
Mordat. And turning to the references in
his Bible, one after another, he read: ". The, words of the pure are pleasant
"ord."
grocione words of a wise man's month are
 "A A fool's voice is knuwn by the multitude
of worde.
"Every idle word that men shall speak, "Every
they shall g,
Judgent."
 In ang man
all in thatsoever yen on io in word or Ralph's face had grown very thoughtful
as he read them one by one.
 wish I knew how to leave off slang, any way;
yes, I do." And then a he turned onee
亚 have been the Holy Spirit that led him to
drop puon his nees beside his bed, and pray
with with all his heart:
 sight,
Times.

## heabing with the eres.

Sixty years ago a baby was born in Con-
nectiout; a beautiful, bright boy, with a hundred beguiling ways, and very dear to the
heart of his
hather. Bua, after f feem months, heart
a cond came over the household. Something
Was
wawn with the child.
He was so wide awake and quick in many ways that at firs
his loving friends could not believe he was
deasf. "'There! didn’ you see him look up and
lach when I called his name?" teey gaid to
each other. "He has such a wise ititlehead
and each other. "He has such a wise little head
that he gets buys thinkin and doesn't tal
ways notice what is going on. He is only There came a day, however, when even the
hoping father gave up hope. Somewhere in hoping father gare ep hope., Somewhere in
the dificte harp of hearing there was a miss-
ing chord, bat a very loud noise dose in ing chord, but a very loud noise close in his
arars made a faint vibration, and the father
tried topersade himselt that by this obsure
and deadened road he might, with great and deadened rood he might, with great
paing, be taught ote apeak. But the child
drew back and put his hands to his earis in
 Christian Friend, withdrew to the solititdo of
communion with the Spirit pleaing that
his spirit might be taight to tead his child
how to tak. One day, as he held the boy on how to talk. One day, as he held the boy on
his knee, his own fatherly heart orerforing
with love and pity, he said, tenderll, again and again, "Papa's lititle bopy" The lititle
one looked earnestly at his lips and repented
one "Pa-pa-pa." In that moment the fathe
believed he had the answer to his prayer
And from that hour he began the efforts to
 cessful that to-day no one would guess in
talkin with himy by his manner in lisening
or replying, that this man was born deaf and dumb.
When the baby had grown to be a boy,
and the boy was already almosta man, two and the boy was already almost a man, tw,
men were riding together in the carg, an
one, who was conected with the publi
 said to the other that he had heard of.a cer
tain boy, eaat from his birt, Who had been
tanght by his father to speak. The othe replied, "That boy is a neighbor of mine,
Come home with me, and you shall see him."
 With his eyes; and here he comes. Step
the door with me.".
As they stood there together, the fathe As they stood there together, the fathe
motioned to the oon to stop where he was
two hundred yarda way in the path, and
began to talk in in a whisper, his son repolying
 by a previous understanding. Ask Ak him,
said he, if he has ever been awhalin
The father repeated the question with hi

## a-whalin", The stranger was convinced, and the mar velou

 velous story went abroad. Soon after, thHon. Horace Mann cameto gee the talkin
mute, ond offered him a free education. Buat the youth was delicate in constitution, an
thought openair exercise better for hi day is a farmer raising small fruits for marke an Eastern ciits.
We heard him tell the story of his life, tow evennngs ago, and aliso heard him reas
with perfect modulutaion and feeling and em
phasis, the 35 3th chapter of Isaiah. Whe he came to the verses: " "Then the eyes
the blind shall be opened and the ears
the deaf ghail be unstopped; then shall the the deaf ghall be unstopped; then ghall th
tongue of the dumb sing," it seemed like
ence. The beneficent work which began in th
 innented, by which the poisition of the lip lith
and tongue is shown and 8 an any word, wheth er nuderstood or not, can be correctly pro ounced by even a chila.
Among the unfortuates in this school
boy who was sent, when six years old the Poor Commissioners from Bome country
town. The chidds father had died drunk-
ard ard, his mother was in jail, dad he heank
condirmed thief. $A$ gentleman sleeping a the house heard, one night, anoise nande
his bed. He looked, and found this poo


##  <br> mad plai T are

The causes of this grumbling digposition
are not far to seek. Somelimes it is due to
 I., who in pleading for his life begged the
high ourt that tried him to remember that
 even the grace of God can hardly care.
Sometimes to isappointments in lif which
heve
 and enia.. Sometimes to consum mate con-
ceit, for the man who rates himself
handred a
habile his proper valation in not above ten, is sure to suffer from a want of
appreceision and will grumble accordingly.
But above all thinge elee, a conscionsenes of
not lining
 on earth and in heaven.
To cure this mischiens disturgper it wil
be helpful to remember how much we have be helpful to remember bow much we hav
to be thankunf for. FFrst of all that eare
men, not brutes, not devils, but men, glori men, not brutes, not derilis, but men, glori
ously ondowed, and mercifully provided for
by our geneous Father.
a living man complain?"
 thank God that we live and have the oppor-
tanity of laying hold of eteranal life. Ap
even while we live let us think how many precious gifts bless our homes and brighten
our pathway.
We ean always find matter of gratitude if
we will eren as that dear old saint tho
thanked the Lord that, though sbe had ono thanked the Lord that, though she had only
two teth heft, they wero opposite each other.
Bnat peraps the best of all ways to correct
the vicion he he bit the vicious habit is, instead of brooding over
our rour real or imgimery troubles, to bestir
ourselves and set ourselves sto mitigate the
$\frac{\text { THE DIVINE CoMMISSION. }}{\substack{\text { quite forget that we were ever m } \\ \text { all ourselves. } \\ \text { Henson }}}$

The Englishman is said to be a born grum-
bler, but in this regard he is not peculiar
 dom, love, and mingt, cannot please men
If there is anything that is absoutuely and
indisputably under his control it is th

 For yeara wa harav been wema witaded down prices
plethoric wealth, and the world has fretted

The poor cooplain of the slavery of toil
and the rich of the siavery of care, nd cas
ital and the rich of the siavery of care, and cap
ital and labor, instead of joining hands in
smpathetio offort for the com sympathetic offort for the common weal
growl and thranten until the very existenc
of society is
Aociety is imperiled.
And in the splere of religion the great
Teacher represents the race as like unt Teacher represents the race as like unto
children in a pet, to whom their playmates
say, " We have piped unto you and ye have not danced ; we have mourned unto you and
ye have not lamented." They would neither play feast nor funeral. John the Batist
came as an ascecti, and men said that he
had \& devil hade ad anil. Christ sat down at innceent
hamsts, and they denounced him as a gluton

 finger of scorn is pointed at them for seeking
onjopnoent from worlly source. If they
anoid such places they are stigmatized as
ano bigoted and narrow-minded. If they do not
indulge in relirious diocourse it it is atirmed
that they surely cannot believe what the

## profesg of it, ofonted with of with And being rery ne gatheri gath nance be tol manic, thing r

he

HELP PRON ON HIGHI.

 Your flad, refreshing beauty give

Shine olear on me, je vision

 grumblers. All Christians should anderstand that this commission to erangelize the world is given
to them by Christ individuall. Every one
has the great responsibility devolver upon
 the great daty of all the disciples of christ
There are a great many departments in thi
Fork. But in every departent
and ought to posesess this power that, wheth
and ought to posess this power that, wheth-
ar we preach, or prat or write, or
trade, or travel, or take care of children, or administer the government of the State,
whatever we do, our whole life and influen should be permeated with this power. A

$$
\begin{aligned}
& \text { ment of power to impress the truth of } \\
& \text { Christ upon the hearts of men, shall pro- } \\
& \text { ceed from him. The great want of the }
\end{aligned}
$$ ceed from him. The great want of the

church at present is, frist, the realizing con-
viction that this commision to evanglize the world is given to each of Christ's disci-
ples as his life-work. I fear I must say that. the great mass of professing Christians seem
never to have been impressed with that
truth. The work of saving souls they leave
to ministers The second great want is a realizing con-
viction of the necessity of the enduement of power upon every individual soul. Many
professors of religion suppose it belongs especially and ony to such as are canled to
preach the gospel as a life--ork. They fail
to realize that all are called to preach the
gospel, and the whole life of every Chris. tian is to be a proclamation of the glad
tidings. A third want is an earnest faith in the promise of this enduement. A fourth
want is that persistence in waiting upon God for it that is enjoined in the Scriptures.
Many faint before they have prevailed, and Many faint before they have provailed, and
hence the enduement is not received. Mul-
titades seem to satisfy themselves with a thtades seem to satisfy themselves with a
hope of eternal life for themselves. They
never get ready to dismiss the question of
their never get ready to dismiss the question of
their own salvation; leaving that as settled
with Christ. They do not get ready to accept the great commission to work for the
salvation of others, because their faith is so
weak that they do not steadily leave the weak that they do not steadily leave the
question of their own salvation in the hands
of Christ. Oh! for a convition of Christ. Oh! for a conviction of the
necessity of this enduement of power, and
or faith in the promise of Christ.-Pres. or faith in $t$

## a patheric prison sobne.

The warden of a penitentiary tells the folten years of hard labor, for a crime in the committing of which there were many exten-
uating circumstances. came to him, neatly addressed in a woman hand.
This
This This was all there was in it:
"Dear John, our little Dan died to-day "What-what?" said Hixon. Mary." "Danny
dead? My Mittle Dan? No, no, no! It cannot be !"
Batit was true. Another sorrow was added to the many he already knew. He sat for
a long time with a bowed head, his face in
his hands and his heart


| for | his |
| :--- | :--- |
| ate- |  |
| but |  |


 "rnation many" he esid.
It was the sunny little face of a boy about



## THE goLd basaet.

It was only a fruit dish of white china
with gilt bands around it, but little Vi ad.
mired it very much, and called it " mamma's One afternoon Aunt Emily came to make filled with nice large Florida oranges. Atter everybody had eaten an orange, and Aunt
Emily had gone, sister Anna get the basket
on the kitchen table and that was the wo the trouble began.
Little Vi went out there all alone to play With the cat. She chased her around and
around the room, till by and by kitty, grow
ing tired of the sport, jumped into a chair, gired of th the table.
" got upon down "come down !" said little With your nose. Come down !",
But . Kity did not come ; Bhe was trying But Kitty did not come ; she was trying
to decide whether the beautifal yellow balls
were good to eat. Then Vi. caught her by
the tail and pulled her back ward. She did the tail and pulled her backward. She did
not do it roughly, but somehow that gold basket got in the way-perhaps kitty's paw
touched it, perhaps t . was Vi's arm ; but at down it fell, broken in pieces, upon the Vi stared in surprise at the dreadful roin,
nd then stared at the oranges rolling, hel-ter-skelter, under the stove.
"Who did that? How did fall?" But the nest moment it came over her that she herself was the one to blame.
"Why I didn' mean to! That pretty,
pretty basket! What will mamma say?" Little Vi's forehead was foll of wrinkles,
her eyes we:e full of tears. She stood so
still that you could almost have heard the fly on the roller towel scrape his wings.
"I'll go tell mamma I did it, and I'm so
sorry. No, I'll tell her kitty did it-I guess kitty did do it. Nanghty kitty!"
The little girl moved one foot, and then she stood still again. The clock ticked very sometimes-and the fly on the towel gazed won't go into the parlor at all; ; I'll go orut
into the yard and then mamma will think
kitty broke the basket, for kitty will be in Vi took three steps toward the outside door and then she stood still again, and the
clock ticked worse than ever. It seemed as if that clock was watching to see Vi make
up her mind, and as if that old fly was "Tick, tock-if you go and leave the
kitty in here alone it will be the same as a ie-tick, tock - same as a lie." It wasn't
the clock that said that, but it sounded just like the clock.
"Will it be the same as a lie, a true lo?","
said the child. And then she looked at the said the child. And then she looked at the
fy, who nodded his head and kept noddng y, who nodded his head and kept nodding
t. Vi knew he didn't mean "Yes," but it
eemed juit as if he meant yes." I will
not tell a lie," said Vi, tarning her back to the outside door, and putting her foot down
hard, "I will not tell a lie." And with walked she was afraid she might not go at . She ran every step of the way as fast
as she could run, and sobbed out:
"Oh mamma, it wasn't the kitty, it was

Oh mamma, it wasn't the kitty, it was And her mamma kissed her, and said she
" knew it was an accident, and she never knew it was an accident, and she neve
had loved her little daughter so well in her
life as when she came and told the whole
trath, like a dear, brave, good little girl ; for the truth is better than all the gold
baskets in the world."-Our Little Ones.

## 1 BLESsED DWRLung Place.

"My people shall dwell--in quiet resting places." How refreshing are those words to
tired, weary souls! They come from One
whose name is "faithful and true," and are ars if we will bot claim their fulfillment. "But," says one, "how are we to $\varepsilon$ et in
such a blessed place?" it seems too good to be true."
This quiet restang place is found only in
God's will-out of the divine order is unrest,
 contrary? Can I dwell in this quiet resting
place?" Are you one of God's people? If so, the answer comes, "Wh
The business man says, "If I only could-
but it can bat it can hard pe ble, and I am off gaard be-
all manner of peoper
fore I know it." Oh, my brother, conduct
 word, quiet resting places." Let us conuect
our heavenly Father with all events of daily
ife-that he permits even what is trying life-that he permits even what is trying
and disagreeable. If we accept them and
look at them in thall know and disagreeable. If we accept thall know
look at them in this light, we shall
what it is to "dwell in the queit resting

影opular ©

## Ar Association for the Prot as been started at Genera. to preserve Alpine rar ination with which then number on mountaineering and said to menace Brick Walls.- Except $u$ Bronecan be quarried in the ing sorhood, we are all familiar mical advantages of brick ove terial for walle. A two briet lent in strength to one in aolid in thickness, and here is a ea lent in strength to one in so in thicknese, and here is a space on every average external space on every an at tewn site wh consideration on is valuable. That bricks abso ure than most kinds of sto but they do not retain it for and it is consequently less $1 /$ way through brick walls. this, there are methods of p walls from damp, which we | from applying to stonie. |
| :--- |
| ornamental hanging tiles to |
| or | ral material would be regard vandalism in art almost eqnal Hanging til tion of cement. Hanging til the most picturesque of coverin walls, and greatly conduce to of hy me-like comfort which ti $d$ welling can be made to sug

 glazed, they will n .
## The Montreal Cable R/ cable railway or elevator by mit of Mount. Royal, back o reached, has now been in sui tiun for some days. The rail horizontal measurement, the l and the length of track 510 f in a segment of a circle with of twelve feet, and has an in $33 \frac{1}{2}$ degrees. The road is su But iron pillars set in stone founds balances are of wood $12 \times 12$ gange of the road gange of the road is 5 feet, between the tracks of 4 feet. dawn to the top by means engine of horse power at mountain. The wire ropes ar ber, itwo of them being $1 \frac{1}{8}$ in and the middle one 14 inch smaller ones have been teste of $3 \bar{z}$ tons, and the center or 8 a strain of 43 tons. The ro shesves 6 feet in diameter, a oreer two drums of wood and Tiameter, an ar safety rope runs The center of the engine, and is attachec so that, in event o one woul breaking, the center on in check, besides which, the la feet diameter is provided wit may be applied from the plat of the incline by the en the incline is 5 cents $u$

## Paper in Tonkin.-The terial used in the manufact. Tonkin is the ke yioh or pa Tonkin is the ke yioh or pa grows in abundance on the m environs of Sontay. The dri is brought in bundes upon tt or buffaloes from the mounts principal center is in the vic It is worth about two cents . n mortars, so as to reduce it his latter is extended with a of water in order to for ty of water in order to which is sized with añ infu the ehavings of the gomao, a the shavings of the gomao, at in abundance on the Black R he paper is mancans of d cy women by means that they alternatel aper, which they deposit up press in arder the dred dried hem, and are ton ne by one, upon a hot ma one by one, upon a ho in ac nally they are put up pac med. Each woman makes a day. The thickness of the apon the consistency of the tablishment that was. visited tablishment that was. vieited whofarinished theese data wai ducing 80,000 sheets per day and 40 asiatants. Paper and here worth 65 cents per - Gutenberg

## THE SABBATH RECORDER, DECEMBER 24, 1885

esty on it. The tears ran bre. He brushed them amiling face
Hith hia the sunnyy, little face of a boy about old. A pretty boy he must have and the large bright eyes-now for-

## TRE GOLD BASIET

 as only a fruit diah of white chinailt bands around it, but little Vi adit very, much, and called it " mamma' and mamma brought in the baske nice large Florida oranges. basket
had eaten an orange had gooe, eaten an oranger Anna and Aun able began
chased ber around and of the sport, jumped into, grow t upon the table. mast not smell those oranges nose. Come down!
whether the beant fifil wellow ballo to eat. Then Vi caught her by in the way-perbapow that gold the basket was overturned; "and ared in sarririse at the dreadful ruin Iter, under the oronge. rolling, hel
ao did that? How did it fall?"
ext moment it came over her
idn't mean to ! That pretty,
full of tearas fll of wrinkles,
She stood so
er towel scrape hise heard the
tell her kitty did and It'm go
Naughty kitty
moved one foo
till again. The coock, tick thed ven
know how loud a clock does tick
$\qquad$
into the parlor at all ; I' Ill go ont
into roke the basket, for kitty will be in
I alone. took three steps toward the ontside
ad then she stood still again, and the ad then she stood still again, and the
icked worse than ever. It. seemed as ock was watching. to see Vii make
mind, and as if that old fly was ak, tock-if you go and leave the ck, tock-same as a lie." It wasn't

And then she lio looked at head and
he mean
Vi, tuant
d putting and patting step of the way amma, and sobbed out:
I didn't masn't that er mamms kan to at all !", it it was an accident, and she never
ed her little daughter so well in her ike a dear, brave, good little whole
truth is better than all the gold

1 bLENSED DWBLLING PLACB
people shall dwell- in quiet resting
Ho rofreshing are those words to eary conls! They come from One To will bat claim their falifllment. quiet resting place is found only in and of the divine order is unrest,
and vexation. A tired mother Is it pousible for one in ny mother
mences, where everything seems to go Can I dwell in this quiet resting
Are you one of God's people? If answer comes, "Whosoever will",
iness man says, "If I only could a hardly be; I come in conly could-
per of people, and I Im
now it per of people, and I am off guard be-
oon it" Oh, my brother, conduct
sineas in God's order, ours, and Goden orddr, let his blewe
oun comed th
Yy people shall dwell (yes dwell hee permi
he
he

Hopular ※sciente.

and recurred at intervalsfor nearly two min-
utes, the greatest swaying of the mercury an inch. In this conneecion it is is intereresting
to note that General Abbotreported that the to note that General Abbot reported that the ploded in 1876 at Hallet's Point, was trans-
mitted throagh the drift formation of Long mitted through the drift formation of Long
Island, at the rate of 5 ,300 feet per second
for 13⿺ for $13 \frac{1}{2}$ miles. Assuming the figures of the
Cambridge report as correct, and that the
mine at Flood Rock was exploded at $11: 14$, mine at Flood Rock was exploded at 11 :
seventy fifth meridian time, it took the w
just 194 seconds to travel 190 miles, or the rate of 5,120 feet per second. This is
very near the rate of transmision observed
by General Abbot, when the greatly increase by General Abbot, when the greatly increased
distance is taken into account.-Engineer
ing News.

## " IIOW TO GET TEERE." <br> Two or three generations ago there were pious men in every Scotch village noted for

 pious men in every Scotch village noted fortheir frequent use of Scripture language and
metaphor. A tall man was spoken of as a metaphor. A tall man was spoken of as a
" Saul among the people," and a dis,
ble man as "a Mordeable man as "a Mordecaiat the gate;" a bad
woman was a ". Jezebeli" and a miser an
"Achan ;" a profane man was "Achan ;" a profane man was one who
spoke "part in the peeech of Ashdod, and
part in the Jews language." A keen poli-
tician, a pious church member, during the vician, a pions church member, during the
oting for amember Pariament, ansious
to know the state of the poll and the pros-
pects of his candidate, asked: "II the young man Absalom safe?" Many of those
men of quaint phrases were farm laborers
or cobblers, who, though they had read few
books, knew their Bible, and the knowledge
made them excellent judges of sermons. made them excellent judges of sermons.
The Rev. John Macnab preached at a
commanion season on "Heaven." It was
 had, however, one defect-the length of the
descriptive part left no time for the "ap-
plication." Old George Brown met the
preacher at a friend's honse, and astonished preacher at a friend's hoase, and astonished
him by the resume he gave of the sermon.
"It was a grand sermon as far as it
it "

friend : have been criticised by learned Pro-
fessors and Doctors of Divinity, by fellow-
students and relatives, but that good old man has given me more insight into what
preaching should be than all the others pat
together. I hope as long as $I$ live $I$ shall never again, when delivering God's message
to my fellow-men, forget to tell them "how
to get there.'"-The Presbyterian.

Paper in Tonkin.-The principal ma






H



##  <br> 





|  |
| :---: |
|  |  |
|  |  |

## 







$\mathrm{H}^{\mathrm{E}}$



athatic Tit compant,


Burlington Route c.B.\& q.f.r.



## !



## Whe Gabbath Gichonl.




## 

 II. Repairing the house of the Lord. v.
III. Finding the book of the law. v. 8III. Finding the book of the la
IV. The effect. v. 11-13.

## INTRODUCTION <br> Our last lesson about the kinge was that of Heze kiah's reign. It was said of him that "he did that

 which was right in the sight of the Lord," and it is also said in the lesson to-day, that Joslah " "did thatwhich was right in the sight of the Lord." Both these kings were good men, athough they had bad these kings were good men, although they had bad
fathera. Between these two kings, there reigned fathera. Between these two kings, there reigned
two wicked kings: Manaseh, who reigned dify five years, and Amon, the father of Josiall, who reigned
two years. There has trangpired more than two
hundred years since the repairing of the temple by hundred yeara since the repairing of the temple
Jehoosh, studied in Leseon IV of last quarter. EXPLANATORY NOTES. being only eight years old. His father Amon was being only eight years old. His father Amon was
conspired against, and slain by his servants, and Josiah was heir to the throne. Ho reigned.
rusalem. He reigned over Judah, with as the capital.
च. 2. Walkel in all the vay of David. It is said of Josiah, as in was said of Hezekiah, hast he fol
lowed the example of David. David was an hon
ored and much-loved king, and it was an honor to ored and much-loved king, and it was an honor to
be found walking as he walked, in obedience to the be found waiking as he waiked, in obedience to the
Lord. turned not aside, etc. He lived in the
midst of an evil and idolatrous generation, but so true th the Lord was he, that he would not allow path of duty.
or, at the age of twenty-six. he counseled with the learned men about the repairing of the temple at usalem, which had undoubtedly been going on for
ome time. He sent Shaphan, the escither say, his Secretary, to the house of the Lord, saying,
Go up to Hikiah. Hilkiah wes hish pries probably had charge of the repairing of the temple. That he may sum thesilver. This money was largely
gathered from the people as the regular temple tax, Which was a half shekel from every male Jew.
Which the keepera of the door have gathered Besides the temple tax, the people had given voluntary conto that provided in Jehossh's time. All this money
was ordered by the king to be got together. counted, and bagged, ready for use
V. 5. Let them deliver it hands of the doers of the worrk. These were the con
tractors; those who had the reparing of the



 employed.
V. f .arpenters. builders, masons. Different
tridemen. Buy timber and heoun 2ome. New ma tradesmen. Buy timber and hoons \&tone. New ma
terial was needed, so grtat had been the destruction
by Manaseh and Amon during their reigns.

1. The best time to give ourselves to the service of
Christ is in our youth. v. $1-5$.
2. We each have a work to do; no one can do it

[As there will be no Recorder issued next week, assue, so that the second lesson may reach all who dern
Lesson it.- Jerbmatah predicting the
For Sabbath-day, Jan. $9 t h$.














| OUTLIN |  |
| :---: | :---: |
| I. Lamentation over the lest opportunity. v. 20-22. |  |
| II. Mourning over the wickedness of the people. v. 1, 2. |  |
| III. The cause of the sin, and the condition of the |  |
|  |  |
|  |  |
| intronduction. |  |
| Jeremiah prophesied in the reign of Josiah, Jehoi- |  |

## so consta the land. . 2.

| there had been, they could have seen the cause and declared it. <br> V. 13-15. Because, said the Lord, they do not keep my law, neither obey my voice, but worship Baal, following the practice of their fathers, therefore . . . I voill feed them . . . woith wormvood, and give them voater of gall to drink. Will give them afflictions as bitter to be borne as wormwood is to the tongue, or $8, s$ poisonous and bitter as gall. These were used as symbols of the severe punishment the Lord would send upon them for their sins. <br> V. 16. I woill scatter them, etc., refers to their captivity in Babylon. This prophecy was fulfilled further along in their history. So God did punish the wicked of that day, and he will certainly punish those who disobey him now. <br> PRACTICAL THOUGHTS. <br> 1. A lost opportu nity is never regained. $\quad$ v. 20. <br> 2. Christ is our physiciain. $\quad$. 22. <br> 3. The good mourn because of sin. v 1, 2. <br> 4. The more religion in a community, the more prosperous; sin is the ruin of any people. v. 3-16. <br> 5. Afflictions are often sent to bring us to God. |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

## 

 and
 mong the peonled to withess the sins so prevalen
 were worshipers of Baal and Ashtorel
in itself most impure and adulterous.
As in. Thew is bend their to tongucues these their bow for lies their tongues to shoot forth lies. They are not paliant
fert the truth. They do not use their power orstrength
for the for the trunth; but on theother hand, useit against the
truth. They proced from evil to coil. They grow more and more wicked. They know not mo. They
do not reenginiz Jehoraha as the true God. They

## 

gratified. Remember how Jacob supplanted bie
brother wotl uealk woith slander. Go about from place to po place
telling falsehoods about their neiphbors or telling falsehoods about their neighbors, or adding
to facts, making a big story out of nothing. Did you ever see such people?

 growe such strenuous efforts to do wrong that they
gexhausting their strength. The 6. Thine habitation is in the midat of dececit,
Through deccit they rey refurrounded by wickedness Through deccit they refuse to know me. Because of
their wickedness and dishonesty, they know nothing their wickedness and dishonesty, they know nothing
of, nor do they care for, the service of God.

## V. 7. Therefore . . I woil melt them, and try hem. Therefore, on account of their sins, in order o punish them, the Lord's purpose was to subjeet

them to the furnace of afflction to parify them of their sins, as metal is melted to free it from its im
purities. For hov shall I Ido " How else should
do ?" (Revised Version.) What other method could V. 8. one speaketh peaceably . . woith his mouth
vet in heart he layeth his wait. This is deceit of th but in heart he layeth his wait. This is deceit of the
woritit kind-talking pleasantly at your face, as if on the best of terms, while, at the same time, plotting
mischief, determined, if possible, to murder you, or do you some terrible injury. h them for their ins hem? etc. Shall I not pun on them?
v. 10 .
will I take up a woeeping, etc. He takes up his 1 mentations for the mounteins and the willderness
because everything has become desolate no longer furnishing grass for the cattle, nor fiel
nance to man; neither can the birds of the air nance to man; neither can the birds of the air flud
anything to eat.
 speaks. He will utterly destroy eveaps. Jerusaleovat th
place where he has delighted to dwell. $A$ den of
dragons. . . without an inhabitant aragons, ... wilhout an inhaoitant. Terrible dea
olation. He wall make the city a place where wild
beasts will roam, instead of a place where ma beasts will
magy dwell.
V. 12.
V. 12. Who is the wise man that may understand
etc. Or, is there a man living who may understand why this calamity has come upon thay undend and that
people ? It is indicated by the latter part of th
\%usiness 7ivectary.


Alifed Centre, N

## $\mathbf{U}^{\prime}$

## $\frac{\text { E. . B. Buse Preaident }}{\text { Whin }}$



$\mathbf{M}_{\mathrm{F}_{\mathrm{Ha}}}{ }^{\text {Bo }}$


A. A. sEAW, JEWRLER




Siventiday baptist nducation so.




Andore, X. Y.


| Pluinfield P . J. |
| :---: |
|  |  |
|  |
|  |
| gular meting of the Board, |
|  |
|  |  |
|  |
| Gitts for all Denomi |
|  |
|  |  |
|  |
|  |
| W. M. |
| fon, |
|  |
| dilfed, N. |
|  |
|  |
| Berlin, N. Y. |
|  |
| E. ${ }^{\text {R. }}$ GRERET |
| New |
|  |
|  |
|  |  |
|  |
| Leonardsirile, S. Y. Y. |
|  |
| ma |
|  |
| Eateri, , B. |

## 


 Till
 Chitaso, III.



Milton, Wi.L

$\underset{\text { Postonte }}{\mathbf{W}}$
 Milton Jnaction, Wis.

The Gablath 筦ecorder,

 Rosion acoutonition


 Nill
pabimi if nis mat
vol xlil.-No.
The Sabbath

cartria.
 The editor of the Sabbat requested me to write a fey
question of the Disestabl
Church of England,-a que Church of England,- a que
and complex, and one that r treated as to be "unders
readers of the RECORDER. readers of the Recorder.
is the oldest and mightiest i British,-II should say, the State. Not the Church itse nexion with the State,
to be destroyed. For a long especially, mauy of the d Charch seek to alarm their
cry that the Liberation So cry that the Liberation So
to destroy the Charch, whi State protection and supp or leave it, on the same foot nominations of Chatiatians an voluntary support.

