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THE TEMPERANCE QUESTION.

BY A. E. MAIN.

Each of several great evils is declared, by different persons, to be the greatest evil of all, and now one, and now another reform, is said to be the most important of all re-Whether the temperance question is more important than any other, may be sincerely doubted; but that intemperance is a dreadful evil, which should be banished from our land, ought to be acknowledged by all good people. That true temperance men and women will differ as to ways and means for the destruction of this evil. should be expected; although it seems a hard thing for us to grant to one another this right to difference of opinion concerning the best methods of accomplishing the same great end.

A question so closely related to all human interests is worthy of the most thoughtful attention; and all candid discussion of it, ought to be helpful in promoting charity and substantial co-operation among those who have a common love of right and a common 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 temperance question.

My interest in the cause of temperance has, for years, steadily increased; but many fest towards all good work and workers.

foundation principles, is one of morals and lance, and that we must now try legal suareligion; and not at all one of politics or human legislation. I firmly believe in the principle of total abstinence from the use of all | made great progress among native American intoxicating beverages; first, on the ground of personal safety; second, even were it possible for me to be a moderate drinker withbe led into the sin and wretchedness of instatutes of men.

this to the luxuries of my table, I deny the the gospel of his Son. right of human law-makers to interfere; for men keep a Sabbath, attend public worship, moral and religious virtue of temperance or of God unto the salvation of men. total abstinence.

pretend to be a true friend of the good temperance reform, unless he is wholly on their

most cruel violation of the plain rights of oth-"a crime against God and man." thereought also to be laws against selling to persons | ness.

against the wish of parents or guardians; and laws regulating the sale of alcoholic liquors for medical and mechanical purpoto taxes for government revenue is very largely a different question from those now 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 unjust.

The Seventh-day Baptists, in General Conference lately assembled, passed, by a majority vote, a resolution, that, among other things says:

We endorse the principles of Prohibition and while as churches we leave our members free in the exercise of their political rights, we do earnestly exhort them to withdraw from any unholy alliance with the rum power. We declare the license system, high or low, as applied to the liquor traffic, wrong in principle, and a crime against God and

A paper published in Allegany County, N. Y., makes the following comments:

"The resolution does not commit the denomination to the prohibition party as a third party. It seems strange to an outsider that ministers of the Lord Jesus Christ should oppose such a resolution. They did so, however, and solely because they were Republicans. 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 resolution, I wish to say that the explanation given is wholly without truth. Personally, of the methods and means employed by men I do not believe in licensing the sale of alcothat have taken a leading place in the work, | holic beverages; but I stated my unwillinghave seemed to me so unsatisfactory, and so ness to have our denomination declare such a out of harmony with the real worth and dig- | man as Dr. Lyman Abbott, for example, to be nity of such a cause, that it has required a a friend and advocate of crime against God conscious and conscientious effort on my | and man, because he believes that high lipart to cultivate that interest which I think cense is one of the best means to be employed Holy Spirit, abide with us all. Amen. every Christian man ought to feel and mani- for the overthrow of this great evil. It is claimed that moral sussion, as it is termed, The temperance question, in its first and has failed in our warfare against intempersion or prohibition. On the contrary, temperance principles are well-known to have citizens. And when the increase in the use of alcoholic beverages is explained by reference to the large immigration of foreigners. out special harm to myself, others through the reply is that the use multitplies more my use of liberty and by my example, might | rapidly than the population; and the argu. ment is thought to be gained. I answer temperance. This holy law is found in the that, if, into a community of one hundred New Testament; but it has no place in the persons who use no liquor or even 100 gallons a year, there come one hundred men If it were my desire to secularize every day | who use 200 gallons, the use increases faster in their equal right to sacredly regard one taining that moral suasion has gained grand

In Sunday legislation Christianity virtually I would violate the rights of no one to life, confessess its inability to secure obedience liberty, and the pursuit of happiness. But to what it holds to be a moral law, and asks drunkenness does tresspass upon the rights the State to come to its aid; and some temof others to their life and liberty, and the perance conventions are also calling for laws To the Editor of the Sarbath Recorder: pursuit of happiness; and at this point, and to enforce Sunday observance, as well as pronot before, human legislation has a right to | hibition. In this they are in harmony with | you see, am again at home. My health speak, and to demand to be heard and obey- the doctrine of the union of Church and which was simply miserable, is now much ed. Human law has an honorable and im- State, one of the greatest of all evils. For improved, thanks to the rich, trisp, mountportant sphere to fill but it has always gone one I am not ready to confess that there is ain air (with the divine blessing) of Columout of its sphere when it has tried to make one "fruit of the Spirit" that Christianity bia county, N. Y. cannot cultivate without the help of human or observe other religious practices, and it laws and political power; and to ask the somewhere into that region, I think at Berhas met deserved failure. Good men are State to provide support for a feeble gospel lin, where, though not a Baptist, I could now seeking to unwarrantably enlarge its by prohibiting the manufacture, sale, and enjoy the privilege of keeping the true scope, by their efforts, through prohibitory use of intoxicating beverages. The gospel | Sabbath, in "holy convocation," with the legislation, to compel men to practice the of Christ has been, is, and is to be the power people of God. Bro. Rogers may have told

Human legislation, as already stated, has good or evil is the public sentiment or consomething, very much indeed, to do with the science. The voice of the people is indeed, temperance question; but it is time to stop in some real sense, the voice of God or of the lees, well refined." The conviction that allowing radical prohibitionists to almost devils; it speaks on behalf of heaven or of the seventh day is now, as of old, the Sabmake one feel that he can scarcely hell; its influence is mightier than legislation, whether for or against temperance. Foremost in power to mold and direct the concerning the law (Deat. 5: 32), "Ye sentiment and conscience of the people, Inasmuch as drunkenness is, as a rule, a young and old, are the Church and Home, to the left;" in the example and the teachers in domestic, social, and business life, and ress of truth, justice, purity, benevolence, and order among men, is due to the neglect | that "neither against the law of the Jews," fore drunkards and those who furnish of these agencies to improve opportunities the means of drunkenness, should be re. and fulfill obligations, far more than to ingarded and punished as criminals. There adequate legislation in the interest of good-

looked. in their unbelief and blindness, not defenders, whose too evident uneasiness, unto God but to Egypt for help and deliverance. Dreadful evils now threaten to enses. What laws should be enacted relating | slave and destroy men; but in God and righteousness, and not in law, is our refuge and our strength.

In new western towns, the home missionary and the little Bible-school and church are doing the best work for temperance, purity, and godliness. In Eastern villages and cities, the faithful Christian parent and the earnest, wise Christian worker, ought to be the best builders in the cause of temperance; and the home and the church the most efficient temperance organizations.

A person who abstains from the use of intoxicating drinks, commonly passes for a temperance man; and one who speaks in behalf of such abstinence, for a temperance worker. But Bible temperance requires self-control in all things, in thought and feeling, in word and deed. Our temperance standard, for living and working, needs to be lifted higher. My heart grieves over my developed Christian character and conduct. And I am sometimes pained by the slow progress we as a people seem to make, in rising to the broad, New Testament view of the nature and relations of all sinful and selfish acts, and of all right doing, by our apparently slow individual growth in obedience. even to the least of the commandments of our Lord and Master, in their letter, and in their broader spirit, and by our unwillingness to hear the divine orders for the salvavation of men, and for their instruction in the 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 pure motives, and to work with charity for all, may the love of God, the grace of our

YOU DON'T PBAY.

A Christian brother who had fallen into darkness and discouragement was staying at the same house with Dr. Finney one night. He was lamenting his condition, and Dr. Finney, after listening to his narrative, turned to him with his peculiar, earnest look, and, with a voice that sent a thrill through his soul, said: "You don't pray! that is what's the matter with you. Praypray four times as much as ever you did in your life, and you will come out.

He immediately went down to the parlor, and taking a Bible he made a serious business of it, stirring up his soul to God as did Daniel, and thus he spent the night. It was not in vain. As the morning dawned he felt the light of the Sun of Righteousof the week, human legislation has no right than the population. This fairly illustrates ness shine upon his soul. His captivity was to hinder me; but it ought to protect others | the case in hand; and I feel justified in main- | broken, and ever since he has felt that the greatest difficulty in the way of men's being day in seven. If it were my wish to drink victories for temperance, and will gain many emancipated from their bondage is that a glass of ale or wine each day, and to add more, if we do not lose faith in God and in "Men ought always to pray, and not to

FROM C. A. S. TEMPLE.

READING, Mass., Dec. 6, 1885.

I left Lebanon Springs Nov. 27th, and, a

Were I able to do so, I would at once go you of my visit there the first Sabbath in One of the strongest of human forces for | September. It was the first and only Sabbath-day on which I have had that privilege, to me "a feast of fat things, of wines on bath, has already with me ripened into confirmation. I see it in that divine precept shall not turn aside to the right hand, nor the Press and School. And the tardy prog- ings of Christ and his holy prophets and apostles, culminating in Paul's assurance nor "against the customs of the fathers," had he "offended anything at all;" and in the universal custom of the Christian Church for long ages after the apostolic era. of known intemperate habits, and to minors | Ancient Israel, in dread of the Assyrians, I see it too in the special pleading of Sunday | capacity. They say, "Why should fifteen | the job to do would pay.—Baptist Weekly.

when this great question is presented, betrays an inward consciousness of something

I am told that certain Seventh-day Advent brethren on the Pacific coast are taking the question of the constitutionality of Sunday adopted with amendments. Those who want laws for believers in seventh-day observance, into the United States Supreme Court. Whatever the result may be, the agitation which it must cause must do good. God grant that the eyes of the whole body of the Christian Church may be opened, that the truth on this great subject may be seen, be lieved, adopted and practiced.

I am more and more pleased with the RE-CORDER, more and more interested in read ing it. In fact, when it comes, it takes the precedence, over all others, with me. The only thing in it to which I have taken any serious exception, and what I could not but regard as unchristian—at least, in the spirit manifested-has been an occasional sneer, or fling, by one or another of your correspondpersonal lack of a complete, symmetrically ents, at what they contemptuously call message against it, the Committee on Rivers "baby sprinkling." Now, as long as so large a proportion of "the body of Christ" had a large appropriation made. An excited both believe in and practice househeld baptism, on account of the faith of the head of the household, and in view of the fact that almost every form of modern Christian missionary, Bible, tract, and educational enterprise originated among that class of Christians, and that they still do more, in each and all, than any others, it does appear to me, that, however widely others may differ from them, they are at least entitled to the same courtesy which their opponents claim when their views of "immersion" happen to be the theme of adverse criticism by their Pedobaptist brethren. Think of it.

I had intended, when I should write this letter, to say something about "the time of Maxey, Saulsbury, Manderson and Teller Lord Jesus Christ, and the fellowship of the the resurrection of Christ." There is one point which neither of the writers who have just been discussing the question has made clear, at least to my mind. But I cannot write now.

Yours in the truth,

O. A. S. TEMPLE.

WASHINGTON LETTER.

(From our Regular Correspondent.) WASHINGTON, D. C., Dec. 19, 1885.

Washington has already assumed a holiday appearance. The stores and shop windows never presented more attractive displays, and on the business streets crowds of promenaders and shoppers make a scene full of color and spirit. Christmas purchases occupy the minds and take much of the time of a large portion of the community. Many people are wise enough to follow advice of merchants in buying early, thus avoiding the great rush, and having at the same time the benefit of selection from complete assortments. This activity will go on until it reaches its climax the night before Christmas.

Capitol Hill, too, has been made lively during the week by the people's Representatives, although the Senate has given itself to little else than a temperance debate, and the Presidential succession bill, which it passed, while the House has been confined to the seemingly dull subject of a new code of rules. Startling revelations were made regarding whisky in the Senate committee rooms, however, and in the House Mr. Randall, the Chairman of the powerful appropriations committee, was sharply attacked because of his unwillingness to have his own wings clipped.

As I have probably mentioned before, all the less fortunate members of Congress are more or less envious of the fifteen men who compose the Committee on Appropriations. All Congressmen are anxious to make appropriations, and a large majority of them favor that feature of the new code of rules which distributes the appropriation bills among different committees.

Mr. Randall holds that such a disposition of his bills would lead to unparalleled corruption 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 appropriations should keep pace with it. They also talk about individual honesty and in doing a job well that is spent in getting

men assume all the honesty and economy in the house?"

This discussion of the rules will most likely consume the entire week, if not a longer time; and, though the new code may not pass in its present shape, it will probably be to get on the several appropriation committees 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. Randall will vote for it, and those who want some change and don't know just what it is will vote for it. This category includes a majority of the House.

During the discussion, Mr. Randall had received some very hard personal thrusts regarding his official course and his management of the people's money. On more than one occasion he was tempted to lose his temper, than which there is nothing a statesman can so ill afford to be without. In debate he mentioned that, notwithstanding the fact that President Arthur had declared in his and Harbors, in the Forty-seventh Congress, republican member sprang to his feet at this point, and declared that it was the most injudicious and uncalled for act of ex-President Arthur's administration. "My four republican colleagues and myself," said he, "voted for that appropriation, and we came back to the House." "Well," replied Mr. 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, exhibition, or use of liquors in the Capitol restaurants. It led to an animated and rather farcical discussion of temperance, in which Senators Cockrell, Vest, Ingalls, Frye, took part.

Senator Cockrell, of Missouri, made some grave charges of dissipation in committee rooms. He had also seen Senators so completely under the influence of whisky in the discussion, that for the sake of decency the Senate had adjourned. He volunteered to give names if Senators desired them, at which proposition there was laughter.

Senator Frye, of Maine, said no reform had ever made such strides as temperance. He had been in the Senate six years but had never seen two Senators in the condition indicated by Cockrell; he did not know that he had ever seen one unfit for business. Personally, he wanted to see all liquor excluded from the Capitol, but temperance people could not get all the temperance they wanted, they had to take all they could get. The old rule, prohibiting the sale of fermented liquors in the Capitol, was adhered

SOME ODD AND COSTLY BLUNDERS.

Mistakes are expensive sometimes. A

New Yorker had a lot seventy-five feet wide, intending to build four houses of equal fronts on it, and one of the middle ones first. He employed a firm of surveyors to locate the house, and they located it so that the remaining space on one side was only ten feet wide. The mistake was not discovered until the house was done, the proprietor having no time, probably, for such trifles. Then he sued the surveyors for damages, but they won a verdict on the ground that their plan was accepted and paid for as satisfactory, although it located the corner stone nine feet farther in one direction than was intended. This mistake was rather more serious than that played upon a resident in a brown-stone front in Forty-seventh street, who returned from business one night to find the entire stoop of his house in ruins, the heavy stone work having been pulled to the ground. His wife said a man had come with orders to demolish, and had done so. Although she did not know enough to demand a halt for explanations, she did observe the name on the wagons. The indignant citizen took measures to prosecute, when it was found that the employer of the men had ordered them to go to the same number in Forty eighth street instead of Forty-seventh. He had learned of the mistake and had contracted to have the wrong stoop rebuilt, and he was surprised to learn that the work had not been done. These incidents of metropolitan life show that mistakes are there regarded with very little concern, those responsible not taking the trouble to apologize or even explain. The same amount of pains spent

Missions.

"Go ye into all the world; and preach the gospel

WE are indebted to the Rev. Wm. M. Jones, 56 Mildmay Park, London, N., England, for a copy of The Rock, a Church-of-England 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 world is, it is still better than it used to be.

THE WORK OF THE LORD.

Some time ago it was the writer's privilege to spend several days in Albuquerque, N. M. We participated in the services and worship of two of the churches-Congregational and Presbyterian; attended the ministers' Monday meeting; and, as it was the week of prayer for young men, observed by the Y. M. C. A., we also attended these prayer-meetings. The acquaintances formed with Christian minisand interesting.

In the new towns of the far West, religious work meets with peculiar difficulties and discouragements. There are just as bad people in the East as in the West; but wickedness, on the frontier, seems to be more openly wicked. Amid special temptations, many and strong, the moral restraints felt in older communities lose no small part of their influence; bad men grow worse; and quite good and respectable people frequently part with some of their former goodness and respectability.

were specially eager in the pursuit of wealth. six o'clock, they formed the London City The statements were not doubted, although it did not seem improbable that they might be colored by the deep anxiety of the Christian missionary for the spiritual welfare of the people. But we have frequently heard | be done; something, by the help of God, it said, by various classes of men, that the shall be done. Come, then, and help us in leading object in the new communities and towns of the far West is to gain money. This controlling aim cannot but have its in- men and nearly 30,000% of the Lord's prop • fluence in the intellectual and religious life erty in your hands. Give us these and your of the people. There are also places where prayers, and we shall soon want more 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, vile places of resort, and all the different forms and means of wickedness, on the other, that now four hundred and sixty-five men of truth and goodness are making at least slow progress in the conflict with unrighteousness and the powers of darkness.

All unrighteousness and ungodliness of men, which, with their inevitable works and results, make hell what it is, never looked so hateful and dreadful; and the fine linen of the saints, which is their righteous acts, that, with their fruits and the glory of God and the Lamb, make heaven what it is, never looked so beautiful and attractive, as in these

In view of the crowning importance of saving souls, and of the undue, because unscrip tural, importance that religious forms and ceremonies are in danger of receiving, we outward observances, and who say, let us "preach the gospel," and "labor for souls."

Loyalty to God, the Bible, and conscience, and the firm conviction that every statute and ordinance of the Lord is intended to be, in every way, spiritually helpful and profitable, ought to hold us to the Sabbath and baptism, to the denomination and the church. But the result of this loyalty is only an equipment for the real work of the Lord, which is personal righteousness and the redemption of sinners.

Where shall we go to find out the real nature and aim of the Lord's work? Where crowded that the beggars who came in early and have a capital of \$1,000 shall we go to learn the proper, that is to went up to their straw beds, and remained For B, the minister, the solution is this: ceptions, are very ignorant. Their houses say, the divinely ordered place and relations in comfort until the criminal people, who The three years at the fitting school will are the rudest mud hovels, destitute of comof all the statutes, precepts, and ordinances filled the kitchen. Then the landlord went 400; and three years at the seminary will primitive description. Some still use the tainly, unto the Lord and King himself; even to the Christ, the Son of God, whose words might occupy the rooms. In ordinary There are, however, public sources of assist thresh it with goats. Their religion (they churches, of Christian piety and of ample are the words of everlasting life, and in whose acts was wrought the will of him that sent him.

Not a jot or tittle of anything commanded is without importance, value, or use. But when, with mistaken zeal, we give to anything a place and importance it does not have in the teachings, life and work of our Lord discredit and dishonor.

wisdom; that in Jesus Christ who saves, leads and helps his people, we may, indeed, accomplish the work of our Lord and Master.

FIFTY YEARS OF MISSION WORK.

BY J. M. WEYLLAND.

A survey of the sanitary, moral, and religious condition of so vast a capital as the metropolis of Great Britain so recently as fifty years ago has an interest of its own. Venerable citizens, when passing through such respectable neighborhoods as Oxford Street and Golden Lane can tell of the narrow grimy streets which led to labyrinths of courts, by ways, and alleys, in which the depraved classes lived in defiance of those effete officers of justice, the old Charlies and Bow Street Runners, and of the rendezvous 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 forced itself upon the attention of local bodies and the Legislature itself, with the result that remedial measures were adopted. These were chiefly of a repressive kind, as a criminal law was made more severe and the present poters, and other workers, was both pleasant | lice system introduced. The effect. however, was disappointing, and it was not until "watchmen in Zion" became alarmed and gave a loud call to the churches to arise and put on their strength and grapple with the evil, that the great Reformation commenced. Foremost of these was the late Hon. and Rev. Baptist Noel, whose letter to the Bishop of London, written in 1835, led to sympathy, heart-searching and prayer.

Among those who were distressed at the evil rampant in the city were David Nasmith and two of his friends, who were equally poor with himself. They penetrated the 'lower depths" on Sunday and week evenings, and used to meet for prayer and consultation before working hours in the morn-We had read that in the new West men ing. At one of these meetings, as early as Mission, and issued this appeal:

> "O men of God, in Church or Dissent. it is time for us to awake to our work Death and hell will not tarry till we have settled our differences. Something may yet our mission. Our object is Scriptural, simple, and direct; it is also possible. We want for London about four hundred watchchurches and ministers to receive the many who, we hope, shall be brought out of their fastnesses to seek God in his public sanctu-

It was, however, with difficulty that supupraising of nations.

Nasmith and his early staff of workers ed beings, but it cost the good man his life. Let us suppose that two young men, A

The late Bishop of Ripon once told a different conditions. company of his clergy that when first Rec- | First, let us suppose that they begin with tor of St. Giles, the dwellings of the people | nothing but a decent wardrobe. The soluwere so offensive that neither himself nor tion for A, the farmer, will be as follows: curates could remain more than an hour in During the ten years which B is spending 150,000, or one half of this population, are ing in Japan. them without feeling ill. The parish doc- in preparation, A will earn, say, \$12 a month found in New Mexico. They are scattered tor had to pass over planks which covered and board; \$144 a year. Suppose he saves filth to see his fever-stricken patients. He \$100 of this each year. By the time he is the Rio Grande, and in the narrow valleys of added that the lodging houses were so over- twenty-five years old he will be out of debt the Rocky Mountain streams, as small farmto twenty persons, used to live and sleep, sum to \$1,675. while decency and morality were not understood. He obtained the help of four mis-

that the police only entered them in parties five years of age, over against the minister's ligion, or of intelligence, it is not strange Kingdom for 1884 indicates a continuance of three or more, and strangers who ventured nothing. The next step is to find what sal- that they become the victims of vice, to of the commercial prosperity of the Islands. and Redeemer, even though we may seek its down were ill-treated and robbed. The ary B must have that at fifty years of age which they are often tempted by renegade There is a slight increase in the exports, the exaltation, we really bring upon it weakness, Chief Commissioner of Police of that time he may be A's financial equal. If A earns Americans. liscredit and dishonor.

In our weakness may the Lord be our trength; and in our folly may be be to us trength; and in our folly may be be to us trength; and in our folly may be be to us trength; and in our folly may be be to us trength; and in our folly may be be to us trength; and in our folly may be be to us trength; and in our folly may be be to us the first trength; and in our follows his \$3,596 to increase of New Mexico, says, in his last annual respective to the first trength; and in our follows his \$3,596 to increase of New Mexico, says, in his last annual respective trength; and in our follows his \$3,596 to increase of New Mexico, says, in his last annual respective trength; and in our follows his \$3,596 to increase of New Mexico, says, in his last annual respective trength; and in our follows his \$3,596 to increase of New Mexico, says, in his last annual respective trength; and the follows his \$3,596 to increase of New Mexico, says, in his last annual respective trength; and the fo

expatriated from their native countries." a man can live in.

who, in the early morning fifty years ago, made request of him in believing prayer, and it is, therefore, right to keep this jubilee with gladness of heart. It is, however, our duty to add that we have only been amount saved more. "workers" together with others of his people. The missionary never stands alone, as he is linked with a local superintendent, a if the machinist be taken. cleigyman, minister, or layman of influence, who directs and gives aid and comfort in the work. Then again, the devoted action churches, with many lay workers, has helped to produce the great result. The labor before the people who have been discipled unto Jesus—his church—is great indeed, and requires their devoted energies. There are yet hundreds of thousands of the of a large city is yearly added to their num- saved \$1,040 90. bers. To preserve them from lapsing into infidelity, error, and crime, and to do the work of "an evangelist" among them is our duty, from every consideration of loyalty to our Lord, of gratitude for the past bless ing granted, and from love of kin and country. To accomplish this a Jubilee Fund has been opened by the committee. As yet, the response has not been equal to the great object set before us; but we still hope, as the claim is so reasonable and great, for abounding liberality. It is right to gird up the loins, and with increased vigor to commence the work of our second half century with holy trust and confidence, offering praise with gladness of heart, saying, in the language of Israel's sweet Psalmist, "Now therefore, our God, we thank thee, and praise thy glorious name."—The Rock (English).

MINISTERS' SALARIES AND LABORERS' WAGES.

IS THE MINISTER WORTHY OF HIS HIRE?

Some time since I saw the question of the ister's experience.

of view which to many will seem the least the sacrificing—not only to serve at the altar \$100 less than my salary; not because the port was obtained for one missionary, but important. Let us leave the high ground but to furnish the bullock for sacrifice? church would not pay, but because they could man was soon added to man, and the in of intellectual, moral, and Biblical argument crease has steadily continued to this day, so for the lower ground of dollars and cents. the kingdom of God upon the earth? Does on good terms. I owe no man anything but that now four hundred and sixty-five men of Before plunging into the argument I will the minister alone mean what he says when love, and I will pay that as soon as I can. is a real and a hard one. But there are plac God, with the Bible in their hands, thread say that no reference is intended to minis es, like Albuquerque and Las Vegas, where the lowest parts of the city. Results prove ters whose salaries are even more than suffithat the sword of the Spirit is mighty for cient. The argument has in view those minthe accomplishing of the purpose for which isters and missionaries, whether in New it is given—the restoring of souls and the England or Montana, whose material support barely keeps them comfortable.

in the flooring, by which escape could be question no less keenly than does the aspirmade to other houses, with thieves' trails | ant for agriculture, medicine, law, teaching,

Some of them had been gathered into a and B, start in life together at fifteen years room for instruction, but, upon leaving, the of age. A chooses to become a farmer, and missionary was set upon by some of their | B decides to prepare for the ministry. Each enraged companions, struck to the ground, is an average young man, and each performs and so savagely kicked, that, after much his task in the average way. We will work suffering, he ascended to the Master's crown. out the problem of life for them under two

assembled by three or four in the morning, cost \$900; four years at college will cost \$1,. fort, and their implements are of the most up, with his shouts roused the sleepers and cost \$300 \$2,600 in all. And this means, so forked stick for a plow. They cut their litdrove them downstairs that the new arrivals much in debt at twenty five years of age. | the patches of wheat with hand sickles and rooms two or three families, numbering ten | tance which, if accepted, will reduce this | are nearly all Roman Catholics) is of the

Secondly, let us suppose that they begin | cunningly played upon by avaricious French | with \$1,675 each. This sum at five per priests. Few of them can read or write; sionaries, who heroically spent six and more cent compound interest, computed annually, they have no home life. Their pastime conhours daily with these people with the best will amount, in ten years, to \$2.599. To sists of drinking whisky at their country will amount, in ten years, to \$2,599. To sists of drinking whisky at their country this add \$1,000, the sum A saves, and you stores, horse-racing, and cock fighting. So dangerous were these neighborhoods have \$3,599 as the farmer's capital at twenty- Without the restraints of the Christian re-

gation in 1882 reported officially that: "The must B save from his salary that, when fifty | State or Territory of the Union. This conproportion of serious offenses (in London), years of age, he may be worth \$11,579? He dition of New Mexico is chiefly due to the and more especially of violence against the must, including interest computed as above, preponderance of the Mexican population, person is so much smaller (than in foreign save \$463 each year. Suppose, for clearness which constitutes about two-thirds of the incities) as to admit of no comparison, despite sake, that he saves \$375 the first year. The habitants of the Territory. the presence of thousands of persons socially | next year he must save \$375 less the interest | for one year, or about that. At this rate he paring the Mexican people of New Mexico Indeed, that London is now the safest city | will need to save nothing for the last year or | with those of the Republic of Mexico, that two of the twenty-five, and will be possessed there is greater general want of education of the required sum. This plan requires him | and of educational facilities here, than in the Almighty God, in his great mercy, has to save about \$3,981, besides interest, or old Republic. indeed placed honor upon his three servants, about \$159 each year. Practically, if the "Brethren, these things ought not so to be!" minister be a growing man, the rate of saving | We have forced them to become members of would be reversed; less for the first few our highly respectable national family. We years, and more afterward. In that case the have granted them the privileges and thrown amount of interest would be less, and the on them the duties of American citizenship.

a day for the first year; eighty cents for the rance and prejudices on the institutions of second, ninety cents for the third, and \$1 this Territory, and to some extent on those of ministers of the Established and other 40 for the fourth year. He can get board of the other States and Territories having and room for \$5 per week; washing, fuel, | kindred populations. They are now a danand lights at fifty cents per week; and we gerous element in the hands of the demawill allow \$40 a year for clothing. His in- gogues, who always become the leaders of come for the four years will be \$1,024 60, and his expenses \$1,304; leaving him a debt but it is not all. Of the 30,000 Mexican of \$279 40. Now, suppose that for the next | children of school age, at least 25,000 are unsaved and of the desperately wicked in six years he earns \$1.75 per day. At the age growing up in like ignorance and prejudices, our midst to act upon, and the population of twenty-five he will have paid his debt and to form a new generation unfit for the du-

> Let us make one more comparison, and | rian Home Missionary. this time with the journeyman grocer. The usual time of service is three years; and the wages for the first year are \$3 per week; for the second, \$5, and for the third, \$6 per week. Reckon his expenses the same as the machinist's. At the end of three years he is spent two happy years, I trust not altogether in debt \$250. Suppose, now, that for the in vain. My circumstances compel it. I next seven years he earns \$10 per week. have no horse, and the poverty of the people When he is twenty-five years old he will is such that I could not keep him if I had have paid the debt and laid by \$1,108.

> comparison more than holds in the cases of very poor, but this is no reason why they the machinist and grocer.

ticular sum as the standard salary. I will leave the reader to determine that for himself. But in so doing he will remember the preached twice, in storm and sunshine. I have "style" in which the minister is required to not stood for weather, and now I am an old live, and also that the minister is expected | man through it, much labor having brought to be a model of generosity. When he has on several internal troubles which, no doubt, fixed the sum at the lowest possible figure, will help me to the grave. But then, I have I venture to say that it will exceed the sal- | the smile of God in it all. I have done what I ary paid by hundreds of communities in New | could to make Nunica and Fruitport better England alone.

minister's salary discussed for the purpose of | such communities as these especially, and to | ago. I became acquainted with everybody. convincing laborers, especially farmers, that | Christian laymen the world over, that I ap- | I read the Bible and prayed with everybody. the minister deserves ample support. But peal. In an age when every worldly interest I left no place unvisited, where I could get. the arguments presented were not especially is served by an overplus of sinew, brain, I have gone on foot, in preaching and visitconvincing to men who have not had a min- | money and enthusiasm, and when in the | ing, about 2,500 miles, preached and given cause of Christ there is a famine of men and | short addresses about 300 times, and made It occurred to me that it might be profit of means, what are you doing? Are you 1,000 visits and calls of one kind and anothable to discuss the question from the point asking the minister and missionary to do all | er, in the two years. I leave Nunica with Have you no interest in the upbuilding of not. I leave the best of feeling. We are all he and his congregation pray, "Thy kingdom | As to personal experience, I talk with Jesus come, Thy will be done in earth, as it is in and keep the fire burning; that fire which the

Are you giving \$5 a year for the minister. and looking for a strong, live man to serve your church and community for \$500 or \$600 It will not be denied that the problem of a year? Or are you content with keeping made strange discoveries as they penetrated securing a living during the active years of up the outward form of church activity by into the warrens of depravity, into guilt life and of making provision for probable pulpit supply only? Do you close your gardens and fever dens, literally counting years of helplessness toward life's close holds, purse strings as soon as the purse becomes to one so unworthy. I hope at your their lives not dear unto them. One man, next to his soul's salvation, an honorable perceptibly lighter? If so, try the other for instance reported that all the people prominence before the mind of every young | way : double your subscription, and get your | the Eastern States how they do gladden the upon his district (six hundred families) man. The young man who feels it his duty | fellow church members to do the same. Do | hearts of some of the home missionaries in were depraved, and that false panels, holes to preach the gospel feels the weight of this that spirit of consecration which you the Western and Middle States. May heavrequire of your minister, and then await the en's blessing rest upon them, is the prayer of results. To enumerate and describe them | my family.—Rev. W. Jones, Nunica, Mich., across the roofs, were general. Burglars' or journalism. Yea, in the present state of | would require the soul and pen of a proph- | in The Home Missionary. implements were commonly seen, and he society, he feels it even more keenly; for he et. Let the Word of God outline the pictoften heard conversations between thieves knows that it may become his duty to spend ure: "Bring ye all the tithes into the storewhen tools were borrowed from each other, the best years of his life for a meager living, house, that there may be meat in mine such as, "Lend us your skeleton and Ned- and in his old age be retired upon the tender house, and prove me now herewith, saith the sometimes do not think it strange that there are those who lightly estimate the value of lence was gained over a few of these wretchsing that there shall not be room enough to bers, of whom about four hundred are from receive it."—D. Christian Union.

MEXICANS IN NEW MEXICO.

By the fortunes of war we have annexed in villages and hamlets along the valley of ers. They are very poor, and, with few exsomberest hue. It is a terrified conscience

I can add from my own observation, com-

They are required to obey laws written in a I have compared the minister with the language which they do not understand. farmer. The comparison is just as forcible | Their most important interests are tried in English-speaking courts. Through their A journeyman machinist gets thirty cents | ballots they leave the impress of their ignosuch ignorant masses. This is bad enough. ties and privileges of citizenship.—Presbyte.

HARD, BUT PAYING WORK.

I regret to leave the field in which I have one. So I must content myself with seeking When it is remembered that the farmer another place, although against the wishes saved only \$1,000, it will be seen that the of the church and myself. The people are should not have the gospel. I trust some one It is not my purpose to establish any par- | will be raised up to take my place and reap the harvest. I have walked seven miles, and fourteen miles on alternate Sabbaths, and for my preaching here. I have tried hard to It is, then, to the Christian laymen in fulfill the commission given me two years Holy Ghost kindled twenty five years ago, when I was a boy of seventeen.

I had a very excellent present from Massachusetts, two barrels of good clothing, which has helped me out this cold Winter. Those kind ladies I should like to see, and thank them for their abundant kindness next great meeting you will tell the ladies of

THERE is an interesting organization in Japan known as the Nippon Seisho notomo (Friends of the Bible). It was formed in 1883, and, though but a little over a year old, numbers about eighteen hundred mem-Tokio, the rest being scattered through many towns and villages of the Empire. Its object is to promote the study of the Bible, and the only qualification for membership is an application, accompanied by a promise to read daily a fixed portion of the Scriptures. The to the United States about 300,000 Mexicans. list of readings is prepared, and thus a large These are Spanish-speaking, and were before number of the Japanese are united in the citizens of the Mexican Republic. They are daily study of a particular portion of the distributed through Texas, New Mexico, Holy Scriptures. This is another sign of the Colorado, Arizona and California. About times as to the remarkable religious awaken-

> DR. BLODGET, of Peking, of the American Board, sends a cry for help in view of the extent of the work, and the anticipated weakening of the missionary forces. New men are greatly needed. Dr. Blodget says: "China is on the eve of great changes. No finer field for self-denying, benevolent labors could be offered. How many young men and young women there are in the home means, whose lives might be ennobled by engaging in this service! They would enjoy it all the more if they already have some experience of benevolent labor at home, and have tasted the sweets of doing good for

THE financial report of the Ilawaiian the total value of which for the year was \$7,strength; and in our folly may he be to us wrought, the Director of Criminal Investi- end of that period, be worth \$11,579. What proportionate illiteracy than in any other sum, it would seem, for so small a kingdom.

"Remember the Sabbath-de

Sabbath 🌋

Six days shalt thou labor, and d the seventh day is the Sabbath

"NOT UNDER

Dear Brother, -While si

ernoon in Mr. Main's con

room, within a stone's thro Church, my mind has be few months, and I have be sciously led into a train of the strange inconsistencies sonings of my former assoc Sunday observance has prominent feature. From happen to meet a brothe former Christian acquainta to him or her the subject of am at once met with the exc with all imaginable serious nayne, you have gone back you know we are not under grace?" This is almost inv way I'm arswered by men ordinary claim to a deep i truth, and I candidly confe ing such a reply I am very the cause which requires su of the absolute inconsistent such an answer. If Sunda bath, am I not as much "t serving that as a rest day Saturday? If, in rememb day to keep it holy, I am p der law, why am I not in ting myself "under law" the first day? Is there an for Sabbath observance in the nineteenth century? and and what is that authority Decalogue does not comman of the seventh day as a day communion with God, w keeping Christian friends ness to tell us where they fit for keeping Sunday? If I 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 they are precisely as much I am, only that in defiance to please themselves, obse instead of the seventh. Bu the authority and sanction their Sunday-keeping, the reason and common sense, such a clamorous defense Sabbath? Never mind wh was, or was not, changed to the first day of the week point we are now consid change has been made wha or injunction, or authority first day of the week, or Su holy rest and communion there anything outside the onomy or the twentieth doing? and if there is, then it? Let the chapter and out; and so let it be clearly we Seventh-day Baptists a all the rest of our Christian ren who observe Sunday a tirely "under grace."

I confess, Mr. Editor, very deeply, interested in the am putting myself "unde ing the seventh day as Go curious to find out how the tian brethren in the mi church, are not equally "1 serving Sunday. I do h tridge, Dr. Herrick John Crafts, D. L. Moody, Maj or some other champion for will try to answer the ques and so take their fellow-Cl "under law" and set the platform with themselves, though at the same time b to keep Sunday holy. Thi considering. It is worthy which Christians can best I have never heard or plained, I shall most anx In the did reply.

Educat

"Wisdom is the principal wisdom; and with all thy go

THE Musical Departme versity numbered, in its tions of choruses, band Territory of the Union. This con-! New Mexico is chiefly due to the lerance of the Mexican population. onstitutes about two-thirds of the inte of the Territory.

add from my own observation, comthe Mexican people of New Mexico ose of the Republic of Mexico, that greater general want of education educational facilities here, than in the

thren, these things ought not so to be!" e forced them to become members of hly respectable national family. We anted them the privileges and thrown the duties of American citizenship. e required to obey laws written in a e which they do not understand. nost important interests are tried in -speaking courts. Through their they leave the impress of their ignond prejudices on the institutions of rritory, and to some extent on those other States and Territories having populations. They are now a danelement in the hands of the demawho always become the leaders of norant masses. This is bad enough. s not all. Of the 30,000 Mexican n of school age, at least 25,000 are up in like ignorance and prejudices. new generation unfit for the duprivileges of citizenship.—Presbytemne Missionary.

HARD, BUT PAYING WORK. et to leave the field in which I have wo happy years, I trust not altogether My circumstances compel it. I horse, and the poverty of the people that I could not keep him if I had o I must content myself with seeking place, although against the wishes church and myself. The people are or, but this is no reason why they not have the gospel. I trust some one raised up to take my place and reap vest. I have walked seven miles, and miles on alternate Sabbaths, and d twice, in storm and sunshine. I have d for weather, and now I am an old rough it, much labor having brought al internal troubles which, no doubt, me to the grave. But then, I have e of God in it all. I have done what I make Nunica and Fruitport better preaching here. I have tried hard to e commission given me two years became acquainted with everybody. he Bible and prayed with everybody. place unvisited, where I could get. gone on foot, in preaching and visitout 2,500 miles, preached and given ddresses about 300 times, and made sits and calls of one kind and anothe two years. I leave Nunica with ss than my salary; not because the would not pay, but because they could leave the best of feeling. We are all terms. I owe no man anything but d I will pay that as soon as I can. ersonal experience, I talk with Jesus p the fire burning; that fire which the host kindled twenty five years ago,

a very excellent present from Mastte, two barrels of good clothing, as helped me out this cold Winter. kind ladies I should like to see, and hem for their abundant kindness so unworthy. I hope at your eat meeting you will tell the ladies of tern States how they do gladden the f some of the home missionaries in stern and Middle States. May heavssing rest upon them, is the prayer of ily.—Rev. W. Jones, Nunica, Mich., Home Missionary.

was a boy of seventeen.

RE is an interesting organization in nown as the Nippon Seisho notomo s of the Bible). It was formed in ind, though but a little over a year mbers about eighteen hundred memwhom about four hundred are from he rest being scattered through many nd villages of the Empire. Its object pmote the study of the Bible, and the alification for membership is an apn, accompanied by a promise to read fixed portion of the Scriptures. The eadings is prepared, and thus a large of the Japanese are united in the udy of a particular portion of the riptures. This is another sign of the to the remarkable religious awaken-

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financial report of the Ilawaiian m for 1884 indicates a continuance ommercial prosperity of the Islands.

a slight increase in the exports, the value of which for the year was \$7,-82. This amount exceeded the toe of imports by \$3.342,394 60. The receipts were \$551,736 59, an ample seem, for so small a kingdom.

Sabbath Beform.

"Remember the Sabbath-day, to keep it holy. Six days shalt thou labor, and do all thy work; but the seventh day is the Sabbath of the Lord thy God."

"NOT UNDER LAW."

Dear Brother, -- While sitting here this afternoon in Mr. Main's comfortable sittingroom, within a stone's throw of the Portville Church, my mind has been carried back a few months, and I have been almost unconsciously led into a train of thought, in which the strange inconsistencies and absurd reasonings of my former associate Christians in Sunday observance has formed the most prominent feature. From time to time as I happen to meet a brother or sister, or a former Christian acquaintance, and mention to him or her the subject of the Sabbath, I am at once met with the exclamation, uttered with all imaginable seriousness: "Why, Ronayne, you have gone back under law; don't grace?" This is almost invariably about the way I'm arswered by men who lay more than ordinary claim to a deep intelligence in the truth, and I candidly confess that in receiving such a reply I am very much ashamed of the cause which requires such a defense, and of the absolute inconsistency which prompts such an answer. If Sunday is the true Sabbath, am I not as much "under law" in observing that as a rest day, as if I observe Saturday? If, in remembering the seventh | would have found it, we think, one of conday to keep it holy, I am putting myself under law, why am I not in like manner putting myself "under law" by remembering purposes of "Summer reading," or even its the first day? Is there any authority at all | purely literary merit, a theological library for Sabbath observance in these last days of the nineteenth century? and if so, where is it? 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 goodness to tell us where they find their authority for keeping Sunday? If I put myself "under law" by remembering the seventh day, under what are they putting themselves by remembering the first day? They have the God's law for keeping Sunday holy, then they are precisely as much "under law" as I am, only that in defiance of God's law they, the authority and sanction of God's law for their Sunday-keeping, then, in the name of reason and common sense, why do they make such a clamorous defense of their Sunday | Did the reader ever go through the catalogue Sabbath? Never mind whether the Sabbath of an ordinary public library, or take an was, or was not, changed from the seventh hour or more for an inspection of its shelves? to the first day of the week. That is not the point we are now considering, but if the a long-suffering world in the shape of current change has been made what is the command, literature. Or have you looked in upon an or injunction, or authority for observing the first day of the week, or Sunday, as a day of good books, but what a mass of worthless holy rest and communion with God? Is there anything outside the fifth of Deuteronomy or the twentieth of Exodus for so doing? and if there is, then where shall I find it? Let the chapter and verse be pointed all the rest of our Christian friends and breth. nearly forty years he was a student and a State, the following communication: ren who observe Sunday are wholly and entirely "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 dent who should rightly understand what it curious to find out how the rest of my Christian brethren in the ministry and in the church, are not equally "under law" by observing Sunday. I do hope that Dr. Kittridge, Dr. Herrick Johnson, Rev. W. F. Crafts, D. L. Moody, Major D. W. Whittle, will try to answer the questions in this paper and so take their fellow-Christians out from "under law" and set them upon the same considering. It is worthy of all the attention which Christians can bestow upon it, and as I have never heard or seen the point exdid reply.

In the truth, E. RONAYNE.

Education.

"Wisdom is the principal thing, therefore get wisdom; and with all thy getting get understand

THE Musical Department of Alfred University numbered, in its several organiza- studious minister in his researches and the condition of law to obtain. tions of choruses, band, orchestra, and care he plainly exercised to secure the best | In reply to this circular letter, I have an result. The same proposition was raised in hearted drunkard's wife.

private instruction, about one hundred and fifty, for the last term.

THEOLOGICAL LIBRARIES.

Carlyle is quoted as having somewhere said that "the true university of these days is a collection of books;" and as also saying that the real purpose of an education is to teach one how to read. There is much of truth in both these statements. When a certain class of men or women is spoken of as "self-educated," the phrase might seem to imply a distinction that is unfair; as if those who are not "self-educated," in the sense intended, had been intellectually trained by some sort of machinery. It is as when "self-made" men are spoken of, and the unrighteous implication might be that all men, save such as belong to the class intended, had been made in some kind of a mill or factory. The truth is that when a man is really "made" he is self-made, and that every really educated man is self-educated. His education is scarcely even well begun at school, however long he may remain there. He simply gets there some idea of what it is to be educated, and what he himself has to you know we are not under the law but under | do in order to be educated. And he discovers, too, what is true, that his teachers, in so far as intellectual acquisition and training are concerned, are to be books.

In looking over, just now, a somewhat elaborate paper upon "Libraries" in an encyclopedia, we find every other kind of library mentioned besides theological ones. Why these are omitted we cannot guess, unless it be upon the general principle that whatever has any connection with religion is unworthy of notice. If the author of the article had chosen to study that side of his subject he siderable interest after all. To a person for whom the attraction of a book is in its handsome binding, or in its adaptation to the might not offer very many fascinating features. It is true that he will be very likely to find on shelves the best, even of secular histories, with other long rows of books, in which appear names representative in the world's best literature; yet whatever of interest is thus awakened may be chilled by the fact that the latest novel is lacking there, and that of the immense literature of mere sensation at present flooding the world's bookmarkets, he discovers nothing at all; while country may become so aroused on this subon the lower shelves he sees row upon row of | ject that all over the land may be heard, by vellum-bound folios, with their metal clasps, or in coarser leather that defies the wear of centuries; and these books, as he opens them, sanction and authority of the laws of God, or in languages of which he knows, and perthey have not. If they have the sanction of haps wishes to know, nothing, printed in antiquated type, which simply serves to stir for a moment a languid curiosity. As for the grave and solid books on other shelves, with the names of learned divines on their | flicting statements concerning the adminis to please themselves, observe the first day title-pages, he does not care to even open instead of the seventh. But if they have not | them. We have an idea that the impression | that it is just a pile of so much pious lumber. In point of fact, the richest books any-

where to be found are in theological libraries. It is the place, of all others, to get an idea of the amount of trash which is poured out upon ordinary school or college library? Some this State, I submit the following: ones! If, upon the other hand, one considers for a moment how the library of a first-class theological seminary is often made up, he will realize the difference at once. Take, as an example, the incident which supplied the foundation of the library at Rochester-the acquisition of the books of Dr. Neander, of teacher. The literature of every nation, and of every age, sent of its best to the modest Berlin scholar. And when he died, the whole noble collection came to Rochester—a treasure of learning, a monument of human achievement in the realms of intellect, an ex-

is to be a student. Or take an example in which we of the West are more immediately interested. In 1869, Dr. E. W. Hengstenberg, also of Berlin, died. He had served forty-three years in the same university, as professor of theology, in which Neander had served nearly or some other champion for Sunday-keeping | the same time as professor of church history. He left a library of nearly twenty thousand volumes, gathered in the course of long years of study, teaching, and authorship, and embracing what is of most interest platform with themselves, free from the law, to scholars of every age. Through the though at the same time bound by some law | prompt intervention of a young American to keep Sunday holy. This question is worth | student, W. W. Everts, Jr., then in Germany, and by the generous gift of Mr. E. Nelson Blake, of Chicago, that noble collection is now stored in the library at Morgan Park. About 1872 Dr. George B. Ide plained, I shall most anxiously await a can- | died at Springfield, Mass., where he had | been a pastor of the First Baptist church nearly twenty years. He was a rare scholar, a keen critic, a man of wide, and various, yet by no means indiscriminate reading. He left a library of some four thousand volumes, the collections of a studious lifetime and gathered from the choicest literature and language of many nations. Books difficult county attorney is the prosecuting officer,

character of the work contemplated by the | inquiries on the subject of the enforcement | both sides. translations, commentaries, helps of every this time seems to demand a class of infor- are not removable. kind in New Testament study, above allfound in the library gathered by the managers of that society under the special supervision of Dr. T. J. Conant, and now also at Morgan Park, as the gift of Dr. T. M. Colwell. To these let him add the growing col lection of the American Hebrew Institute, found in the same room at Morgan Park, and he will realize what sort of a "university" books really are.—Standard.

THE habit of reading until one has made it a necessity of his life, is one of the defenses | than violation of the prohibitory law, or of virtue. When one's appetite is formed, it about 50 per cent of the whole number. the violation of any other law. It appears takes away from him the necessity of accept- There have been 230 convictions for viola- that seventy-nine per cent of the trials had, ing what company he can find, and such ex- tions of the prohibitory law, in the counties have resulted in convictions. If we add to citements as may happen to be in his neigh- reported since January 1, 1885, or about 79 this the injunctions that have been granted, borhood; for a man who is armed with the per cent of the whole number. Thus you books he loves is independent of all other will see that a greater per cent of persons companionships and pleasures.

Cemperance.

"Look not thou upon the wine when it is red when it giveth his color in the cup, when it movet "At the last it biteth like a serpent, and stingeth like an adder.

FACTS AND FIGURES.

Without making any comparisons, we all agree that the drink curse is a giant evil. Whatever may be our personal opinions as to the manner in which the suppression of this evil can best be accomplished, we can all rejoice in every practical demonstration of the fact that it is being accomplished, in some measure. The following testimony abundantly shows that, when the people really take the matter in hand, and utter the fiat, "The saloon must go," that fiat must be obeyed. Let us continue to labor, hope and pray that the people of our whole the saloons, that significant word, Go. The report given below explains itself:

STATE OF KANSAS, Executive Department, TOPEKA, October 5, 1885.

Attorney General of Kansas: My Dear Sir, -In view of the many contration of justice in this State, would it not be well for you to ascertain, by inquiry many people have of a theological library is | through official channels, what the real facts are, touching, especially, the enforcement of the prohibitory law of 1885?

JNO. A. MARTIN. Respectfully, OFFICE OF ATTORNEY GENERAL, TOPEKA, Kas., October 23, 1885. His Excellency, Governor John A. MARTIN, Topeka, Kansas:

Dear Sir,-Replying to your communication of a recent date, making inquiries respecting the administration of justice in At the time of receiving your communi-

cation I did not have the information desired, for the reason that to this time the Legislature has failed to provide any medium through which this department could obtain any statistics upon that subject.

After a careful consideration of the sub ject, I caused to be issued, and forwarded to out; and so let it be clearly established that Germany, gathered by him during his life, the Clerk of the Court and the County Atwe Seventh-day Baptists are under law while and left complete at his death. During torney of each organized county in the

OFFICE OF ATTORNEY GENERAL, TOPEKA, Kansas, October 6, 1885

My Dear Sir,—The duties of this office make very desirable that I have additional statistics on the subject of criminal prosecutions in this State. Please answer the questions subjoined, and add thereto such information as you may have on the subject, that would be of interest to me. Yours, etc.,

S. B. BRADFORD, Attorney General. How many criminal cases were on the docket of

the District Court, in your county, January 1, 1885? How many of that number were prosecutions for violations of the prohibitory law of 1881? Ans. -

How many criminal cases have been docketed since January 1, to date? Ans. -How many of that number were for violations of the prohibitory law of 1885? Ans. -How many convictions have been had for viola-

tions of other than the prohibitory law, since Janu-How many convictions have been had for viola tions of the prohibitory law, since January 1, 1885

How many injunction suits against places for selling liquors have been commenced since January How many injunctions granted? Ans. -

Is the prohibitory law of 1885 enforced in your county? Ans. -Have the saloons increased or diminished in your county since the passage of the law of 1885

Have you any saloons in your county now?

The idea in sending the above communication to the officers named was, that the from the State to the Federal court, they of access in many lines of study are found in and the clerk of the court has the record of tory law of 1885 is in contravention of the it! Indeed, as one looks through them, all the criminal cases prosecuted in the dis- constitution of the United States. where they stand upon the shelves of the trict court of his county, hence the informa-

mation that cannot be ascertained, except in some way as is outlined in the circular let- county convenes, I will proceed to Dodge ter herein referred to.

dockets in the several counties reported, on the first day of January, 1885, were 949, and 199 of that number were for violation of the prohibitory law of 1881. The number of cases on the dockets of the several counties reported to this date is 852, and 290 of that number are for violations of the prohibitory law. There have been 295 convictions since January 1, 1885, for crimes other charged with violating the prohibitory law crimes. Forty-four of the sixty-two counyour county?" emphatically say, "Yes."

Thirteen counties of the sixty-two reporting, answered that question in various ways; of 1885, making it the duty of the Attorsome say, "The law is partially enforced;' some say, "It is enforced as far as I know;" others say that "the drug stores have taken to prosecute, this office has been deluged the place of the saloon.'

Two counties of the sixty-two, in answer to that question say emphatically, "No." This, however, does not include Atchison, Ford and Leavenworth counties, from which to this date, I have not received any reply Inasmuch as my attention has been directed to these last-named counties for some time past, and having investigated, personally. the condition of affairs in those counties, I can say "No" as emphatically as it would be possible for the county attorney to say so.

Fifty-two counties out of sixty-two reporting, in answer to the question, "Have torney General can reasonably be expected

is a large number of convictions reported by whom the offense can be proven, are aband cases pending for the violation of other | solutely necessary ingredients to have before than the prohibitory statute. The border or eastern tier of counties

shows a greater opposition to the enforcement of the law than any other portion of the State, a larger per cent of crimes, and a zens, especially those who feel aggrieved beless per cent of convictions.

The amendatory prohibitory law of 1885 makes it the duty of the Attorney General, under certain circumstances, to prosecute violators of the law in the various counties of the State. Recognizing the fact that it would be impossible for me to appear in the various counties of the State and prosecute cases under the criminal charge, I have prepared petitions on the civil side of the law. and proceeded by injunction. I have been repeatedly asked by county attorneys for copies of the petition in blank, and for direction in the matter of filing the petition,

Twenty-three cases of injunctions have been brought under section 13 of the law in the sixty-two counties reporting, and twenty-three injunctions granted. I have commenced two cases personally in Leavenworth, and five cases in Atchison county, not included in the twenty-three. In Leavenworth, a temporary injunction was refused. The evidence in the case developed the fact, that at the time of filing the petition, the places named were saloons, and such places as the law declares to be common nuisances; that within a few hours prior to the hearing of the motion by the court, the defendants had voluntarily closed their doors, and were closed at the hour of trial. Upon this showing the court held, that "he was asked to issue his order restraining persons now engaged in an unlawful business from carrying on the same, and that the evidence showed that the defendants were not now doing an unlawful business at the places named, and that the order should be refused." Within one hour and fifteen minutes from the delivering of the order of the court refusing to grant the injunction, I passed by the places named in the petition, and found them wide open, and doing business as usual. The judge of that court is now absent from the county, in other portions of his district. As soon as he returns to Leavenworth county, and the business of this office will possibly permit, I shall go to Leavenworth county, and renew the motion for a temporary restraining order until the final hearing of the cases.

I have personally commenced five cases of injunction in Atchison county. The judge of that court is absent from his county, holding court in another county of his district. He has appointed the 2d day of Nodetermine an application for a temporary

fendants, asking that the cases be removed progress, will soon be a thing of the past. (the defendants) claiming that the prohibi-

The importance of the question, and the library at Morgan Park, he cannot fail to be tion would be from an official source, and ability of the court before whom it is pend- bor who is fighting against drunkenness; but surprised at the wide range taken by this as reliable as it is possible under the present and considerable speculation as to the final with shame, and his mother died a broken-

authorities upon every subject investigated. swers from sixty-two counties in the State, the injunction proceeding brought against In what is strictly "literature" besides, and out of eighty five. This being the first at- John Walruff, in Douglas county court. what is best in that kind, this collection is tempt at procuring such statistics, I con- The judge of that court, who is also an able especially rich. If one, again, would wish fined my inquiries to a limited number of man, held that the case was not transferato have before him an illustration of the questions, conspicuous among which are ble, after a lengthy and able argument on

American Bible Union, in its flourishing of the prohibitory liquor law of 1885. I I am clearly of the opinion that no Fedtime, he may find it in the books-versions, | did this for the reason that the public at | eral question is involved, and that the cases

> As soon as the District Court of Ford City, and institute proceedings in that coun-The number of cases remaining on the ty under the injunction provision.

> > From all the information I have been able to obtain, it appears to me that the prohibitory law is no longer an experiment, but, on the contrary, is being enforced as successfully as the law against horse-stealing, murder, arson, or other crimes known to our statute.

> > The communications seem to indicate that a greater per cent of persons are convicted for violating the prohibitory law than for which are equivalent to conviction, the percentage is even greater.

At this point, I cannot refrain from sayare convicted than those charged with other ing a few words in defense of the public prosecutors in this State. As a rule, I find ties reporting, in answer to the question, them able, earnest and industrious officers: "Is the prohibitory law of 1885 enforced in there are some exceptions, but the percent-

age is not great.

Since the passage of the amendatory act ney General to appear and prosecute wherever the county attorney shall fail or refuse with correspondence, largely making complaints against prosecuting officers, and demanding my immediate attention in their particular locality. In a few instances I have acted upon the suggestions made by these unofficial individuals, and have almost invariably been confronted with a mistake. It has not infrequently occurred that a county attorney has been charged with a dereliction of his duty, when upon personal investigation I found him to be a most efficient officer.

Neither the county attorney nor the Atyou any saloons now in your county?" say to play the part of the detective in order to bring persons to trial for the violation of In almost every county reporting an im- any criminal statute. The names of the perfect operation of the law of 1885, there defendants, and the names of the witnesses the commencement of a case.

It is the duty of the officer to exert himself in ferreting out the offenders of the law, and it is clearly the duty of the citicause of an infraction of the law, to assist the officer by bringing to him the necessary information, if known to them.

Much credit is due to the county attorneys and clerks of courts for their promptness, and valuable suggestions offered in

replying to the circular.

It is safe to calculate that there are now in Kansas one and one fourth millions of people, made up from all nationalities, trades, and professions. While the communications do not report the number of convictions in all the counties of the State, yet it is safe to say that it reports a large majority, from and the proof thereunder, and they have the fact that the reports made, with but few exceptions, are from the oldest and most populous counties of the State.

Wc have, then, 525 convictions in the district courts of sixty-two counties, which it is safe to say, is a fair representation, and a reliable basis upon which to figure the percentage of convictions of crime committed in a population of one million people. To say the least, it shows that the condition

of the State relating to crime is very flattering. I have no way of obtaining the number of convictions for various crimes in police and justices' courts of the State, and it is reasonable to suppose that a large percentage of trials for the violation of the prohibitory law, are in police and justices'

In conclusion, allow me to say: Kansas has a population of about one and one-quarter millions of people; it has eighty-five organized counties; in sixty-two of these counties, only 525 convictions have been had for the violation of the various criminal laws of the State since January 1, 1885. That two hundred and thirty of that number are convictions for the violation of the prohibitory law. Fifty-two of the eightyfive counties in the State report that they have no saloons. Eight of the other counties report that the law is partially enforced. Two counties say the law is not enforced. and we may infer that very little has been done to enforce it. To the last two counties I will add the counties of Atchison, Ford and Leavenworth, where the law is openly and notoriously 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 prohibitory law result in the conviction of the defendants, which shows a very healthy condition vember as the day on which he will hear and The "sea-foam," "cold-tea," "stomach invigorator," and other artful dodges on the part of witnesses to evade the truth, are In the cases commenced in Atchison coun-seldom resorted to any more. The open ty there is a petition on the part of the de- saloon in Kansas, at the present rate of Yours very respectfully,

S. B. BRADFORD, Attorney General.

You wonder at the intensity of your neigh-

Alfred Centre, N. Y., Fifth-day, December 24, 1885 REV. L. A. PLATTS, Editor.

REV. A. E. MAIN, Ashaway, R. I., Missionary REV. E. P. SAUNDERS, Business Agent.

TERMS: \$2 per year in advance. Communications designed for the Missionary Department should be addressed to Rev. A. I MAIN, Ashaway, R. I.

All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany coun-

Drafts, Checks and Money Orders should be made payable to E. P. SAUNDERS, Agent.

> "Christ did not send, But came himself to save: The ransom price he did not lend, Christ died the shepherd for the sheep; We only fall asleep.

This number of the Recorder will be our last issue in 1885. There are 53 Thurs days in the year, consequently there will be no issue next week. This will give our subscribers their full 52 numbers for the year, enable the printers to push other branches of work and give our readers an opportunity to see how it would seem to be without the RECORDER for a week.

RECENT political movements in England have brought to the front the question of the disestablishment of the church. Believing this to be a question in which our readers are much interested, we have asked Bro. Wm. M. Jones, of London, to write up the subject for the RECORDER. He has kindly consented to do so, and the series of articles, four or five in number, will be com menced in our first issue in January.

In another column we publish a letter from Bro. Temple, of Reading, Mass. We think his criticism respecting the manner in | Creek, W. Va.; for Salem, Greenbrier and in doctrinal views is just. We certainly | W. Va.; and to other churches directly, adtruth by calling those who hold views differing from ours by hard names, or by characterizing them as sturid, foolish, etc. Let us show our respect for our opponents on any and every question by the use of courteous and dignified language, whenever we speak of them. We quite agree with our brother that the character sustained, and the place of usefulness occupied by those who practice what they call "household baptism," on account of the faith of the head of the house, does entitle them to courteous mention, whenever they are referred one of the worst evils in the world." This to; at the same time we cannot admit that suggested an idea to the second boy, who at either the honesty of their beliefs or their undoubted Christian character is any proof | boldly wrote his first sentence: "Temperof the correctness of their views or practices. The same argument would apply, we think, with equal force, to the observance of the first day of the week as the Sabbath, and to | charity very heavily to believe that the secother practices which seem to us unscrip-

To ALL our readers we extend the compliments of the season. Whatever may be your views of the origin and general observance ought to be suppressed. But it will never supof the Christmas festival, we hope the love of Christ may fill all hearts. To some of you pressed by some opposing power. What this love is a new found and sweet experience; may it grow deeper and more precious as the years come and go. Some of you have found sorrows, many and deep, during the past twelve months; may the sweetest reflections of this holiday season to you be that in | power should be so used. The aim should them all the love of Jesus has not forsaken or failed you. Possibly some of you have not yet | which undertakes to regulate it is doomed learned how good it is to believe in Jesus to failure and disappointment. with all the heart; may you find the Saviour precious to you before you begin the labors, cares, or joys of the new year. The year 1885. with its good and bad alike, is now sealed Grant the saloon an existence and the rum up; may we learn wisdom by all our experi- evil takes prolonged lease of life. There are. ences, thank God for all his mercies, seek of course, lesser questions involved, but, his forgiveness for all our wrong doings, and, in humble dependence on him strive to do his will throughout the coming year. Whatever this new year may hold in store ing that among all earnest, thoughtful, for us, may it be ours to receive it with a thankful heart, and in all things glorifying swer to this central question—The saloon the Lord Jesus Christ.

regulation of the army and navy, etc., shall

to neither of the two great parties, Liberal or Conservative, has been willing to favor a bill for such an arrangement, although it has been favored by what is known as the radisecure the approval of Mr. Gladstone's own party, the bill will be pretty likely to pass. ist party in Ireland has arisen. However by which this agitation has been carried on, and deplore the manifest spirit of the strife, it might not be a blessing not only to Ire-Britain as well.

THE minutes of the General Conference and of the Tract and Education Societies have been sent to the churches according to the apportionment made by the Conference. Those for the Rhode Island churches, except Rockville, are sent to I. B. Crandall, Westerly, R. I.; those for Plainfield, New Mar ket, the Tract Society and the Trustees of the Memorial Fund, to Rev. A. H. Lewis Plainfield N.J.; for Shiloh and Marlboro, to Rev. T. L. Gardiner, Shiloh, N. J.; for First and Second Brookfield and West Edmeston, to Geno C. Rogers, Leonardsville, N. Y.; for DeRuyter, Cuyler, Lincklaen, and Otselic, to G. A. Stillman, De Ruyter, N. Y.; for Milton, Milton Junction, and Rock River, to A. B. Spaulding, Milton Junction, Wis.; for Albion and Utica, to Rev. S. H. Babcock, Albion, Wis.; for Lost Creek and Roanoke, to Rev. L. R. Swinney, Lost which we speak of those who differ from us | Middle Island, to P. F. Randolph, Salem, shall never gain anything to the cause of | dressed either to the clerks or pastors. Postage on packages sent by mail is prepaid, also expressage, so far as rates can be obtained. Persons paying express on the delivery of the packages can have the same refunded by reporting it to this office.

THE SALOONS.

Two school-boys were once required to "write compositions." After much thought the first decided to write on intemperance. and began his work thus: "Intemperance is once determined to write on temperance, and ance is one of the best evils in the world." We shall all agree that the first boy was right; and, perhaps, it will not tax our ond meant well. In other words, intemperance is a gigantic evil. Whether it is the greatest evil in existence, is, perhaps, a question that need not particularly concern us. As an evil of gigantic proportions, it press itself. It must, therefore, be supform this opposing power shall assume is a question on which there may be honest difference of opinion. We have no hesitancy in saying that every legitimate influence which can be brought to antagonize the rum be the suppression of the evil. Every scheme

But evils exist not as abstractions. The rum evil is no exception to this rule. Its local habitation and name is "saloon." stripped of all these, the great central question is, shall we protect, or shall we suppress the saloon? Do we hazard anything in say-Christian people there can be but one anmust go? But how shall we antagonize the

saloon? Now that the Home Rule party in Ireland | the gospel of Christ. If men, as men, are | tian teacher shall claim the right to use | ry out the instruction given them at Conare likely to receive some favorable consid- saved at all, it must be by the gospel upon his table his favorite wines, or other ference, and it is not their desire to stop eration at the hands of the British Parlia- method. There is no hope in anything else. ment, there has arisen a new difficulty in the | We speak now, of course, of that salvation | his right to do so; but if the influence of his | draw the support which they tacitly pledged shape of a strong and active Loyalist party | which takes a man out of his sins, saving | example in this regard shall tend to destroy | to them by virtue of the instructions given in Ireland itself. The demand of the Home him from them as well as from their conse- his power over men whom he would help to at Conference. The motions were as fol-Rule party, led by Mr. Parnell, has been, and | quences. But this is a personal matter, and | gain victories over baser appetites, he has | lows: is, that Ireland shall have a local parliament | men are made sharers in it only as they | himself to blame for the failure. And if the for the regulation of local or domestic affairs, come to a personal faith in Jesus, and a per- tens of thousands of saloon men and others somewhat like our State government, while sonal acceptance of him as their Saviour. who traffic in ardent spirits and in the bodies all matters of a national character, like the Let the gospel be preached to the saloon and souls of men, only to fill their own coffers men, and to their deluded and besotted with gold, shall strengthen their own hands motion, the Treasurer was authorized to

less than this.

It is against this movement that the Loyal- reform, let the saloon be antagonized by the of all Christian people, that they will gladly purity of the home life, and by the Christian accept these lesser personal losses that the much we may condemn many of the methods | culture that centers in these homes and in | greater blessing of temperance and sobriety our schools. The rising generation should be may come to the greater number. In this, taught that intemperance is a sin against the as in every other work for the glory of God we cannot see why some wise plan for home | bodies and souls of the men who indulge in | and the good of man, let us inquire what the rule for Ireland is not justly due, or why the use of ardent spirits, and, therefore, a | Master would do, and with what spirit he | this, sent immediately to J. F. Hubbard, sin against God. This will eventually raise would do it, were he in our places; and then Plainfield, N. J., will relieve our present land, but to the entire kingdom of Great up a strong working force in the conflict let us take up our work in the same spirit, embarrassments, and pay me for writing not be reached, for while this purifying, cul- | not go far astray. turing process is going on in our Christian homes, it must not be forgotten that the saloons and godless homes throughout the land are rearing their armies to prolong the 3. While the work of trying to evangelize

the masses—of trying to displace the evils of

intemperance by the better fruits of purity,

and sobriety, let the hand of the law be laid upon the saloons, which scoff at religion, mock at purity and outrage Christian sentiment while they destroy our sons and bring wretchedness to thousands of homes by their nefarious business. The temperance reform is, indeed, in the highest sense, a moral and religious question; but there is another and very important sense in which it is a political and economic question. He who thinks to promote this reform by any one method alone will find that his plans are less than the evil he would suppress. "Thou shalt not kill," is a law of God, and he who violates it is a sinner. The question of restraining men from committing murder is, therefore, primarily a question of morality and religion. But no one would think that, therefore, human laws condemning and punishing murder should be discontinued. The saloon business, by its destruction of thousands of human lives annually, and by the desolations which it works in numberless homes, is a morally leprous spot on the body of our Christian civilization which can be radically 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, which human laws cannot permit to exist without criminal complicity in its unspeakable wickedness. We do not undertake to say what are the wisest or best methods for reaching the end of entire prohibition of the saloon business; that it can be reached and ought to be reached by civil legislation we have no doubt; that it will be reached by such legislation when the moral and Christian sentiment of the State is positive enough to demand it, and strong enough to support it, is equally clear to us. We have never been so rash as to suppose that laws passed by legislatures for any purpose, either prohibitive, restrictive, or regulative, were effective for the end proposed, unless such laws were the expression of the will of the people, who not only demanded those laws but were disposed to see them enforced.

The temperance reform is, therefore, a two-sided one. As a moral and religious issue, it should be supported by the Christian teaching and Christian endeavor which charand political question it should receive attention and support at the hands of those who make and enforce laws for the restraining of the lawless and criminal classes, and for the prohibition of all vice and crime.

We cannot close this article without calling attention, by way of emphasis, to the fact that, primarily, this is a controversy with the saloons. We use this term generically, meaning all classes of places whose business it is to sell intoxicating beverages. Here the great iniquity has its roots; here it 1. First, and foremost, by the power of ished. If any Christian man, or any Chris- endeavoring, as best they know how, to carsuch drinks, we do not undertake to deny any branch of work unless the people withremain with the general government. Hither | patrons as their only salvation from sin; let | by quoting his example, and he thus finds | borrow \$1,000.

Christians bring forth, in their own lives, himself ranked as an ally of the rum power, the legitimate fruits of the spirit among let him charge it to his own insistance upon motion, the Treasurer was authorized to which is temperance; and let all Christian his right to gratify his own appetite, and borrow \$1,000; \$1,000, \$1,000, \$1,000 teachers, especially ministers of the gospel, not to the malice or blindness of temperance \$3,000. cal wing of the Liberal party. The recent | put themselves in that truly apostolic atti- | fanatics. We repeat that the point of the elections have given the Home Rule party a tude towards this question where they can controversy, so far as legal prohibition is balance of power between the two great par- say, If wine make my brother to offend, I concerned, is with the saloons, which are inties. It is now understood that Mr. Gladstone, will drink no wine while the world stand-sensible to the higher appeals of morality Liberal leader, is about to introduce a bill pro- eth. This is gospel temperance. This is and religion. If the admitted rights of other viding for Irish home rule. If this bill shall the basis of all true temperance reform. No classes to personal indulgences shall seem to prove satisfactory to the Parnellites, and shall | Christian should be satisfied with anything | suffer in the onsweeping of this just reform, let us continue to labor and pray that the 2. As accessory to this gospel temperance | spirit of the gospel may so possess the hearts with this gigantic evil; but still the end will and do it in the same manner, so shall we this letter.

Communications.

GOOD WORDS.

To the Editor of the SABBATH RECORDER.

The accompanying letter is sent you for publication because of that loyal, and appreciative spirit it indicates. Many more might be published of similar import, as the contributions come in response to our appeal for aid. But the writer of this letter is well known to many readers of the RE-CORDER, as being, in very deed, one of the "mothers in Israel." Her interest in all our denominational work is genuine; and her faith, 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 recognized as Rev. L. R. Swinney, Dr. John Swinney, Dr. Curtis Swinney, Azor Swinney, deceased, and Dr. Ellen Swinney, of our China Mission.

I am sure Sister Swinney, and those whose names are used, will pardon me for half owners. taking the liberty to publish the letter with the above remarks.

Shiloh, N. J., Dec. 12, 1885.

Dear Brother in Christ.—Your note addressed to the friends of Alfred University was duly received, and while I gladly enclose \$1 with a prayer for God's blessing to accompany it, I feel it is small in comparison scio Church.

with the benefits my family, four sons and a Sabbath-school, "

H. C. Coon, Anter Centre......
Sabbath-school, "

Sabbath-school, " daughter, have received at the Alfred school. Sweet associations have clustered around all the way of our family life to the present; and whatever of success may attend them in this life 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 Heavenly Father ever rest upon that institution.

I have always felt a deep interest in the publishing of our papers at that place, having taken our publications over fifty years, and I am satisfied it was money well invested for our growing family. I wish every family, where there are young people, would take the RECORDER. There are so many excellent articles; one upon "Weighty Words," three weeks ago was well spoken; and last week, "Shall the Woman's Executive Board Live?" Yes, it will live and prosper, I trust. I am glad to hear from isolated and lone Sabbath-keepers and the small churches, and all who have said, pray for us. We do remember them. The Sabbath Reform and Missionary Departments have a very large share of my thoughts.

May the Lord send forth laborers into his harvest field, in the home field of the great West, in Holland and in China. Truly the harvest is great but efficient laborers are acterizes the present day. As an economic | few. God speed the good work and the good words that go out from Alfred Centre.

> Yours truly, in the work, MRS. E. F. SWINNEY.

THE TRACT SOCIETY. Board Meeting.

The regular monthly meeting of the Exccutive Board of the American Sabbath Tract Society was held at Plainfield, N. J., Dec. 13, 1885, at 2 P. M.

There were some very important matters voted at the sessions of the Board, to which will ever thrive, until the saloons are ban. I wish to call attention. The Board are

> At regular meeting, Oct. 11, 1885, on motion, voted that the Treasurer be authorized to borrow \$1,000.

At regular meeting, Nov. 8, 1885, on

At regular meeting, Dec. 13, 1885, on

The members of the Board begin to ask, Where is the money coming from to pay their obligations? The Board have enough confidence in the brethren and sisters to believe that when our needs are set before them, they will respond with alacrity. Our needs are pressing; money we must have to meet our debts.

It is an assumed position which I occupy, as a beggar for the Board. Such a thing ought not to be necessary. But the necessities upon us are, that we must have help to save the Printing House from bankruptcy. and our publications from being discontinued. Now a donation from all who read

WOLCOTT.

In an item which I furnished for the Home News department, under the above heading a short time ago, there was a typographical error. I wrote that Wolcott was a "smart village" (not a very elegant adjective I admit), and the printer made me say a "small village." I had visited Wolcott and knew it was not a "small village." I afterwards wrote to find out the population of the place, and was informed that it was about 2,500. I also learned that the meetings held on Sabbath-days in Eld. Campbell's house had been resumed, and had increased in attendance and in apparent interest. On the last Sabbath, sitting room and parlor were well filled, and three ministers, besides Eld. Campbell, were present, and each of them made remarks following the sermon. On the Sabbath before, two visiting ministers were in attendance.

If the attendance outgrows the capacity of the private house, they propose to occupy a well furnished and commodious Hall of which the firm of Campbell & Whitford are

OUR SABBATH VISITOR.

Money to pay indebtedness of Our Sabbath Visitor has been received as follows: Bradford (Pa.) Sabbath-school... Sabbath-school, Adams Centre, N. Sabbath-school, North Loup, Neb. E. S. Bliss, Treasurer Sabbath School Board.

THE TRACT SOCIETY

First Quarterly Report.

From Sept. 7, :885, to Dec. 1, 1885.

To balance, as per Annual Report		\$428 3
Cash received since, as follows:		
Received in September, as published Demand Loan, October "Received in "Demand Loan, November		962 8
Demand Loan, October "	\$1,000 00	
Received in "	249 20-	-1,249 2
Demand Loan, November		1,000 (
Receipts in November, as follows:		
Collection at Yearly Meeting, Norton-		
ville. Kansas	\$9 66	
Church, Richburg, N. Y., toward L. M.,	9 00	
Rev. J. Clarke, DeRuyter, N. Y	5 00	
Mrs. Ida F. Kenyon, Alfred Centre, (Out-		
Mrs. L. E. Blackman, Norfolk, Neb.,	1 00	
Mrs. L. E. Blackman, Norfolk, Neb.,	•	•
(Light of Home)	90	
H. A. Soewell, West Hallock, Ill	5 00	
Esther Williams, West Edmeston, N. Y.	65	
Mrs. Elizabeth Maxson, "	1 50	
10- 21 COLUMNIA	50	
R. P. Sisson, Almond	2 00	
Silas Stillman, Alfred	1 00	
Asher Stillman, "	50	
Christina Erickson, Chicago, Ill., (Evan-	* 00	
gelii Harold)Ladies' Benevolent Society, Walworth,	5 00	
Ladies' Benevolent Society, Walworth,	- 00	
Wis., (De Boodschapper)	5 00	
Tent article sold	8 00	
Book Sales, S. and S	90	
Quarterlies sold	2 00-	_ 57 (
		\$3,096
Cr.		
By cash paid out as follows:	•	• *
· — • • • • • • • • • • • • • • • •		

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	\$3,696	0
Cr.		
By cash paid out as follows:		
Rev. G. Velthuysen, Haarlem, Hol., \$50, \$50, \$50.	\$ 150	
Exchange on same	2	4
Exchange on same	400	
\$1(0)	100	
Rev. J. B. Clarke, expenses, \$42 80, \$9 43	. 52	ئة
E. P. Saunders, Agent, Sabbath and Sunday ac-	334	ំក
E. P. Saunders, Outlook account, \$444 96, \$4 20.		·
\$61.26	510	4
E. P. Saunders, Light of Home account, \$164 74.	·	٠_
1 6134 15 6158 79	404	6
E. P. Saunders, Evangelii Harold account, \$45.44,	134	5
\$28 56. \$60 58		
E. P. Saunders, Tract Depository account		2
Rev. A. H. Lewis, salary due to Sept. 1, 1885, Editor	•	
1 OF Chitlant \$950 \$950	500	
l Rev. A. H. Lewis, postage, etc., to Oct. 13, 1885	O	8
I C. E. Rartholemew. Composition and Plates for	60	Q
Light of Home, \$30 40. \$30 40.		·
C. Potter, Jr. & Co., Paper bills for Light of Home,	1,012	5
Tirzah R. L. Townsend, interest	3	0
Rev. L. A. Platts, Recording Deeds	O	4
Expense of Recording Secretary	z	0
John S. Coon, interest		
Balance to new account	201	_
	\$3,698	0
	- '	

\$1,732 65

J. F. HUBBARD, Treasurer.

Examined and found correct.

J. D. Spices.

T. H. Tomlinson,

Auditors.

E. & O. E.

MEMORIAL FUNI

First Quarterly Report of E. R. Pope, Trees of the Sewenth-day Baptist Mesept. 1, 1885, to Dec. 1, 1885.

Cash balance
Cash, old Savings Bank
Bi-Centennial Educational Fund, Loan g
ican Sabbath Tract Society
Interest, Bi-Centennial Educational Fun
American Sabbath Tract Society
Chair Pastoral Theology, interest on No Rogers.

Bi-Centennial Educational Fund, inte
Almira Fink.

Plainfield Chair Theology, interest, mor Plainfield Chair Theology, interest, mor Benjamin
Plainfield Chair Theology, Rents, 4th St Bi-Centennial Educational Fund, mor Margaret Randolph.

Six months interest on same
Milton College, interest 6 months, Phil Chair Greek Language and Literature, i Paul City Railroad Bonds.

Plainfield Chair Theology, interest, St Railroad Bonds.

Chair Church History, interest, J. A. Ro Chair of Greek Language and Literature 6 months, Mahaffee mortgage.

Plainfield Chair Theology, Note, paid in Plainfield Chair Theology, Note, paid in Plainfield Chair Theology, Note, paid in ment, J. D. Spicer, Plainfield, N. J. Bi-Centennial Educational Fund, mor mortgage. Chair Church History, interest 6 mont mortgage, Nortonville, Kan..... Plainfield Chair Theology, Rent.....

SETTLEMENT OF NOTES.—Milton College Whitford, President, received from lead Market, N. J., deed for two lots at Dusettlement of his Note of \$1,000. given the benefit of Milton College (payable after the college of the college) elf and wife).
Rec ived of J. D. Spicer, Plainfield, full settlement of his Note of \$100, pay Chair of Theology. Burdick Farm account, paid J. F. Hub-urer of the American Sabbath Tr Burdick Farm, paid A. L. Chester, Trea

Burdick Farm, young men preparing for Orlando Holcomb, bequest Chair Church History and Homiletics, Crandall, Treasurer, Alfred Centr Plainfield Chair Theology, bills for repa Muncy..... Babcock Chair of Physics, mortgage, man.... Burdick Farm, interest 6 months, on Buffalo Savings Bank.

Plainfield Chair Theology, bill of Thorn for repairs on 4th St. house.....

Bill of Force Bros., expense account,

Examined, and compared with the

Home Ac

New York. VERONA.

The attendance at the las Young People's Society for Literary Improvement was la ors old and young being pre lowing programme was pres

Devotional exercises Recitation, Select Reading Original Story,

Biography, The next session will be h

ing after Sabbath, Dec. 26 dence of O. A. Williams. programme will (D. V.) be

SPRING MILI For most of the time dur

year, I have been preaching weeks, on First-day afterno tist Church at Spring M small village in the town about seven miles distant f and for several weeks p preached there on the eve First-day. The people of generous, warm-hearted, wealthy. It is an excepti religious community. The no drunkenness, and but using and profanity. I h labor very much and hope has been sown which will the honor of the Master.

The ladies, who are all every good work, recently surprise for us, as the re beautiful "Cottage Grand ordered from Utics, and parlor, and warms the in

sonage at Independence. There are one or two far keepers here, and several to be.

INDEPENDENCE, Dec. 17, 186 New Jerse

PLAINFIE!

Two of our young med and Burnie Rogers, have spend the Winter.

Mr. A. C. Dunn, who Milton, Wis., for a numb turned to his old home

Our Wednesday Ever young people have been pr and have proven very inte has finished Dr. Hale's w One Are Ten"—and has panion book "In His Na

Questions handed in reing or upon any other st of the meeting.

gular meeting, Dec. 13, 1885, on the Treasurer was authorized to \$1,000; \$1,000, \$1,000, \$1,000 **=**

embers of the Board begin to ask. the money coming from to pay igations? The Board have enough ce in the brethren and sisters to hat when our needs are set before ey will respond with alacrity. Our e pressing; money we must have to

n assumed position which I occupy, gar for the Board. Such a thing to be necessary. But the necessii us are, that we must have help to Printing House from bankruptcy. publications from being discon-Now a donation from all who read t immediately to J. F. Hubbard. d, N. J., will relieve our present ssments, and pay me for writing

WOLCOTT.

tem which I furnished for the Home partment, under the above heading time ago, there was a typographical wrote that Wolcott was a "smart (not a very elegant adjective I add the printer made me say a "small I had visited Wolcott and knew ta "small village." I afterwards find out the population of the nd was informed that it was about I also learned that the meetings Sabbath-days in Eld. Campbell's d been resumed, and had increased ance and in apparent interest. On abbath, sitting room and parlor were d, and three ministers, besides Eld. were present, and each of them marks following the sermon. On ath before, two visiting ministers ttendance.

attendance outgrows the capacity ivate house, they propose to occupy prished and commodious Hall of e firm of Campbell & Whitford are C. A. B.

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OUR SABBATI	H VISITO	R.		
to pay indeb	eceived	as follo	ws:	
i.) Sabbath-school i. Villa Ridge. Ill Alfred Centre, N. Y				į
ngelical Society of	Alfred Cen	tre	35 ()
ge Centre, Minn	46 387 32		11 6	ì
col, North Loup, N col. Seco nd Brookf	eb leld	•••••••	4 (Ì
ers. Oxford, N. Y col, Welton, Iowa	••••••	• • • • • • • • • • • • • • • • • • • •	5 8 2 0	Ì
		•	0171 6	
B. S. DLISS, 1700	SUPET SGOOD	un School I	Boara,	_
THE TRACT	SOCIETY	7		

THE TRACT SUCIETY.

First Quarterly Report.

ant with the American Sabbath Tract Society. From Sept. 7, :885, to Dec. 1, 1885.

ved since, as follows: November, as follows: Yearly Meeting, Norton-1 00 Blackman. Norfolk, Neb., th Maxson, ' 2 00 , Alfred..... an, ekson, Chicago, Ill., (Evan-5 00

reid).

rvolent Society, Walworth,

le Boodschapper).

sold.

and S. 2 00- 57 61 \$8,608 00 d out as follows: arke, expenses, \$42 80, \$9 45.....lers, Agent, Sabbath and Sunday ac-354 06 ors, Outlook account, \$444 96, \$4 20. Sers, Light of Home account, \$164 74, \$158 79 bro Bhongelit Harold account, \$45.44, \$60 88 360 88.

Tract Depository account.

Tract Society account.

wis, salary due to Sept. 1, 1885, Editor at \$350, \$350.

wis, postage, etc., to Oct. 13, 1885....

Jemew, Composition and Plates for Bone, \$30 40, \$30.40.

Co., Paper bills for Light of Home, \$350 55. the Recording Deeds.....ing Deeds.....ing Secretary.....interest..... \$3,666 00

NDESTEDNESS OF BOARD, DEC. 1ST. October.... \$1,788 65 J. F. HUBBARD, Treasurer.

N. J., Dec. 1, 1885. and found correct. J. D. SPICER.
T. H. TOMLINSON, Auditors.

MEMORIAL FUND.

First Quarterly Report of E. R. Pope, Treasurer, to the Trustees of the Sewenth-day Baptist Memorial Fund, from Sept. 1, 1885, to Dec. 1, 1885.

\$3,718 61 Cash, old Savings Bank. Ri-Centennial Educational Fund, Loan paid, American Sabbath Tract Society...
Interest, Bi-Centennial Educational Fund paid, the Rogers...

Bi-Centennial Educational Fund, interest, Note, Almira Fink.

Plainfield Chair Theology, interest, mortgage. Silas plainfield Chair Theology, Interest, mortgage. Shas
Benjamin

plainfield Chair Theology, Rents, 4th St. house.

Bi-Centennial Educational Fund, mortgage paid,
Margaret Randolph
Six months interest on same.

Milton College, interest 6 months, Phillips mort.,
Chair Greek Language and Literature, interest, St.
Paul City Railroad Bonds.

Plainfield Chair Theology, interest, St. Paul City
Railroad Bonds. Chair of Greek Landage and Interest.
6 months, Mahaffee mortgage.....

Plainfield Chair Theology, Note, paid in full settlement, J. D. Spicer, Plainfield, N. J.

8i-Centennial Educational Fund, mortgage paid,
J. F. Hubbard, Trustee.....

SETTLEMENT OF NOTES.—Milton College, by order, Wm. C. whitford, President, received from Isaac D. Titsworth, New Market, N. J., deeds for two lots at Dunellen, N. J., in full settlement of his Note of \$1,000. given to the Board for the benefit of Milton College (payable after the decease of himself and wife).

Rec ived of J. D. Spicer, Plainfield, N. J., \$50 in cash for full settlement of his Note of \$100, payable to the Plainfield

Burdick Farm account, paid J. F. Hubbard, Treas-urer of the American Sabbath Tract Society, Burdick Farm, paid A. L. Chester, Treasurer of the try
Orlando Holcomb, bequest.
Chair Church History and Homlletics, William H.
Crandall, Treasurer, Alfred Centre, N. Y.
Plainfield Chair Theology, bills for repairing house,
Fourth and William Sts.

61 Centennial Educational Fund, Loan, American man Burdick Farm, interest 6 months, on mortgage, to Buffalo Savings Bank.

l'lainfield Chair Theology, bill of Thorn & Hedden
for repairs on 4th St. house.......

Bill of Force Bros., expense account, printing for Secretary.....

> J. A. HUBBARD, Auditing R. M. TITSWORTH, Com. Home Mens.

Examined, and compared with the vouchers, and found

New York. VERONA.

The attendance at the last session of the Young People's Society for Religious and Literary Improvement was large, some visitors old and young being present. The following programme was presented:

Roll call, Devotional exercises. H. D. Clarke. Music. Mamie Stark Recitation, E. S. Bennett. Select Reading, Mabel and Florence Clarke. Music. L. E. Clarke. Mr. and Mrs. W. C. Perry. Original Story, Paper, Ida Warner H, D. Clarke. The next session will be held on the even-

ing after Sabbath, Dec. 26th, at the residence of O. A. Williams. A very interesting programme will (D. V.) be carried out. MEMBER.

SPRING MILLS.

For most of the time during the present year, I have been preaching once in two weeks, on First-day afternoons, for the Baptist Church at Spring Mills, which is a small village in the town of Independence, about seven miles distant from our church; and for several weeks past I have also preached there on the evening after every, First-day. The people of Spring Mills are generous, warm-hearted, intelligent and wealthy. It is an exceptionally moral and religious community. There are no saloons, no drunkenness, and but very little tobacco using and profanity. I have enjoyed the labor very much and hope that some seed has been sown which will bear fruitage to the honor of the Master.

The ladies, who are always foremost in every good work, recently planned a holiday surprise for us, as the result of which a beautiful "Cottage Grand," parlor stove was ordered from Utica, and now adorns the parlor, and warms the inmates of the parsonage at Independence.

There are one or two families of Sabbathkeepers here, and several others who ought JAMES E. N. BACKUS. INDEPENDENCE, Dec. 17, 1885.

New Jersey.

PLAINFIELD. Two of our young mea, Marcus Clawson and Burnie Rogers, have gone to Florida to spend the Winter.

Milton, Wis., for a number of years, has returned to his old home for a year or two.

Our Wednesday Evening meetings for young people have been pretty well attended, | itary and other circles. and have proven very interesting. Dr. Lewis has finished Dr. Hale's work-"Ten Times One Are Ten"-and has taken up the companion book "In His Name."

Questions handed in relative to the reading or upon any other subject are a feature of the meeting.

Wisconsin.

ALBION.

We are having Winter in earnest, mercury | JENNIE M ROGERS. has touched 15° below zero. Snow is about fourteen inches deep on the level, sleighing CLARKE, both of Farins.

Our Fall term of school closes this week, and Miss HATTIE D. Coon, both of Walworth. Wednesday, Dec. 16th. Winter term begins Jan. 5th.

Condensed Aews.

Milta Payne, a well-known resident of Stony Brook, L. I., N. Y., has just died of glanders contracted while doctoring a horse.

Domestic.

The Congressional Record of Dec. 18th, contains twenty-five pages of nominations sent to the senate since the beginning of the season. They number about 1,200 cases.

In the fog, Dec. 14th, the steamer Lotta, from Coxsackie for Albany, struck on a dyke, crushing in her bow and sinking imwas worth \$15,000.

shut down and the 2,500 employes have been informed that operations were suspended until further notice, because of a tax levy by the city. Outside of the employes the action of the company is endorsed by the

The water in the Susquehanna river at Nanticoke, near Wilkesbarre, broke through over the workings of number one slope of the Susquehanna coal company, Dec. 18th. 1,000 00 At noun there was about six feet of water on the slope. About 20 men are imprisoned in the mines. Up to the 21st they had not been found.

> Leadville miners are greatly excited over an extensive strike of ore on Carbonate hill. It is of a grade valued at \$20 per ton, and the supply is one of the largest yet found. It is said that ex-Senator Chaffee. James G. Blaine, ex-Senator Tabor, J. C. Wilson and had a physician for more than fifty years, until her D. H. Moffat are the persons interested in the property.

By the will of the late Mr. Vanderbilt \$10,000,000 is left to each of his children, public bequests are made to the extent of \$1.200,000, the widow is given an annual income of \$200,000 and the Vanderbilt his youngest son, and the rest of the property to be divided equally between the two

and the amount of increase or decrease over the preceding week, was as follows: Wheat, Respon es. 57,981,400; an increase of 1,197,490; corn, 4,405,000, an increase of 458,000; oats, 2, 530,006, an increase of 174,000; rye, 740,000, an increase of 25,000; barley, 1,609,000 a decrease of 88,000. The proportion of the amount in store in Chicago on the date named was: barley, 285,000; corn, 675,000; oats, 633,000; rye, 299,000.

Foreign.

It is reported that the pope is ill. The agricultural group in the French chamber of deputies has resolved to oppose the importation of American salt meats in the interest of French husbandry.

Herr Geuer and his son, owners of the largest hotel in Prague, have been biten by a mad dog, and have gone to Paris to be treated by Dr. Pasteur.

The attention of England is again directed toward Egypt, whence news comes of a sanguinary conflict at Kosep. The natives were repulsed by the British only after a severe and protracted battle.

It is reported at Ottawa, that in addition to reimposing the duties on tea and coffee with a view of meeting the deficit in the revenue, the new minister of finance will increase the coal tax from fifty cents to one dollar per ton.

Prince Ferdinand, of Saxe-Coburg, father of the king of Portugal, died Dec. 15, of facial cancer, which had been aggravated by a fall. The royal family were present at the death bed. Cardinal Neto imparted the last sacraments of the church to the dying man.

Prince Alexander announces his readiness to receive Madjid Pasha, an envoy of Turkey, and the latter has left Constantinople for the sultan and Prince Alexander includes the porte's consent to the personal union of the Bulgarians.

The college of the propaganda at Rome announces that up to November first in the vicarate of Cochin China, nine missionaries, seven native priests, sixty catechists, 270 members of religious orders and 24,000 Christians were massacred; 200 parishes, seventeen orphan asylums and ten convents were destroyed, and 225 churches were burned.

The Duke Seville, who in resentment of it to his heart." the declination of Queen Christina to give pend the Winter.

Mr. A. C. Dunn, who has been living at and predicted that ex Queen Isabelle would soon replace Christiana as queen regent, has occasioned something of a sensation in mili-

MARRIED.

At the Parsonage, in Independence, N. Y., on Second-day, Dec. 14, 1885, by Eld. James E. N. Backus, Mr. FRED. H. PHILLIPS, of Willing, and Miss ESTELLA R. NILES, of Wellsville.

In Independence, N. 1., Dec. 10, 1000, by Edd. J. application to the Sabbath Recorder, Alfred Cen. L. D. Seager, Jackson Centre, O., Kenyon, at his home. Mr. Abbam M. Austin and Miss MATIE S. Brown, all of Independence.

At the residence of the bride's parents, in Brook. lyn, N. Y., Dec. 16, 1885. by Rev. Hiram Hutchins, Dr. Wm. E Stelle, of Plainfield, N. J., and Miss

In Farina, Ill., Dec. 16, 1885, by Rev. W. H. Ernst, Mr. WILLARD M. SMITH and Miss FLORA E is excellent and the health of the people In Walworth, Wis., Dec. 16, 1885, at the resi dence of the bride's father, William H. Coon, by

> In Walworth, Wis., Dec. 17, 1885, at the resi dence of the bride's father, John Millard, by Rev A. McLearn, Mr. WARREN AVERS and Miss Ell. M. MILLARD, both of Walworth.

Rev. A. McLearn, Mr. James G, He: Gesheimer

DIED.

In the town of Bolivar, N. Y., Dec. 10, 1885, Mrs HULDAH CRANDALL, widow of the late Dea Joel Crandall, in the 80th year of her age. She was born in Rockville, R. I., and was the daughter of Benjamin Maxson. In the nineteenth year of her age she was married to Joel Crandall, with whom, in company with her father's family, in 1827 she removed to Genesee, where she has since resided She professed religion in early life and united with membership to the First Genesee Church, where she remained a worthy member until removed by death. Eleven years ago, she and her husband with their friends, celebrated the fif ieth anniversa dyke, crushing in her bow and sinking im- ry of their married life, the husband surviving that mediately. No lives were lost. The boat event but a few months. Since her husband's death she has made her home with her son, Dea. Joel B. Crandall, but occasionally making extended The Singer Sewing Machine Company has visits in the homes of her other children. She had been staying for several weeks with her son, Albert W. Crandall, and was there during her last sickness and death. Frequently, in her last sickness, she would talk to her friends of going home, and would sing parts of a song she and her husband sang together at their golden wedding, of which the folowing is the chorus:

O, beautiful home! O, beautiful home! Where beautiful saints surround the white throne; How I long to be there, and forever to stand

Mid the shining ones of the better land.' In her sickness she was lovingly cared for by her children and others, and after death she was tenderly borne to her last resting-place by the hands of six of her grandsons. Funeral services were held at the church at Little Genesee, on Sabbath, Dec. 12th. Sermon by the pastor, from 1 Cor. 2: 9.

In Willing, N. Y., Dec 12 1885, of typhoid pneumonia, Jane, wife of Peled Palmer, deceased, aged 84 years, 10 months, and 26 days. Her husband died forty-five years ago. She lived and died with her son Robert. We were told she had not last sickness. She was a woman of remarkable activity, and beloved by all who knew her. She was formerly a member of the M. E. Church of Stannard's Corners. She has left two children, Charles and Robert. Her funeral was held at Stannard's Corners, Dec. 14th.

DEIDAMIA GREENFIELD was born in Stephenown, Rensselaer Co., N. Y., Dec. 15, 1800, and died in Albion, Wis., Dec. 10, 1885, nearly 85 years homestead, the latter at her death to pass to of age. She embraced the Sabbath when about tifteen years old, and was baptized by Eld. Wm. Satterlee. In the year 1821, she was married to Isaac W. Humpbrey, by whom she had four chil-The number of bushels of grain in sight survive her. Her husband died some ten years ago. Alfred, N. Y., where they remained until 1846. when they came to Milton, Wis., and subsequently (in 1855) to Albion, where both husband and wife ended their days. She was an acceptable member of the First Alfred Church while residing there. and for thirty-one years has been a faithful representative of the Albion Church. She was very quiet and retiring in her ways, patient and perse vering in doing whatever she believed was right cheerful and contented with whatever came to her in life, gentle and courteous to all. She was a constant reader of the Bible, and her last earthly Sab bath, though quite feeble, she spent perusing its sa cred pages. Well may it be said of her, "Blessed are the pure in heart, for they shall see God."

> In Sioux City, Iowa, Dec. 6, 1885, of inflammation of the kidneys, and heart disease, Anthony SWAIN, aged 66 years, 11 months, and 22 days. He was born in Hamilton county, Ohio, and lived for many years in Cincinnati, where he was an earnest Christian worker in the Methodist Church. In 1868, he came to Sioux City, where, in 1873, he married Miss Carrie E, Crandall, of Watson, N. Y.. who survives him. He was a man of strict integrity, a kind husband, an upright citizen, a firm believer in pure religion, and in the seventh day as the true Sabbath. The funeral was from the familv residence, 1,021 Nebraska St., Dec. 8th, Revs. J W. Rees and J. B. Chase officiating, and was at-

tended by a large number of sympathizing friends. At her home, near Davis Creek, Neb., Dec. 11, 1885, ELIZA JANE, wife of Eld. Benjamin Clement, in the 47th year of her age. Sister Clement was born in Clarke county, Ohio, and at eighteen years of age experienced religion, and was baptized by Eld. Clement into the Jackson Centre Seventh-day Baptist Church. Soon after her baptism they were married, and in 1859 emigrated to Welton, lowa, and seven years ago to the home now made so sad by her departure. She was a woman who said but little about her Christian experience, but was faithful every day in the discharge of duty, and when called to die, yielded all cheerfully and entirely to her Master. In her death a husband is made sad indeed, and a large family, motherless. May the Comforter comfort and bless them.

In New Auburn, Minn., Dec. 15, 1885, PHEBE ROGERS SOPER, aged 66 years, 9 months, and 13. days. When twelve years old she was baptized and Philippolis. The understanding between united with the Seventh day Baptist Church in Preston, N. Y. Feb. 20, 1840, she was married to Mr. German Soper, who survives her. They had lived together about forty-six years, and had six children, four of whom are living. In 1852 they moved from their native State, New York, to the State of Iowa, where they lived thirteen years, when they moved to Minnesota, where they have lived for the last twenty years. She alway: lived true to her childhood faith, and died trusting in Jesus. Bermon by the writer, in the presence of a large concourse of friends and neighbors, from Eccl. 7:2. "It is better to go to the house of mourning, than to go to the house of feasting: for that is the end of all men; and the living will lay

SPECIAL NOTICES.

CHICAGO MISSION.—Mission Bible-school at been arrested. The prompt action of the the Pacific Garden Mission Rooms, corner of Van government in dealing with the duke has Buren St. and 4th Avenue, every Sabbath afternoon at 2 o'clock. Preaching at 8 o'clock. All Sabbath keepers in the city, over the Sabbath, are cordially Lucina Tallett. Otselic Centre. nvited to attend.

> PLEDGE CARDS and printed envelopes for all who will use them in making systematic contributions to either the Tract Society or Missionary Society, or both, will be furnished, free of charge, on

THE Hornellsville Seventh day Baptist Church holds regular services at the Hall of the McDougal. Protective Association, on Broad St., every Sabbath, at 2 o'clock P M. The Sabhath school follows the preaching ervice. Sabbath-keepers spending the Sabbath in Hornellsville are especially invited to attend. All strangers will be most cordially

THE New York Seventh-day Baptist Church olds regular Sabbath services in Room No. 3, Y. M C. A. Building, corner 4th Avenue and 23d St. entrance on 23d St. (Take elevator). Divine service at 11 A. M., Sabbath-school at 10.15 A. M Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the services.

THE Chicago Mission Sabbath school is great y in need of a new supply of singing books. W have but a few, and those are in very bad condition We need fifty or more copies. Are there not some of our larger schools that have a quantity of sing what is now the Rockville Church, removing her ling books which they have laid aside? If any school is disposed to supply our need in this way please address the undersigned at Morgan Park Ill., stating name of book, number on hand, and condition. I need not add that the favor will be greatly appreciated by our school.

C. E. CRANDALL.

Books and Magazines.

THE Wide Awake prospectus for 1886 promises an abundance of excellent reading. Story, history. poetry, biography, etc., by some of the best authors of the country, are to be presented from month to month. But the best prospectus is a copy of the magazine itself. The December number is before us, and is full of instructive as well as interesting matter The illustrations are unusually fine, including color reproductions of plastic sketches, the "Low" tiles, etc. The Chautauqua Young Folks Reading Union is continued, and grows in interest. Boston D. Lothrop & Co.

THE January number of Harper's Magazine is on our table, and is full of interest. Three articles, 'A Winter in Devonshire," "Domestic and Court Customs in Persia," and "Great American Industries—A Lampful of Oil," afford glimpses of manners, customs and occupations of widely differing phases of civilization. The former is English of the 16th century, and the othere of Persia and America in modern times. The latter is a description, with numerous illustrations, of the oil industry of Pennsylvania and New York. Serials are continue, short stories are introduced, and the Editorial departments lose none or their interest and power. Harper & Brothers, Franklin Square, New

CARD OF THANKS.—The undersigned take this method of expressing thanks to those who have so in the United States and Canada Dec. 12th, In 1828, the deceased moved with her family to kindly aided them in their loss recently sustained by

H. E. WITTER, EDA A. WITTER.

LETTERS.

Mrs. M. E. Crumb, Richard S. Geer, L. A. Loof boro, Mrs. P. B. Crandall, G. W. Stillman, Lucina Tallett, A. E Main, Marvin Oil Co., J. A. Green, Geo. H. Babcock 2, J. B. Whitford, Fannie Pope, I. P. Lundquist, J. Bailey, L. J. Hibbard, H. M. Simmons, C. H. Prescott, H. L. Cartwright, B. D. Townshende, Jas. Summerbell, H-nry D. Greene, P F, Randolph, Mrs. B. F. Burdick 2, A. S. Tits worth, Chas. Whi ley, Thos. W. Potter, Geo. Tomlinson Jr., Giles D. Johnson, C. Potter Jr. & Co., Alling & Cory, W. M. Jones, Ellen M. Humphrey, Mate L. Stillman, J. F. Hubbard, C. D. Potter, C. E. Swain, D. S. Allen, J. B. Clarke, H. W. Stillman, L. D. Seager, Mrs. L. H. Maxson, T. H. Tucker, Nettie Twish, F. O. Burdick, Chas. Gay, M. K. B. Sunderland, Della Chapman, Herbert A. Babcock, E. W. Petty, J. & F. B. Garrett, W. C. Daland, John A. Spaulding, P. T. Douglass. Mrs. H. C. Rogers, Henry Ernst, U. M. McGuire.

RECEIPTS.

All payments for the SABBATH RECORDER are acknowledged from week to week in the paper. Persons sending money, the receipt of which is not duly acknowledged, should give us early notice of the

omission.				
	Pav	s to	Vol.	No.
Chas. Whitley, Ashaway, R. I.,	\$ 6	00	42	2
M. K. B. Sunderland, Wickford,	2	00	43	6
B. F. Clarke, Westerly,	1	00	42	52
John E. Crandall, Niantic,	1	00	42	52
J. F. Hubbard, Plainfield, N. J.,	2	00	42	52
J. A. Hubbard, "	2	UØ	42	52
Mrs. B. F. Burdick, New York City,	2	00	42	52
Thos. W. Potter, Vernon,	1	00	42	26
Richard S. Geer, Harrisville.	2	00	42	52
Ellen M. Humphrey, Otselic Centre,	1	00	42	26
P. T. Douglass, Sand Bank,	2	00	42	52
A. B. Kenyon, Alfred Centre,	2	00	42	52
Mrs. E. T. Brown, "	2	00	43	52
H. C. Coon,	1	00	42	26
Frederick Frank, Alfred,	2	00	42	52
Giles Gridley; "	.1	00	42	
Wm. B. Clarke, Andover,	2	00	42	. 52
Mrs. Eusebia Stillman, Stannards Con	r. 2	00	42	52
E. A. Witter, Obi,	2	00	42	52
J. B. Whitford, Nile,	2	00	42	52
Marion Keeler, Richturg,	2	00	42	52
Mrs. M E. Crumb, East Otto,	1	. 00	42	26
	1	00	42	31
Caleb Gridley, Ulysses, Pa., Byron S. Brown, Sagmaw, Mich	3	00	42	52
Lloyd F. Randolph, Salem, W. Va.,	1	00	41	52
C. G. Stillman, Milton Junction, Wis	., 2	00	41	52
A. S. Crandall, "	2	00	41	52
N. Wardner, "	2	00	42	52
Clarinda Dorsett	2		42	
Mrs. Chl e Wescott, Edgerton,		00	42	
W. W. Brown, Milton.		00	42	52
Henry Ernst, Alden, Minn.	2	00	42	52
Mrs. A. T. Whitticar, Janesville, Min.	n.2	00	42	
Eunice W. Petty, Nortonville, Kan.,	, 8	UU	43	
J. A. Green, North Loup, Neb.,	1	00	41	36
D. S. Allen, Arlington, Tex.,	2	00	41.	52
HELPING HAND.				
			_	

Mrs. B. F. Burdick, New York, W. C. Daland. G D. Johnson, DeRuyter, Mate L. Stillman, Daniel Burdick, Alfred Centre, Perry Burdick. E. M. Tomlinson Fannie Pope, Alfred, J. B. Whitford, Nile. A. E. Bliss: Richburg, M. A. G. Stillman, Hebron, Pa.,

WHOLESALE PRODUCE MARKET.

Review of the New York market for butter, cheese, etc., for the week ending December 26th, reported for the RECORDER, by David W. Lewis & Co. Pro-duce Commission Merchants, No. 49 and 51 Pearl Street, New York. Marking plates furnished when desired.

BUTTER.—Receipts for the week, 29,617 packages;

exports, 2,713 packages. Fresh Elgin or any fresh grain fed make has again advanced, and fine early butter and even the finest Fall October makes are discarded, and a high-flavored butter fresh from the churn is bid up to almost any price to take its place. Of course a good second is important, and there are certain channels that want it at a lessened price, and 27@28c. was made for several parcels of strictly fancy N. Y. State October creamery make, and 25@27c. was made for some silky, high flavored Fall tubs, which are scarce. There was also considerable sell. ing of held Western creamery June make at about 20c., and stock of this sort was reduced during the week. The bottom of the market is what is the matter. There is a large amount of N. Y. State dairy butter offered here at from 13@18c., and which seems to be practically without sale. There are also considerable lots of store-packed or milled Western butter offered here at 9@11c., which is without present movement, and these lower grades upon the market standing without sale, and accumulating, are very heavy and cumbersome. Long held and common butter is low and irregular priced, and fresh fancy butters are higher and quick sale. We quote: Solid silky grain-fed fresh Elgin creamery — @86

Common to fair dairies [nominal]........13 @18 Fresh Western imitation creamery.......25 @28 Grease..... 4 @ 5 CHEESE.—Receipts for the week, 40,651 boxes;

exports, 16,846 boxes. The firmness noted in our last has been followed by good steady demand and an advance of 1c. per lb. on all finest cheese... We note sales of fancy colored for export and home trade at 9½@9½c., and white at 9@9½c. Also lines of night milk skims at 6@7c., and low grades at 3 @4c. Market closes with good feeling on part of holders of fine cheese, and prices in sellers' favor. We quote: Fancy. Fine. Faulty.

Factory, full cream.. 91/094 81@91 6 @8 Night's milk. Skimmed...... 6 @7 4 @5 2 @3 Eggs.—Receipts for the week, 6,125 barrels; im-

ports 1,089 cases. Receipts have fallen off largely this week, but with a very slow trade last week's prices were barely maintained The demand is almost entirely for strictly fresh-laid or limed eggs, and long-held or ice-house stock is almost neglected and prices nominal. We quote:

Western and Canada, per dozen...... 24 @25 Limed eggs...... 18 @20 POULTRY AND GAME.—The large supply of dressed

poultry, mild weather and poor quality has made a very irregular market and wide range in prices. Fine turkeys have sold well all the week, and prices ruled in sellers' favor. Ducks have had good demand and steady prices, while chickens, fowls and geese have had little demand and lower prices. Game of all kinds is selling on arrival at good prices.

 Dressed turkeys, per lb.
 12 @13

 '' chickens, per lb.
 8 @ 9

 '' fowls per lb.
 74@ 8

 '' ducks, per lb.
 12 @14

 '' geese, per lb.
 9 @11

 Venison, saddles, per lb.
 14 @16

 '' whole deer, per lb.
 10 @19

 Ousil per doz
 \$1 40@\$1 60

 Quail, per doz.
 \$1 40@\$1 60

 Partridges, per pair.
 70@ 90

 Grouse, per pair.....

Fancy Greenings selling at \$1 75@\$2, Kings \$2 25 @\$2 50, Baldwins \$1 60@\$1 80. All common to fair fruit is very plantiful, and freely offered at 75c. @\$1 25 per bbl.

GREEN APPLES are about same as last week.

CRANBERRIES.—The only demand is for large dark colored berries at say \$5 50@\$6 00 per bbl. Other kinds hardly salable at any price.

Southern, worth per ib...... 25 @26 25 **@2**54 EVAPORATED APPLES are in good demand, and prices firm at 61@71c. for prime to fancy. BUTTER, CHEESE, EGGS, BEANS, ETC.

Exclusively and Entirely on Commission.

Breswax.—We quote:

Cash advances will be made on receipt of property where needed, and account of sales and remittances for the same sent promptly as soon as goods are sold. We have no Agents, make no purchases whatever foour own account, and solicit consignments of prime

quality property. DAVID W. LEWIS & Co., NEW YORK.

NOTICE TO CREDITORS.—In pursuance of an order of Clarence A. Farnum, Esq., Surrogate of the County of Ailegany, notice is hereby given, according to law, to all persons having claims against TRUMAN C. PLACE, late of the town of Alfred, in said County, deceased, that they are required to exhibit the same, with vouchers thereof, to the subscriber, administrator of the said deceased, at his residence in the town of Alfred, Allegany Co., N. Y., on or before May 1, 1886.

JAS. H. C. PLACE, Administrator.

Dated Oct. 20, 1885.

TILLAGE LOTS—I will sell Village Lots for from \$15 to \$35 each. Also, 160 acres, near town, for \$25 per acre. Also, 30 acres, five miles out, for \$15 per acre, in lots large or small. Terms, one half cash. North Loup, Valley Co., Nebraska.

OR SALE.—The farm known as the Boss farm in the town of Genesee, consisting of 128 acres, under good cultivation, well watered, has a good orchard and is convenient to school and church. Price reasonable and terms easy. For particulars inquire of,

E. R. CRANDALL, Little Genesee, N. Y.

RARE BUSINESS CHANCE.

The advertiser, having a manufactory demanding his en-

Furniture and Undertaking Business

in Westerly, R. I. Business has been established eighteen in Westerly, R. I. Business has been established eighteen years, has the largest trade of any similar store in that section, with a fine Undertaking Business. For a Seventh-day Baptist the location is unexcelled. For particulars, inquire of the editor of this paper, or address E. B. CLARKE, Westerly, R. I.

Selected Miscellany.

"THE BURDEN."

BY MARIANNE FARNINGHAM.

To every one on earth God gives a burden to be carried down The road that lies between the cross and crown; No lot is wholly free; He giveth one to thee.

Some carry it aloft, Open and visible to any eyes; And all may see its form and weight and size; Some hide it in their breast, And deem it thus unguessed.

Thy burden is God's gift, And it will make the bearer calm and strong; Yet, lest it press too heavily and long, He says, Cast on me, And it shall easy be.

And those who heed his voice, And seek to give it back in trustful prayer, Have quiet hearts that never can despair, And hope lights up the way Upon the darkest day.

Take thou thy burden thus Into thy hands, and lay it at his feet, And whether it be sorrow or defeat, Or pain, or sin, or care, Upon the darkest day.

It is the lonely load That crushes out the life and light of heaven; But born with him the soul restored, forgiven, Sings out through all the days Her joy, and God's high praise.

AUNT MARGARET'S TEXTS.

"Your stock of Bible texts must be very small, Ralph," said Aunt Margaret, as he joined her in the garden, after breakfast. "What makes you think so, auntie?" he | deaf.

"Just this Ralph. I've been here almost a week, and your breakfast text has been the same every morning but one."

"Is that so, auntie? Well, perhaps you're right. I've been in such a hurry lately to get out here mornings, before breakfast, and had to say the first one that came handy."

"I thought so, Ralph, and I've been wondering-

ing in through the garden gate, "are you pains, be taught to speak. But the child going to see the phonograph this evening? | drew back and put his hands to his ears in I want to go the worst kind, but suppose such evident distress that this hope too, I can't. They say the man makes it say failed. Then the father who was a devout such funny things.'

ther to let me go, but he said he couldn't his spirit might be taught to teach his child

I suppose," said Ben. "I've got to do two | with love and pity, he said, tenderly, again ands before school time."

had gone, "I'll give you the money to go tonight, and enough to take with you any three | believed he had the answer to his prayer. boys whom you may choose."

"Hurrah for you, Aunt Margaret! I say, you're awful good to a fellow.'

"Wait a minute, Ralph. There's one condition. It is that you'll let me give you a or replying, that this man was born deaf and list of texts to learn, and repeat one every dumb. morning at breakfast."

"Tell your aunt she's a brick, Ralph,"

said Ben, as they left the Y. M. C. A. Hall, schools in one of the New England States, where the phonograph had been on exhibi-tion. "I mean," he said, correcting him-tain boy, deaf from his birth, who had been self, "tell her we're mighty ob iged to her taught by his father to speak. The other for letting us go. Wasn't it cute, though, replied, "That boy is a neighbor of mine. to hear it crow like a rooster, and mew and bark like cats and dogs?"

"I think the funniest was 'Mary had a little lamb.' How it did talk through it's nose though!" said Stephen.

"Oh! but the queerest of all was 'Peter Pecker picked a pike of pickled Peters," said Sam. "Don't you remember how everybody laughed?"

"That's so," said Ralph. "But do you believe that if the machine should stand just | aloud. The stranger looked on in amazeso, a thousand years, it would say those very ment and hardly able to believe this was not things over again? I don't."

"Well, I guess I shouldn't like to have The father repeated the question with his such a machine round all the time, then," | lips Ralph added.

"Guess you're afraid 'twould tell too a-whalin." many tales about your slang, Ralph. Is that it?" asked Ben's big brother, lifting Ralph | velous story went abroad. Soon after, the | And in the sphere of religion the great | necessity of this enduement of power, and up by his elbows, and setting him down upon his own door-step.

been corrected by his parents, and sometimes | in an Eastern city.

for us—bring to mind all our wrong words | ence. especially."

Ralph to himself the next morning. Then consolidated in a school for the congenital indulge in religious discourse it is affirmed cannot be!"

"I wonder if she did it on purpose," he | nounced by even a child. thought. "Let's see if they're all about

God: for God is in heaven and thou upon earth: therefore let thy words be few."

"A fool's voice is known by the multitude

"Every idle word that men shall speak, they shall give account thereof in the day of Judgment."

"There is not a word in my tongue, but lo, O Lord, thou knowest it altogether." "If any man offend not in word, the same is a perfect man."

"Whatsoever ye do in word or deed, do all in the name of the Lord Jesus."

Ralph's face had grown very thoughtful as he read them one by one.

"I declare, I didn't know the Bible had so much about it," he said to himself. "I wish I knew how to leave off slang, any way; yes, I do." And then as he turned once more to the first text upon the list, it must have been the Holy Spirit that led him to drop upon his knees beside his bed, and pray

with all his heart: "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord."—Lilian Payson, in S. S.

HEARING WITH THE EYES.

Sixty years ago a baby was born in Conawake and quick in many ways that at first their own thoughts and tales better; but two teeth left, they were opposite each other.

laugh when I called his name?" they said to each other. "He has such a wise little head absent-minded."

There came a day, however, when even the see whether my seeds are sprouting yet, that hoping father gave up hope. Somewhere in I haven't stopped to hunt one up, and so I've | the delicate harp of hearing there was a missing chord, but a very loud noise close in his ears made a faint vibration, and the father tried to persuade himself that by this obscure "Say, Ralph," shouted Ben Hanson, rush- and deadened road he might, with great Christian Friend, withdrew to the solitude of "I know it," said Ralph, "and I asked fa- communion with the Spirit, pleading that how to talk. One day, as he held the boy on "Oh, dear! Well, I must be going along, his knee, his own fatherly heart overflowing and again, "Papa's little boy." The little "Ralph," said Aunt Margaret, when Ben one looked earnestly at his lips and repeated, "Pa-pa-pa." In that moment the father And from that hour he began the efforts to teach the boy lip reading, which were so successful that to-day no one would guess in talking with him, by his manner in listening

When the baby had grown to be a boy, "Oh! yes, indeed. That's easy," Ralph and the boy was already almost a man, two one, who was connected with the public Come home with me, and you shall see him."

> was in the house, but his son was not. "It is true," said he, "my son can hear with his eyes; and here he comes. Step to

the door with me." As they stood there together, the father motioned to the son to stop where he was, began to talk in a whisper, his son replying by a previous understanding. "Ask him," "That's what he said, any way," said Sam. said he, "if he has ever been a-whalin?"

The stranger was convinced, and the mar- of society is imperiled. Hon. Horace Mann came to see the talking | Teacher represents the race as like unto | for faith in the promise of Christ.—Pres. "That's none of your business," Ralph re- the youth was delicate in constitution, and say, "We have piped unto you and ye have plied, going in through the door, and slam- thought open air exercise better for his not danced; we have mourned unto you and ming it behind him. Now this was a very health, so he declined this generosity, and to- ye have not lamented." They would neither

words." And turning to the references in his Bible, one after another, he read:

"The words of the pure are pleasant town. The child's father had died a drunk"The words of the pure are pleasant town. The child's father had died a drunk"The words of the pure are pleasant town. The child's father had died a drunk"The words of the pure are pleasant town. The child's father had died a drunk"The words of the pure are pleasant town. The child's father had died a drunk"The words of the pure are pleasant town. The child's father had died a drunk"The words of the pure are pleasant town. The child's father had died a drunk"The words of the pure are pleasant town. The child's father had died a drunk"The words of the pure are pleasant town. The child's father had died a drunk"The words of the pure are pleasant town. The child's father had died a drunk"The words of the pure are pleasant town. The child's father had died a drunk"The words of the pure are pleasant town. The child's father had died a drunk"The words of the pure are pleasant town. The child's father had died a drunk"The words of the pure are pleasant town. The child's father had died a drunk"The words of the pure are pleasant town. The child's father had died a drunk"The words of the pure are pleasant town. The child's father had died a drunk"The words of the pure are pleasant town. The child's father had died a drunk"The words of the pure are pleasant town. The child's father had died a drunk"The words of the pure are pleasant town. The child's father had died a drunk"The words of the pure are pleasant town. The child's father had died a drunk"The words of the pure are pleasant town. The child's father had died a drunk"The words of the pure are pleasant town. The child's father had died a drunk"The words of the pure are pleasant town." The child's father had died a drunk"The words of the pure are pleasant town." The child's father had died a drunk"The words of the pure are pleasant town." The child's father had d ard, his mother was in jail, and he was a nance to men and women that ought not to Dan!" "The words of a wise man's mouth are confirmed thief. A gentleman sleeping in be tolerated in respectable society. The

thine heart be hasty to utter anything before little wretch picking the pockets of his made, in succession, an occasion of comclothes.

Was ever a more hopeless case? Ever a life more ruined from its beginning? The son of | are not far to seek. Sometimes it is due to | trembling hand, and gave the photograph to criminals, deaf and dumb, and with no moral | unfortunate training, as in the case of Charles | the warden. sense, inherited or taught.

day is as honest, and conscientious, and as he had a bad bringing up. Sometimes it is good a boy as can be. He has a fair edu- owing to an unfortunate temperament, which cation already for his age, and can read even even the grace of God can hardly cure. the shadow of his teacher's lips thrown up- | Sometimes to disappointments in life which | ever closed, closed to the knowledge of the on a wall.

been done by the hand of man, thank God, ceit, for the man who rates himself at a we can see in work such as this, how much he | hundred, while his proper valuation is not is doing, also, towards the mending of it. above ten, is sure to suffer from a want of -Congregationalist.

FLOWERS AND SEEDS.

Japan who came together to consider how on earth and in heaven. they might glorify Christ. Said one, "My dark, ugly seeds, and she planted them. By and by they grew and blossomed into bright and beautiful flowers, which all admired. give them some seed to beautify their homes. would not have coveted them, but when they saw the blossoms, the beautiful flowers produced from the seed, they coveted these, necticut; a beautiful, bright boy, with a and the seeds for the sake of them." So hundred beguiling ways, and very dear to the it is when natural men see the good seed of our pathway. heart of his father. But, after a few months, the word, the truths of the Bible; they are a cloud came over the household. Something not interested in them, they know not the his loving friends could not believe he was when these seeds are received into our hearts

the root, and are thus prepared to welcome | all ourselves. - Henson. the dispised truth which, when received in the love of it, afterwards enables them also to adorn the doctrine of God their Saviour in all things.—Word and Work.

HELP FROM ON HIGH.

Sing, sing to me, ve voices From that far realm of song, Until my aching heart forgets Its weariness of wrong.

Flow down to me, ye waters From out the throne of God: Your glad, refreshing beauty give To this dry, thirsty sod. Blow over me ye breezes
From these fair hills of light;

The sickening vapors scatter wide, Dispel the clouds of night. Shine clear on me, ye visions Of holy joy serene, And rift the pall that shrouds my eyes,

Pour in your glory's sheen. Inspire my fainting bosom, blest hope of endless life, Uphold me through the conflict strong, With victory crown my strife.

GRUMBLERS.

The Englishman is said to be a born grummen were riding together in the cars, and bler, but in this regard he is not peculiar. The disposition to gramble is wide as the world. The Lord himself with all his wisdom, love, and might, cannot please men. of power upon every individual soul. Many If there is anything that is absolutely and indisputably under his control it is the weather, and vet it is evermore too hot or too cold, too wet or too dry, to suit men's to realize that all are called to preach the Accordingly he went. The good Quaker varied tastes, if not their varied needs. And, "Did you ever see such weather?" is tian is to be a proclamation of the glad the peevish and complaining question perpetually propounded.

If harvests are scant, then "we shall starve," and if harvests are abundant, then, "the markets are glutted," and the poor two hundred yards away in the path, and farmer complains of unremurerative prices. For years we have been weighted down with titudes seem to satisfy themselves with a plethoric wealth, and the world has fretted hope of eternal life for themselves. They itself into a fever because it knew not where never get ready to dismiss the question of to bestow its goods.

and the rich of the slavery of care, and cap- cept the great commission to work for the ital and labor, instead of joining hands in salvation of others, because their faith is so "No," answered the son, "I've never been sympathetic effort for the common weal, weak that they do not steadily leave the growl and threaten, until the very existence question of their own salvation in the hands for the truth is better than all the gold

mute, and offered him a free education. But | children in a pet, to whom their playmates | C. G. Finney. tender subject with Ralph. He had often day is a farmer raising small fruits for market play feast nor funeral. John the Baptist came as an ascetic, and men said that he he had tried, in a kind of half-hearted way, We heard him tell the story of his life, a had a devil. Christ sat down at innocent to leave it off. But the habit seemed to few evenings ago, and also heard him read, feasts, and they denounced him as a glutton cling to him, and to grow stronger than with perfect modulation and feeling and em- and a wine-bibber, a friend of publicans and weaker, as every habit does when indulged. | phasis, the 35th chapter of Isaiah. When sinners. So, to-day, if Christ's followers are But now, what the phonograph man had he came to the verses: "Then the eyes of grave and thoughtful, men complain of them said kept coming to his mind over and over the blind shall be opened and the ears of as moody and misanthropic; if they are again. The truth is, he had heard a lady be- the deaf shall be unstopped; then shall the genial and joyous, they are counted frivotongue of the dumb sing," it seemed like a lous. If they visit places of amusement the This was all there was in it: "I suppose the Judgment day will do that | prophetic foreshadowing of his own experi- | finger of scorn is pointed at them for seeking enjoyment from worldly sources. If they The beneficent work which began in the avoid such places they are stigmatized as "Now for Aunt Margaret's texts," said pitying love of a father, has gone on and is bigoted and narrow-minded. If they do not deaf. A sort of pictorial alphabet has been | that they surely cannot believe what they meditation of my heart, be acceptable in thy sight, O Lord."

Invented, by which the position of the lips profess, or they would more frequently speak of it they are acceptable in thy sight, O Lord."

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Invented, by which the position of the lips profess, or they would more frequently speak of it they are acceptable in the profess of the lips profess of the

with offensive cant. Among the unfortunates in this school is And so they grumble at the churches as the house heard, one night, a noise under music, the preacher, the ordinances—every he took a small photograph from his pocket, what it is to "dwell in the queit resting

I., who in pleading for his life begged the It is six years since then. This boy to- high court that tried him to remember that have soured a disposition originally generous So much of the marring of this earth has and genial. Sometimes to consummate conappreciation, and will grumble accordingly. But above all things else, a consciousness of not living right will turn the milk of hu- | mired it very much, and called it "mamma's man kindness into gall, and will predispose gold basket." We read the other day of some girls in a man to continually complain of everything

To cure this mischievous distomper it will mother received in the Spring some little | be helpful to remember how much we have to be thankful for. First of all that we are men, not brutes, not devils, but men, gloriously endowed, and mercifully provided for The neighbors came in and said, 'What by our generous Father. "Wherefore shall beautiful flowers!' and entreated mother to a living man complain?" Mark you, a thank God that we live and have the opportunity of laying hold of eternal life. And even while we live let us think how many precious gifts bless our homes and brighten

was wrong with the child. He was so wide power of life therein contained; they like thanked the Lord that, though she had only the tail and pulled her backward. She did

and bring forth in our lives the fruit of the the vicious habit is, instead of brooding over touched it, perhaps it was Vi's arm; but at "There! didn't you see him look up and | Spirit, then they admire the result of the our own real or imaginary troubles, to bestir any rate, the basket was overturned, and principles accepted, and are led to ask, ourselves and set ourselves to mitigate the down it fell, broken in pieces, upon the "Whence comes this power which produces miseries of others, and there will come a that he gets busy thinking and doesn't al- such beautiful lives?" They desire the blos glow in the midst of which we shall ways notice what is going on. He is only som and fruit of goodness, and inquire after quite forget that we were ever miserable at

THE DIVINE COMMISSION.

All Christians should understand that this commission to evangelize the world is given to them by Christ individually. Every one has the great responsibility devolved upon him or her to win as many souls as possible to Christ. This is the great privilege and the great duty of all the disciples of Christ. | fly on the roller towel scrape his wings. There are a great many departments in this work. But in every department we may and ought to possess this power that, whether we preach, or pray, or write, or print, or should be permeated with this power. A at Vi, and she gazed at the fly. Christian influence, having in it the element of power to impress the truth of Christ upon the hearts of men, shall proceed from him. The great want of the church at present is, first, the realizing conviction that this commission to evangelize the world is given to each of Christ's disciples 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 conviction of the necessity of the enduement professors of religion suppose it belongs especially and only to such as are called to preach the gospel as a life work. They fail gospel, and the whole life of every Christidings. 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 hence the enduement is not received. Multheir own salvation; leaving that as settled The poor complain of the slavery of toil, with Christ. They do not get ready to acof Christ. Oh! for a conviction of the

A PATHETIC PRISON SCENE.

The warden of a penitentiary tells the following touching story of a man sentenced to ten years of hard labor, for a crime in the committing of which there were many extenuating circumstances.

His name was Hixon. One day a letter came to him, neatly addressed in a woman's

The warden read it first, as was his duty. "Dear John, our little Dan died to-day.

"What-what?" said Hixon. "Danny dead? My little Dan? No. no. no! It

But it was true. Another sorrow was add-

"I've said many a time," he said at last, "that it would be better if Danny did die

The man broke down again. A little later "Be not rash with thy mouth, and let not his bed. He looked, and found this poor thing relating to the services of religion—is carefully wrapped in tissue paper. He gazed place" of his will.

long and earnestly on it. The tears ran over his pale cheeks, and fell on the smiling face The causes of this grumbling disposition of the boy. He brushed them away with his

"That was Danny," he said.

It was the sunny little face of a boy about two years old. A pretty boy he must have been, with the short curls clinging close to his head and the large bright eyes—now fortruth that he was a convict's boy.

THE GOLD BASKET.

It was only a fruit dish of white china with gilt bands around it, but little Vi ad.

One afternoon Aunt Emily came to make call, and mamma brought in the basket filled with nice large Florida oranges. After everybody had eaten an orange, and Aunt Emily had gone, sister Anna set the basket on the kitchen table and that was the way the trouble began.

Little Vi went out there all alone to play with the cat. She chased her around and living man—for there are men that are around the room, till by and by kitty, grow-Now, if they had seen the black seeds they | dead_not only dead but damned. Let us | ing tired of the sport, jumped into a chair, and got upon the table.

"Come down! come down!" said little Vi. "You must not smell those oranges with your nose. Come down!"

But Kitty did not come; she was trying We can always find matter of gratitude if | to decide whether the beautiful yellow balls we will; even as that dear old saint who were good to eat. Then Vi caught her by not do it roughly, but somehow that gold But perhaps the best of all ways to correct | basket got in the way—perhaps kitty's paw

> Vi stared in surprise at the dreadful ruin, and then stared at the oranges rolling, helter-skelter, under the stove.

"Who did that? How did it fall?" thought she. But the next moment it came over her that she herself was the one to blame.

"Why, I didn't mean to! That pretty, pretty basket! What will mamma say?" Little Vi's forehead was full of wrinkles, her eyes were full of tears. She stood so still that you could almost have heard the

"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. Naughty kitty!"

The little girl moved one foot, and then trade, or travel, or take care of children, or she stood still again. The clock ticked very administer the government of the State, or | loud-you know how loud a clock does tick whatever we do, our whole life and influence sometimes—and the fly on the towel gazed

"No; I won't tell mamma anything; I won't go into the parlor at all; I'll go out into the yard and then mamma will think kitty broke the basket, for kitty will be in here all alone."

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 watching, too.

"Tick, tock-if you go and leave the kitty in here alone it will be the same as a lie—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 lie?" said the child. And then she looked at the fly, who nodded his head and kept nodding it. Vi knew he didn't mean "Yes," but it seemed just as if he meant yes. "I will not tell a lie," said Vi, turning her back to the outside door, and putting her foot down hard, "I will not tell a lie." And with that she ran into the parlor, for if she walked she was afraid she might not go at all. 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 me! But I didn't mean to at all!"

And her mamma kissed her, and said she 'knew it was an accident, and she never had loved her little daughter so well in her life as when she came and told the whole truth, like a dear, brave, good little girl; baskets in the world."—Our Little Ones.

A BLESSED DWELLING 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 ours if we will but claim their fulfillment. "But," says one, "how are we to get in such a blessed place? it seems too good to

This quiet resting place is found only in God's will—out of the divine order is unrest, weariness and vexation. A tired mother asks: "Is it possible for one in my peculiar circumstances, where everything seems to go contrary? Can I dwell in this quiet resting place?" Are you one of God's people? If so, the answer comes, "Whosoever will." The business man says, "If I only couldbut it can hardly be; I come in contact with will be yours, and even to you comes the word, "My people shall dwell (yes dwell) in quiet resting places." Let us connect our heavenly Father with all events of daily life—that he permits even what is trying and disagreeable. If we accept them and look at them in this light, we shall know

Hoyular Sc

An-Association for the Prot has been started at Geneva. to preserve Alpine rarities fr ination with which the anni number of botanists, merce and mountaineering touris said to menace them.

BRICK WALLS.—Except u

stone can be quarried in the im borhood, we are all familiar mical advantages of brick over terial for walls. A two-brick tent in strength to one in solid in thickness, and here is a sa space on every average external consideration on a town site wi is valuable. That bricks abso ure than most kinds of stor but they do not retain it for so and it is consequently less l way through brick walls. this, there are methods of r walls from damp, which we from applying to stone. If y ornamental hanging tiles to stone wall, such concealment ral material would be regarde vandalism in art almost equal tion of cement. Hanging ti the most picturesque of covering walls, and greatly conduce to of he me-like comfort which the dwelling can be made to sug glazed, they will not absorb mo and Tile Gazette. THE MONTREAL CABLE R.

cable railway or elevator by w mit of Mount Royal, back of reached, has now been in su tion for some days. The rail horizontal measurement, the and the length of track 510 fe in a segment of a circle with of twelve feet, and has an in 331 degrees. The road is su iron pillars set in stone founds balances are of wood 12x12 gauge of the road is 5 feet, w between the tracks of 4 feet. dawn to the top by means engine of 75 horse power at mountain. 'The wire ropes are ber, two of them being 1; in and the middle one 11 inch smaller ones have been tested of 35 tons, and the center or se a strain of 43 tons. The roj sheaves 6 feet in diameter. a over two drums of wood and diameter, and are a direct pull The center or safety rope runs of the engine, and is attached so that, in event of the two breaking, the center one woul in check, besides which, the la feet diameter is provided with may be applied from the plati of the incline by the engineer the incline is 5 cents up and -Scientific American.

grows in abundance on the m environs of Sontay. The dri is brought in bundles upon tl or buffaloes from the mounts gathered for the numerous pa principal center is in the vic It is worth about two cents bark is macerated and th in mortars, so as to reduce it This latter is extended with a ty of water in order to for which is sized with an infu the shavings of the gomao, a t in abundance on the Black R The paper is manufactured, by women by means of d screens that they alternatel paste and take out therewith paper, which they deposit upo the end of the day these she a press in order to extract th them, and are then dried b one by one, upon a hot mas nally they are put up in pac med. Each woman makes a a day. The thickness of th upon the consistency of the tablishment that was, visited who furnished these data was ducing 80,000 sheets per day and 40 assistants. Paper w here worth 65 cents per t —Gutenberg Journal.

PAPER IN TONKIN.—The

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Tonkin is the ke wich or pa

THE FLOOD ROCK EXPLOS W. A. Rogers, of the Harva has reported to the Americ Arts and Sciences, in Boston his observations on the trans from the Flood Rock exp line distance between the obs bridge and Flood Rock is 19 Observations were timed as bances first seen, 11:17:14 imum disturbance, 11:18: ceased, 11:20. The figures ty fifth meridian or "Easte method used to develop the bration was the placing of cury on the solid cellar floo cury was a speck or flaw. was brought to bear a micros nifying power, the spider li coincidence with the flaw. T Derceived was about a though nd earnestly on it. The tears ran over e cheeks, and fell on the smiling face boy. He brushed them away with his ing hand, and gave the photograph to

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Moyular Science.

AN-Association for the Protection of Plants has been started at Geneva. The object is to preserve Alpine rarities from the extermination with which the annually increasing number of botanists, mercenary collectors and mountaineering tourists generally, is said to menace them.

mical advantages of brick over stone as a main thickness, and here is a saving of 6 in. in | ing News. space on every average external wall-no mean consideration on a town site where the ground is valuable. That bricks absorb more moisture than most kinds of stone is admitted, but they do not retain it for so long a period, way through brick walls. But apart from and Tile Gazette.

THE MONTREAL CABLE RAILWAY.—The | The Rev. John Macnab preached at a of twelve feet, and has an incline of about him by the resume he gave of the sermon. 33½ degrees. The road is supported by 16 "It was a grand sermon as far as it iron pillars set in stone foundations, and the went," he said after he had finished his rebalances are of wood 12x12 inches. The port. "I never enjoyed a description of gauge of the road is 5 feet, with a distance heaven better. Ye told us a'thing about between the tracks of 4 feet. The cars are heaven except hoo to get there; and Maister dawn to the top by means of a stationary | Macnab, you'll excuse me, my young friend, engine of 75 horse power at the top of the for sayin' that shouldn'a hae been left out, mountain. 'The wire ropes are three in num- for ye'll admit yersel' if that's awantin', a's ber, two of them being 11 inches diameter awantin'. Ye'll mind the king's son's feast? and the middle one 11 inches. The two The servants didna only tell that a'thing smaller ones have been tested with a strain was ready, but they compelled them to come ELPING HAND of 35 tons, and the center or safety rope with | in." The center or safety rope runs independently in check, besides which, the large wheel of 11 the incline is 5 cents up and 3 cents down. | to get there."—The Presbyterian. -Scientific American.

PAPER IN TONKIN.—The principal material used in the manufacture of paper in Tonkin is the ke yioh or paper tree, which grows in abundance on the mountains in the environs of Sontay. The dried bark of this is brought in bundles upon the backs of oxen or buffaloes from the mountains, where it is gathered for the numerous paper mills, whose principal center is in the vicinity of Hanoi. in mortars, so as to reduce it to a fine pulp. ty of water in order to form a clear paste, ive. which is sized with an infusion made from the shavings of the gomao, a tree which grows in abundance on the Black River mountains. The paper is manufactured, sheet by sheet, by women by means of delicate bamboo screens that they alternately dip into the paste and take out therewith a thin sheet of paper, which they deposit upon a board. At the end of the day these sheets are put into a press in order to extract the moisture from them, and are then dried by placing them, one by one, upon a hot masonry wall. Finally they are put up in packages and trimmed. Each woman makes a thousand sheets a day. The thickness of the paper depends upon the consistency of the paste. One establishment that was, visited by the person who furnished these data was capable of producing 80,000 sheets per day with 80 women and 40 assistants. Paper was being made here worth 65 cents per thousand sheets. -Gutenberg Journal.

Arts and Sciences, in Boston, the results of __Northern Christian Advocate. his observations on the transmission of shock from the Flood Rock explosion. The air line distance between the observatory in Cambridge and Flood Rock is 190 miles, and the Observations were timed as follows: Disturbances first seen, 11:17:14; instant of max-1mum disturbance, 11:18:03; disturbance ceased, 11:20. The figures are all in seventy fifth meridian or "Eastern" time. The method used to develop the existence of vibration was the placing of a saucer of mercury on the solid cellar floor. In this mercury was a speck or flaw. Upon this point was brought to bear a microscope of 750 magnifying power, the spider line being in exact Sabbath question, argumentatively and historically. This

being over a space of one five-hundredth of an inch. In this connection it is interesting to note that General Abbot reported that the shock from 50,000 pounds of dynamite, exploded in 1876 at Hallet's Point was transploded in 1876 at Hallet's Point, was transmitted through the drift formation of Long Island, at the rate of 5,300 feet per second for 13½ miles. Assuming the figures of the Cambridge report as correct, and that the mine at Flood Rock was exploded at 11:14, BRICK WALLS.—Except upon sites where seventy fifth meridian time, it took the wave stone can be quarried in the immediate neigh- just 194 seconds to travel 190 miles, or at horhood, we are all familiar with the econo- the rate of 5,120 feet per second. This is very near the rate of transmission observed terial for walls. A two-brick wall is equiva- by General Abbot, when the greatly increased tent in strength to one in solid masonry 2 ft. distance is taken into account.—Engineer-

"HOW TO GET THERE."

Two or three generations ago there were and it is consequently less liable to find its pious men in every Scotch village noted for their frequent use of Scripture language and this, there are methods of protecting brick | metaphor. A tall man was spoken of as a walls from damp, which we should shrink "Saul among the people," and a disagreeafrom applying to stone. If we were to affix | ble man as "a Mordecai at the gate;" a bad ornamental hanging tiles to the surface of a woman was a "Jezebel," and a miser an stone wall, such concealment of a fine natu- "Achan;" a profane man was one who ral muterial would be regarded as a piece of spoke "part in the speech of Ashdod, and vandalism in art almost equal to the applica- part in the Jews' language." A keen polition of cement. Hanging tiles form one of tician, a pious church member, during the the most picturesque of coverings for external | voting for a member of Parliament, anxious walls, and greatly conduce to the appearance to know the state of the poll and the prosof h me-like comfort which the exterior of a pects of his candidate, asked: "Is the dwelling can be made to suggest; while, if young man Absalom safe?" Many of those glazed, they will not absorb moisture.—Brick | 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.

cable railway or elevator by which the sum- communion season on "Heaven." It was mit of Mount Royal, back of Montreal, is a long sermon, but the people thought it as reached, has now been in successful opera- | beautiful as a series of dissolving views. It tion for some days. The railway is 403 feet | had, however, one defect—the length of the horizontal measurement, the height 275 feet, descriptive part left no time for the "apand the length of track 510 feet. It is built plication." Old George Brown met the in a segment of a circle with a reversed side | preacher at a friend's house, and astonished

a strain of 43 tons. The ropes pass over The young preacher was too intelligent sheaves 6 feet in diameter, and are wound over two drums of wood and iron 10 feet in diameter and are a direct null upon the cars.

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"I have been criticised by learned Proof the engine, and is attached to both cars, | fessors and Doctors of Divinity, by fellowso that, in event of the two outside ropes students and relatives, but that good old breaking, the center one would hold the cars | man has given me more insight into what preaching should be than all the others put feet diameter is provided with brakes, which together. I hope as long as I live I shall may be applied from the platform at the top | never again, when delivering God's message of the incline by the engineer. The fare on | to my fellow-men, forget to tell them 'how

GOOD BREEDING.

well be overestimated. But what is good breeding? This is hardly to be understood by as it stands to day, at the head of periodicals for boys and girls, is a sufficient warrant for its excelas synonymous with good manners, though lence during the coming season. The editors ancertainly involving them. Nor is it quite the same thing as exemplary, or agreeable behavior, though likely to insure it. Good It is worth about two cents a pound. This manners, polished behavior, is always the bark is macerated and then rubbed up product of practice, discipline; perfection herein being reached only when these man-This latter is extended with a certain quanti- ners become habitual, natural and instruct-

True courtesy, meanwhile, involves something deeper than mere motions or manners. It has its seat in the heart, its root in the moral nature. Fundamentally, it consists in an inward, kindly, neighborly and tender feeling towards every one; an interest in, and a desire to promote everybody's welfare. Genuine courtesy, in a word, is born of love, springs from a benevolent disposition, a brotherly, chivalric impulse.

But what is good breeding? It consists in this inward principle of will, and the outward habit of graceful demeanor combined; it consists of the aforesaid inward gracious impulse, rooted in the heart, and finding natural outward expression, or interpretation, through that disciplined elegance of deportment of which I have spoken. To Spofford, and many others. the inward impulse, or sentiment, duly awakened, the outward, educated habit nat urally and instinctively responds; and we have the deportment or carriage of the truly polished, or accomplished gentleman or lady.

These twin principles, the inward nurture THE FLOOD ROCK EXPLOSION.—Professor | and the outward culture or training, work-W. A. Rogers, of the Harvard Observatory, | ing together, underlie what, in the highest has reported to the American Academy of sense, is to be understood as good breeding.

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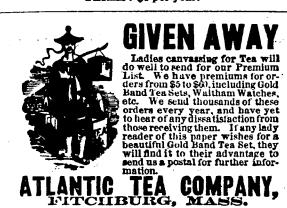
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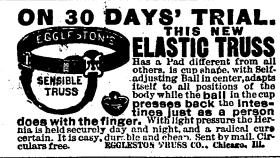
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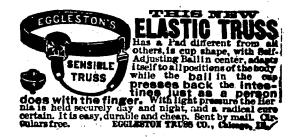
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FIRST QUARTER.

Jan. 2. Josiah and the Book of the Law. 2 Kings Jeremiah Predicting the Captivity. Jer

8: 20-22; 9:1-16. Jan. 16. The Faithful Rechabites. Jer. 35: 12-19. Jan. 23. Captivity of Judah. 2 Kings 25: 1-12. Jan. 30. Daniel in Babylon. Dan. 1. 8-21. Feb. 6. The Fiery Furnace. Dan. 8: 16-28.

Feb. 13. The Handwriting on the Wall. Dan. 5: 1-12, 25-28 Feb. 20. The Second Temple. Ezra 1: 1-4; 3: 8-13. Feb. 27. Nehemiah's Prayer. Neh. 1:1-11. March 6. Reading the Law. Neh. 8: 1-12. March 13. Esther's Petition. Esther 4: 10-17; 5: 1-3 March 20. Messiah's Messenger. Mal. 3: 1-6; 4: 1-6.

LESSON I.-JOSIAH AND THE BOOK OF THE LAW.

March 27. Quarterly Review.

BY JOHN M. MOSHER.

For Sabbath-day, Jan. 2d.

SCRIPTURE LESSON.—2 Kings 22: 1-13.

1. Josiah was eight years old when he began to reign, and he reigned thirty and one years in Jerusalem. And his mother's name was Jedidah the daughter of Adaiah of Boscath.

2. And he did that which was right in the sight of the Lord, and walked in all the way of David his father, and turned

not aside to the right hand or to the left.

3. And it came to pass in the eighteenth year of king Josiah, that the king sent Shaphan the son of Azaliah, the son of Meshullam, the scribe, to the house of the Lord, saying, 4. Go up to Hilkiah the high priest, that he may sum the silver which is brought into the house of the LORD, which the keepers of the door have gathered of the people: 5. And let them deliver it into the hand of the doers of the work, that have the oversight of the house of the Lord: and let them give it to the doers of the work, which is in the

house of the Lord, to repair the breaches of the house,
6. Unto carpenters, and builders, and masons, and to buy
timber and hewn stone to repair the house.
7. Howbeit there was no reckoning made with them of the
money that was delivered into their hand, because they dealt
faithfully.
8. And Hilkiah the high priest said unto Shaphan the
scribe, I have found the book of the law in the house of the
Lord. And Hilkiah gave the book to Shaphan, and he read
it

9. And Shaphan the scribe came to the king, and brought the king word again, and said. Thy servants have gathered the money that was found in the house, and have delivered it into the hand of them that do the work, that have the

10. And Shaphan the scribe shewed the king, saying, Hilkiah the priest hath delivered me the book. And Shaphan read it before the king.

11. And it came to pass, when the king had heard the words of the book of the law, that he rent his clothes.

12. And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Michaiah, and Shaphan the scribe, and Asahiah a servant of the king's saving. read it before the king.

king's, saying.
13. Go ye, inquire of the Lord for me, and for the people and for all Judah, concerning the words of this book that, i found: for great is the wrath of the Lord that is kindled against us, because our fathers have not hearkened unto the words of this book, to do according unto all that which

GOLDEN TEXT.—" He did that which was right in the sight of the Lord."--2 Kings 22:2.

TIME. -- About 624-622 B. C.

OUTLINE.

I. Josiah the king. v. 1, 2.

II. Repairing the house of the Lord. v. 3-7. III. Finding the book of the law. v. 8-0.

IV. The effect. v. 11-13.

INTRODUCTION.

Our last lesson about the kings was that of Hezekish'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 Josiah "did that which was right in the sight of the Lord." Both these kings were good men, although they had bad fathers. Between these two kings, there reigned two wicked kings: Manasseh, who reigned tifty five years, and Amon, the father of Josiah, who reigned two years. There has transpired more than two hundred years since the repairing of the temple by Jehoash, studied in Lesson IV. of last quarter.

EXPLANATORY NOTES.

V. 1. Josiah came to the throne very early in life, being only eight years old. His father Amon was conspired against, and slain by his servants, and Josiah was heir to the throne. He reigned . . . in Jerusalem. He reigned over Judah, with Jerusalem

V. 2. Walked in all the way of David. It is said of Josiah, as it was said of Hezekiah, that he followed the example of David. David was an honored and much-loved king, and it was an honor to be found walking as he walked, in obedience to the Lord. And turned not aside, etc. He lived in the midst of an evil and idolatrous generation, but so true to the Lord was he, that he would not allow anything to influence him to turn away from the path of duty.

V. 3, 4. After the king had reigned eighteen years, or, at the age of twenty-six, he counseled with the learned men about the repairing of the temple at Jerusalem, which had undoubtedly been going on for some time. He sent Shaphan, the scribe, or as some say, his Secretary, to the house of the Lord, saying, Go up to Hilkiah. Hilkiah was high priest, and probably had charge of the repairing of the temple. That he may sum the silver. This money was largely gathered from the people as the regular temple tax, which was a half shekel from every male Jew. Which the keepers of the door have gathered. Besides the temple tax, the people had given voluntary contributions, which had been put into a chest, similar to that provided in Jehoash's time. All this money was ordered by the king to be got together, counted, and bagged, ready for use.

To the moditations of the wilderness a lamentation, because they are burned up, so that none can pass through them; neither can men hear the voice of the cattle; both the fowl of the heavens and the beast are fled; they are gone.

11. And I will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.

12. Who is the wise man, that may understand this? and who is he to whom the mouth of the Lord hath spoken, that he may declare it, for what the land perisheth and is burned up, like a will make Jerusalem heaps, and a den of dragons; and I will make the cities of Judah desolate, without an inhabitant.

12. Who is the wise man, that may understand this? and who is he to whom the mouth of the Lord hath spoken, that he may declare it, for what the land perisheth and is burned up, like a will will make the cities of Judah desolate, without an inhabitant.

12. Who is the wise man, that may understand this? and who is he to whom the mouth of the Lord hath spoken, that he may declare it, for what the land perisheth and is burned up, so that none can pass through them; neither can men hear the volce of the cattle; both the fowl of the wilderness a lamentation in the missing and them; neither can men hear the volce of the cattle; both them; neither can men hear the volce of the wilderness a lamentation in them; neither can men hear the volce of the sate of them; and who is the view wildern say, his Secretary, to the house of the Lord, saying, and bagged, ready for use.

V. 5. Let them deliver it. Pay it over. Into the hands of the doers of the work. These were the contractors; those who had the repairing of the house in charge; the overseers; boss carpenters, as we would say. Let them give it to the doers of the work. These "doers" were the workmen. The contractors are to pay over to the workmen the money they earned in labor. It was their wages. To repair the breaches. The house had become dilapidated from its long neglect. The broken or defaced parts of the temple were to be repaired. This was the work of those

employed. V. 6. Carpenters, builders, masons. Different tradesmen. Buy timber and hewn stone. New material was needed, so great had been the destruction by Manasseh and Amon during their idolatious

V. 8. I have found the book of the law. It is not livered at that gate. stated just where the book was found, but Rabbin ical tradition says that it was found under a heap of stones. It was doubtless hidden to prevent its being destroyed when the idolatrous kings were making havoc of the temple. The book or parchment found by the high priest was the five books of Moses known as the Pentateuch. Gave the book to Shaphan, and he read it. Shaphan, being the scribe, and a learned man, examined the book and read a portion of it to Hilkiah. It is thought by some that neither Hilkish nor the king could read it, therefore Shaphan read it to them.

V. 9, 10. Shaphan had been sent by the king to Hilkiah (see v. 3), and it was expected that he would report to him the progress of the work on the temple. He says to the king, Thy servants have gathered the money, etc., according to orders. The report was very favorable as to the collection of the money, but Shaphan had even better news for the king. A book had been found. Read it before the king. Read a portion of it, but what portion is only a conjecture. Keil says that "he most likely read, among other things, the threats and curses of the law against those who transgressed it."

V. 11. He rent his clothes. An expression of grief or alarm. He was already aware of the sins of the people, but the reading of the book was a new revelation to him. He now saw the enormity of the sin of | help. idolatry, and trembled at the threatened judgments

V. 12, 13. The king appointed Hilkiah the high priest, the son of Shaphan the scribe, Achbor, the scribe himself, and Asahiah, his servant, a commit tee to go to the Lord or one of his prophets, and in quire the meaning of this book which had been found and read in his hearing. He was anxious to know what might be done to avert the wrath of God from himself and the people. Our fathers have not hearkened. There was a time when the book of the law was daily read in the temple. "Our fathers' had heard it read, but they had refused to live according to its requirements, and turned away to idolatry. By reading on from this verse, it will be seen that this committee inquired of Huldah, a prophetess, who lived in Jerusalem, who said, 'Thus saith the Lord, I will bring evil upon this place," etc.; but because the king was tender-hearted and had humbled himself before the Lord, she said to the committee, say to him, "The Lord saith, I will gather thee unto thy fathers, and thou shalt be gathered into thy grave in peace; and thine eyes shall not see all the evil which I will bring upon this

PRACTICAL THOUGHTS. 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

for us. v. 6.

3. "Honesty is the best policy." v. 7. 4. God reveals himself to those who do his will.

5. Ask wisdom of God. v. 13.

-:o:-[As there will be no RECORDER issued next week, it has been thought best to print two lessons in this issue, so that the second lesson may reach all who desire to study it, before the Sabbath for which it is

LESSON II.—JEREMIAH PREDICTING THE CAPTIVITY.

For Sabbath-day, Jan. 9th.

SCRIPTURE LESSON.-JER. 8: 20-22; 9: 1-16.

20. The harvest is past, the summer is ended, and we are not saved.

21. For the hurt of the daughter of my people am I hurt I am black; astonishment hath taken hold on me.

22. Is there no balm in Gilead? is there no physician there? why then is not the health of the daughter of my people

9: 1. Oh that my head were waters, and mine eyes a fount ain of tears, that I might weep day and night for the slain of the daughter of my people!

2. Oh that I had in the wilderness a lodging place of way-faring men; that I might leave my people, and go from them! for they be all adulterers, an assembly of treacherous

3. And they bend their tongues like their bow for lies: but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the

proceed from evil to evil, and they know not me, said the Lord.

4. Take ye heed every one of his neighbor, and trust ye not in any brother: for every brother will utterly supplant, and every neighbor will walk with slanders.

5. And they will deceive every one his neighbor, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity.

6. Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the Lord.

7. Therefore thus saith the Lord of hosts, Behold, I will melt them, and try them; for how shall I do for the daughter of my people?

melt them, and try them; for how shall I do for the daughter of my people?

8. Their tongue is as an arrow shot out; it speaketh deceit: one speaketh peaceably to his neighbor with his mouth, but in heart he layeth his wait.

9. Shall I not visit them for these things? saith the Lord: shall not my soul be avenged on such a nation as this?

10. For the mountains will I take up a weeping and wailing, and for the habitations of the wilderness a lamentation, because they are hurned up so that none can pass through

16. I will scatter them also among the heathen, whom neither they nor their fathers have known: and I will send a sword after them, till I have consumed them.

GOLDEN TEXT.—"The harvest is past, the summer is ended, and we are not saved."—

Тіме.-610 В. С.

OUTLINE.

I. Lamentation over the lest opportunity, v. 20-22. II. Mourning over the wickedness of the people.

III. The cause of the sin, and the condition of the people. v. 8-8. IV. Punishment prophesied. v. 9-15.

INTRODUCTION.

V. 7. There was no reckoning made. So honest akim and Zedekiah, a period of forty years. He was verse that there are no wise men among them, for if eight exhibits.

and faithful were the men entrusted with this work, | a young man when he began to prophesy, in the 13th that it was not considered necessary to keep an ac- year of Josiah's reign, and was probably about his count of either the money given into their hands, or lage. He was sent by the Lord to stand in the gate of the amount of work done. They were trusted in of the Lord's house, and proclaim a warning to the people. To day's lesson is a part of an address de-

EXPLANATORY NOTES.

V. 20. The harrest is past, etc. The prophet Jer emiah takes a glance into the future, and utters words as coming from a people already in captivity. The whole verse is a figurative way of saying that God bestowed his blessings in season, and we failed to resp the benefit. The opportunity is gone, and gone forever, and we are not saved from sin, nor from the calamaties that overtook us. We are here in Babylon, captives; and here on account of our

V. 21. For the hurt of the daughter of my people am I hurt. In contemplating the course taken by the Jewish people, in not being saved from their sins, and in not being saved from the calamities that evertook them, the result of their sins, with the afflic. tions that necessarily came with their captivity, he was grieved, and deeply felt for them. I am black. He mourned for them. How often is this true to day! The sin of one man may cause the whole church to mourn; or the low state of spiritual life in a church may cause many to mourn. Astonishment hath taken hold on me. He was not only grieved. but he was astonished that his people, after being warned, pleaded with, invited, urged, threatened, should have taken the course they did, rejecting the counsels of God, and thrusting aside his offered

V. 22. Is there no balm in Gilead? This balsam is a substance taken from a tree once known in the mountainous regions east of the Jordan, and was celebrated for its medicinal properties. It was gathered in very small quantities, hence was expensive. Is there no physician there? Is there no one skillful enough to make the application? The rest of the verse indicates that there were the necessary means in Palestine to make his people a holy people, but the fault was their own; they had refused the balm, and called not the physician, hence were not saved.

V. 1. Oh that my head were waters, and mine eyes a fountain of tears, that I might weep . . . for . . . my people. An expression of the prophet's deep sorrow, He is generally known as the "weeping prophet," so constant were his lamentations over the evils of the land.

V. 2. Oh that I had in the wilderness a lodging place. etc. He prefers to be in the wilderness, however uninviting and lonely, with all its hardships, rather than to live in Jerusalem with its com forts, and be obliged to witness the sins so prevalent among the people. For they be. The reason that he desired to take himself away from their presence. Adulterers, an assembly of treacherous men. They were worshipers of Baal and Ashtoreth, which was in itself most impure and adulterous.

V. 3. They bend their tongues like their bow for lies. As the bow is bent to shoot the arrow, so they used their tongues to shoot forth lies. They are not valiant for the truth. They do not use their power or strength for the truth, but on the other hand, use it against the truth. They proceed from evil to evil. They grow more and more wicked. They know not me. They do not recognize Jehovah as the true God. They have turned away from, and refused to worship him.

V. 4. Take ye heed . . . of his neighbor, and trust not . . . brother. Keep watch of your neighbor, and even of your own kin; trust them not; they are treacherous, and would not scruple to take advantage of you, and defraud you of your just rights. Every brother will utterly supplant. A selfish heart cares nothing for the interest of another if he is but gratified. Remember how Jacob supplanted his brother Esau, and got the blessing. Every neighbor will walk with slander. Go about from place to place telling falsehoods about their neighbors, or adding to facts, making a big story out of nothing. Did you ever see such people?

V. 5. They will deceive. Very nearly the same as above. They would rather lie than speak the truth, They have taught their tongues to speak lies. It has become so habitual to lie that it is second nature to them. Weary themselves to commit iniquity. They make such strenuous efforts to do wrong that they grow tired, exhausting their strength.

V. 6. Thine habitation is in the midst of deceit. They are completely surrounded by wickedness. Through deceit they refuse to know me. Because of their wickedness and dishonesty, they know nothing of, nor do they care for, the service of God.

V. 7. Therefore . . . I will melt them, and try them. Therefore, on account of their sins, in order to punish them, the Lord's purpose was to subject them to the furnace of affliction to purify them of their sins, as metal is melted to free it from its impurities. For how shall I do? "How else should I do?" (Revised Version.) What other method could I take? This seems to be the only way left for me

V. 8. One speaketh peaceably . . . with his mouth. but in heart he layeth his wait. This is deceit of the worst 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.

V. 9. Shall I not visit them? etc. Shall I not punish them for their sins? Shall I not send judgment

V. 10. Jeremiah again speaks. For the mountains will I take up a weeping, etc. He takes up his la mentations for the mountains and the wilderness because everything has become desolate, the fields no longer furnishing grass for the cattle, nor sustenance to man; neither can the birds of the air find anything to eat.

V. 11. I will make Jerusalem heaps. Jehovah speaks. He will utterly destroy even Jerusalem, the place where he has delighted to dwell. A den of dragons. . . . without an inhabitant. Terrible desolation. He will make the city a place where wild beasts will roam, instead of a place where man

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 the land and the Jeremiah prophesied in the reign of Josiah, Jehoikim and Zedekieh a period of fortuneers. However, the research of the resea

there had been, they could have seen the cause and declared it.

V. 13-15. Because, said the Lord, they do not keep my law, neither obey my voice, but worship | C. POTTER, JR., Pres., Baal, following the practice of their fathers, therefore . . . I will feed them . . . with wormwood, and give them water of gall to drink. Will give them afflictions as bitter to be borne as wormwood is to the tongue, or as poisonous and bitter as gall. These were used as symbols of the severe punishment the Lord would send upon them for their sins.

V. 16. I will 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.

PRACTICAL THOUGHTS.

1. A lost opportunity is never regained. v. 20.

2. Christ is our physician. v. 22. 3. The good mourn because of sin. v 1, 2.

4. The more religion in a community, the more prosperous; sin is the ruin of any people. v. 3-16. 5. Afflictions are often sent to bring us to God.

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CRITERIA.

To every one this mandate come Choose thou the standard thou

And every one dees choose; for All others' sight, we cannot fly h Who speaks and earth dis olves Nor, -free as air to choose or Can any drown or silence that Then, having chosen, each will o Such censure on his soul for his Will so reproach him that he c To be thus judged e'en by th That, should he dare to give his

Both low and high would own

WESTERLY, R. I.

And long to choose (as choose

BY W. M. JON

FIRST ARTICL The editor of the SABBATI requested me to write a fev question of the Disestabl Church of England,—a que and complex, and one that r treated as to be "unders readers of the RECORDER. is the oldest and mightiest i British,—I should say, the It is connected with, and st State. Not the Church itse nexion with the State, is th to be destroyed. For a long especially, many of the do Church seek to alarm their

cry that the Liberation So

to destroy the Church, whi

Liberationists seek to depriv

State protection and suppo

or leave it, on the same foot

nominations of Christians an

on a common equality before

It is marvelous how much

voluntary support.

to the plea for the Church t is: to mention and explain would be tedious, almost as as the real title is to the And here is the first great ro THE TITHE—let it be writ ! the connexion, or the relation is once buried, as it surely headstone bear the inscripti killed the Establishment. leading-string to all the oth system of priestcraft. One plaint of the Church party is tablishment obtains, the cou out any religion,—at least tianity! And a few are sill "look at the United States! some in a nation,—and the will persist in seeing anot men like trees walking." Se men and makes them selfisl of the truth. A vicar, a ne visited the States a few year his return told his flock need of the people of Amer Church, they greatly need tution to preserve the gover people!" My informant vicar's own—a gentleman who verily believed he mind with an important do tian economy; but when he that I had the high hone scendent of those who estal

he vanished through the do The Establishment is a v a tree whose roots reach bac coming to England, A. D. ent Church of England has outward change from tha that Roman Catholic miss tells us how he, and his fe from Rome, badgered B churches into allegiance to system which Augustine m tion of the Church of Engli ly illustrated by that sturd conformist of the last co Robert Robinson—Baptist his "Ecclesiastical Resear follows:-

without a bishop, and a

king, and when the bystand

cheered, I fear his piety suff

"There is in the royal hi