

The Sabbath Recorder.

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"THE SEVENTH-DAY IS THE SABBATH OF THE LORD THY GOD."

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CONTENTS.

Fifteen Sunward.—No. 30	1
A Maine Island	1
NOTES AND MAGAZINES.	
The Macedonian Cry.—Poetry	2
Editorial Paragraphs	2
The Missionary Society.—Forty-fifth Annual Report of the Board of Managers	2
SABBATH REPORT.	
The Tract Society.—Forty-fourth Annual Report of the Executive Board	3
EDUCATION.	
The Schools of Denver	3
Wellesley's President	3
To Young Men Contemplating the Ministry	3
EDITORIALS.	
Paragraphs	4
The Catholicity	4
An Important Question	4
COMMUNICATIONS.	
Missionary Board Meeting	4
So Many Calls	4
Correspondence. Wm. L. Wildman	4
On the Solid Rock	5
Preparation for the Ministry	5
Yearly Meeting at Crab Orchard	5
HOME NEWS.	
Alfred Centre, N. Y.	5
Cartwright, Wis.	5
Fulton, Wis.	5
Berlin, Wis.	5
CONDENSED NEWS.	
MARRIAGES AND DEATHS.	
NEWS AND MAGAZINES.	
MISCELLANY.	
Gratitude.—Poetry	6
"Bear ye one another's burden,"	6
Proof-Readers and Editors	6
A Daughter Worth Having	6
The Four Gospels	6
"The Word of God,"	6
How the Louvre Art Treasures Escaped the French Revolution	6
Work Now	6
Besetting Sins	7
True to God	7
What to Teach our Daughters	7
A Praying Mother	7
POPULAR SCIENCE.	
CATALOGUE OF PUBLICATIONS, ETC.	
THE SABBATH-SCHOOL	8
SPECIAL NOTICES.	
BUSINESS DIRECTORY.	

FLITTING SUNWARD.

NUMBER XXX.

CUBAN HOMES.

As might be expected, the household life in Cuba is quite different from that in the United States. Most of the houses are one story, but those of the wealthier class are two, and some of the palaces of the millionaires and nobility are even three stories. One of the finest houses in Havana is a large marble palace, built by Senior Aldama, who confidently expected to be elected President of the new Cuban Republic, upon the success of the late rebellion. But alas for his hopes; the rebellion did not succeed, and his property, including this palace and immense plantations, was confiscated; of late years, however, much of it has been restored.

A Cuban city residence has but one opening to the street, and through that everything comes and goes, even the horses and carriages. It is no uncommon sight in passing a house to see the carriage standing in the front hall. In the better houses, this passage leads to an inner court, where plants and flowers, statuary and gushing fountains make perpetual paradise. When the house is of two stories, the first is generally not less than twenty feet high, and is frequently given up to offices and even rented for stores. As there are never any glass windows, and ventilation is all important, it happens that as you go along the street in the cooler hours of the day, you can see into and even through the houses in a way that would distress the heart of a New England housekeeper, who finds windows and blinds, and shades, and curtains all combined, scarcely enough to secure the sacred privacy of home from the vulgar gaze of the passers-by.

Here an iron grating alone separates the pedestrians from the family life within. The first thing which strikes one is the invariable double row of rocking-chairs extending from the front to the rear, one row facing the other a little way off. In these the family and their company sit, the females in one row and the masculines in the other, all rocking and chatting, and fanning, and gesticulating, for a Spaniard always talks as much with his hands as with his mouth. The young people have to do all their courting in this way, for they are never allowed to be alone together. The lover can never see his sweet-heart except in the presence of a *duenna*, even after they are betrothed. That is the rule. But here, as elsewhere, "love laughs at locksmiths," and young people find ways and means not dreamed of by their elders. But we have wandered from the rocking-chairs. It

has been said that a rocking-chair is the Yankee throne, but no Yankee ever thought of having eighteen rocking-chairs in a room, the number I counted in a plantation house I visited. Most of these are of the "Austrian bent wood" pattern, with deep seats and comfortable arms. So far is this luxury carried that in many offices you will see the two rows of rocking-chairs ready for visitors.

The absence of carpets, fireplaces and soft divans, give an air of discomfort to one accustomed to colder climes, but in this climate such things would be discomforts. The ceiling of the rooms are usually the naked beams, though these may be treated in a way to become quite ornamental on occasion. The reason for this is the abundance of the wood-eating ants, which will destroy the timbers in a very short time, and their ravages would be undetected until the floor fell through or the roof tumbled in, were the beams concealed as with us. The abundance of ants, cockroaches, and other insects, is the bane of housekeeping here. It seems quite impossible to avoid them altogether. It is not practicable to keep stores of sugar, or other eatables on hand, because of the ants. Cockroaches here fly around like birds, and nothing but marble floors will answer against their ravages. These bugs are so big and abundant, that one woman assured us that once she threw a rug over a group, in an endeavor to kill them, but they ran away with the rug before she could strike a blow!

But the most dreaded pest is the scorpion. They are very plenty and not infrequently they are found in the bed. Donna Ysabel told us that one night she awakened with a feeling of dread, and, calling for a light, she found a scorpion inside her netting, ready to drop upon her. One day El Bah, when on a plantation, was arrested by a cry from her escort, in time to avoid one which was about to bite her. Their bite is very painful, but not often fatal.

We were all invited to dinner one day, at the house of Don Alberto, and gladly availed ourselves of the opportunity to see the inside of a Cuban house of the better class, as well as something of Cuban housekeeping. Donna Ysabel, is, however, of Yankee birth, and we found her home more individual and tasteful than most houses in this land. It was a small two-story house, just around the corner from the Prado and the Park, peculiar in that it had no front hall. The door opened direct into the front room, but an elegant high Japanese screen cut it off from the rest of the parlor, giving the effect of a hall. The parlor, and in fact all the house, was furnished with quaint, antique furniture, much of it solid rosewood, pieces of which must have cost a small fortune when they were made. The regulation rocking chairs were absent, and bric-a-brac abounded, quite in contrast to the houses we had peeped into from the street. The house was three rooms deep, and the stairs went up from the kitchen. This was as neat and snug as a parlor. The Chinese cook, with curious utensils, was at work on the dinner, but the sight was appetizing, as the utmost neatness prevailed. On the roof we found a beautiful flower garden, a bath-house, and a work-shop, for Don Alberto is a natural-born mechanic as well as an engineer.

The dinner was served in the dining room open to the roof, which was of glass, and decorated with plants and singing birds, of which there were a number of kinds. First there came upon the table an *olla podrida*, a peculiarly Spanish dish of chopped meats and vegetables highly seasoned. It is somewhat of the nature of an Irish stew, but has more variety, both of the meats and vegetables. Next came a red snapper, a delicious fish from these waters, and after that a stew of guinea fowl. This bird has become wild in the island, and is much prized as game. Then followed roast turkey, after which we were served with pastry in the form of "floating islands," and fruits in variety, and coffee.

The dinner was very good, and the cooking peculiarly Spanish, though done by a Chinese. One little incident deserves notice. The hostess called our attention to the individual butter-plates, which were such as are sold for children's toys. She said she had sent Don Alberto all over town to get some individual butter-plates for this occasion, as she knew we would want butter. But there were none to be found in the city. Nobody

in Cuba, except foreigners, eats butter; consequently there is no demand and no supply. So the Don bought the best substitute he could find; but should you be so fortunate as to be invited there to dinner at some future day, you will find Donna Ysabel all prepared for you with some nice butter-plates imported from New York.

As usual on such occasions, the subject of servants came up for conversation, and the ladies congratulated Donna Ysabel on her good luck. "They are the plague of my life," said she. "Why only yesterday, on my asking my cook how he was cooking a certain dish, he packed up his things and left the house. I got along with the waiter boy for that meal, when the cook came back without a word of apology. I cannot call anything they do in question."

"What wages do you have to pay?" asked Donna Percetta.

"I don't know, we contract the whole matter. We pay a certain sum per week, which covers everything, food, service, and even fuel."

"But how do you manage the *cuisine*?"

"We don't. The contractor buys everything, and never asks what we want. He goes through a regular routine, and gives us a good variety. All the leavings he takes away, so we are not troubled with messes or old victuals."

"But in case of a dinner like to night?"

"Oh, we notify him of the extra number to be here, and pay an extra price this week."

But all good times come to an end, and we left our good friends satisfied that, while comfort can be found anywhere, there is no perfect paradise on earth. As one of old has said, "each heart knoweth its own bitterness," and trouble, even with servants, is not confined to the vicinity of New York.

breakfast and twenty miles of sea-faring before us! There was nothing to do but to get ourselves dressed and proceed to the wharf, where we found the Captain and mate, and two passengers awaiting us in the packet's boat. Later it appeared that the passengers, true gentlemen they were, were the post-master at Matinicus Island, and the light-keeper at Matinicus Rock. We were soon rowed to the fine two-masted schooner that was to take us seaward. Lifted on board, the United States mail followed us. The packet was cast off, and the beautiful Maine coast receded slowly, growing momentarily more lovely as distance lent enchantment. Rockland is a town of some eight or nine thousand inhabitants, lying along the shore of Penobscot Bay. As we sailed away, it looked very peaceful with the blue hills of Camden in its back. As our packet swept onward we were able to see Camden village, a secluded and romantic spot, nestling in a green bowl among the hills, with the bay stretching seaward always in sight. What state so blessed as Maine with mountain forest and sea in fascinating juxtaposition! Further on, Dix Island was pointed out to us as the place where immense quarrying works had been abandoned. "The owner failed," said our informant, "after spending a mint of money. He built himself a fine residence, and with time and labor managed to make soil and lawns, and wax flowers to grow." The Island appears to be but a bare rock, and one feels very sorry for the man who failed after doing so much. The great derricks still stand as monuments to the success once achieved. "Owl's Head Light" looked down upon us as we passed. "The Head" is a beetling crag, with a hood of green grass and plumes of spruce and fir. A glorious place for solitary dreaming, with a book in one's hand, and pleasant memories in the heart. The crown of the Head itself is scarcely larger than the lawn of a village house.

Hearing me say that we had not breakfasted, the Captain invited us to a repast of baked beans, hard tack and tea in the fore-cabin, during which I gave an account of the wrecked schooner whose Captain was "a Matinicus boy." As we climbed the steep stairs to the deck, a humming bird came flitting by us. Strange voyager to meet so far from shore. One would not suppose such tiny wings could be depended upon for a trip to sea. Had he tired of honeysuckle and phlox and the sweet depths of red hollies, and so made "a run outside" for a change? Or was he astray, brushed from his flowery haunts by the wind's great careless wings? While we wondered about the dainty voyager, a yellow butterfly came sailing by. A little giddy and uneven seemed his flight; but he kept up bravely, as did several others that followed him from time to time.

By-and-by one of the gentlemen pointed out the island of our guest, looking not unlike a violet cloud along the horizon's edge. The light-keeper beguiled us with a most interesting account of Matinicus Rock, a lone ledge in the sea, scarcely more than large enough to give room for the tower of the Light, and the house belonging thereto. The keeper, who was by the way *one* of the keepers, had been to the mainland for a three week's vacation; the first time that he had left his rock for a year. He was out of health, and anxious to get back to his family, the dark eyes of a yearling girl having an especial attraction for him. Three of his children had been born on the Rock, but this only baby girl among five great boys appeared to be the pet and darling, there not being "enough of her," as the father remarked, "to go around." I tried to imagine the little family out in the sea, five miles from Matinicus Island, to them a mainland, living with the sea birds for companions. And I promised my new friend that I would certainly visit the baby before I left the Maine coast.

Matinicus grew larger rapidly as we watched, and soon the Captain pointed out a white speck, telling us it was the house where we were to board. Our first glimpse of the Island showed us a tiny gray crescent beach, flanked by immense cliffs. By this we steered by islands of bare rock—No Man's Land and Two-bush Island—by still other masses of ledge into the little harbor, none too large, one would say, for a good old-

fashioned giant's wash-bowl. The tide was in, and we easily slipped up to the long wharf, our nostrils attacked by a strong odor of fish and tar.

"There is my boat," said the light-keeper, pointing to a tiny sail-boat rocking upon the water; "I thought one of the boys would be over." Home is home, I said to myself, though it be a rock in the sea. There are the old father, the sweet faced wife, the boys, and baby putting out her dimpled hands for "papa." I saw the picture in his eyes, and was glad for him.

The post-master took the mail-bag, saying if we would follow him he would be our guide to "the house." I was now to realize Matinicus. The half has not been told, I very soon decided. That walk of half a mile included cliffs, fir-woods so dense that they made, in their depths, a perpetual twilight; meadows where the aftermath was a sweet mat of soft, green grass, red and white clover, late daisies, and many a little unknown leaf tangled and interwoven. The people at "our house" were all "gone to meeting" when we arrived. A minister from Rockland was spending his vacation on the Island, and they had had meetings nearly every evening of his stay. Our hostess soon returned, and informing us that there was to be baptizing in the ocean, "at the other end of the Island," asked us if we would not like to go. Mrs. Columbus accepted the invitation, and gave a very interesting account of the ceremony. The group of islanders, the candidates and the pastor gathered in this remote spot with the great sea. The bare cliffs, and the dark spruces and pines for scenery, made an impression that the spectator said she should never forget.

We found the house full of visitors from Rockland, who were intending to leave by the next packet—Tuesday. That day being foggy with no wind, they were obliged to wait till Wednesday morning. A brilliant morning it was, and the ox-cart was brought to the door to take the ladies of the party to the shore. There is not a horse owned on the island, as indeed, why should a horse be kept to eat his head off when there is nothing in it to do?

The island is but two miles long and one mile wide, a grassy cart path running the length of it from shore to shore. We, "the boarders," went on in advance to see the friends off. As we sat on one of the timbers of the wharf, great barrels of fish in pickle near by, and long tables of fish drying in the near distance, we saw presently the great cart, filled with women and children and their belongings, come lumbering down the rough road to the water's edge. The docile oxen were made to back the load through the salt tide to the packet's boat, into which luggage and passengers were stowed amid good-byes and last words of regrets and affection. Some of these people had not been on the island for years, though it was their birthplace, and many of them had undoubtedly made their last visit.

As there was but a capful of wind, the packet made slow progress after she left her moorings. Mrs. Columbus, fired with ambition, procured a pretty row-boat, and took us out to the vessel to say good-bye over again. We rowed along side for a few moments, then rounded the point of rocks and floated "outside." The ocean was almost perfectly smooth, only long, slow "swells" gave a slight motion to our boat. It was a delightful little voyage, from which we returned determined to spend many hours of summer weather in a row-boat. Morning, noon or night Matinicus proved to be full of fascinations. We never tired of sitting among the cliffs, far up at high tide, and equally far down when the tide was out, among the pretty natural aquaria, stocked with sea urchins and anemones, snails, "saucers" and barnacles.

I will finish this letter with a sketch of evening taken "on the spot."

It is sunset. The Western horizon is flushed with an exquisite pink which is reflected by the opposite clouds. A little boat sailing by has caught the last rays of the sun, and seems to be made of rosy pearl, with a sail of some magic stuff. How it bounds over the satin blue of the sea. A dozen rocky points break the waves into dazzling spray. The far hills beyond Vinal Haven, look like soft purple clouds. The fir-woods back of the great Western cliff are already enveloped in night. The low straggling rocks, with many a little pool in the hollows and clefts, are beginning to grow strangely gray and cold. The breeze freshens. The sea moans. The daylight fades. Fishing-boats are rowing harborward. A fish-hawk flies low ready to dart to the depths for his prey. A single sail floats by the misty hills, by the huge cliffs, out of sight. I linger to watch one more great wave break itself upon the ragged rocks, then go home to forget for a night the wonderful solemn charm of a Maine Island.

A MAINE ISLAND.

BY MRS. M. F. BUTTS.

It happened in this way that we found it. One bitter winter, on the Rhode Island coast, we espied, just after dawn, the masts of a disabled schooner above the sand-bars that hid the sea. Certain "boys" immediately chased each other across the sodden fields, and through the beach plum bushes to the beach. There they found a great three master rolling in the breakers, and near by, on the sand, a shivering group of sailors. Before long the boys were home again, with the triumphant air of successful adventurers, bringing with them a small jovial man, rather the worse for wear, whom they introduced as the Captain. We learned to know the Captain very well, for he abode with us three weeks,—going home to Belfast, Maine, just before Christmas—and we learned to love him too, hanging upon his sailor yarns with breathless interest. It was not long before he informed us that his birthplace was Matinicus Island, saying at the same time, with mildly beaming eye: "You must go to Matinicus, I know you'll like it."

Upon inquiry we found that Matinicus was twenty miles south of Rockland, Me. A member of the family, whom we dubbed Mrs. Columbus, from her love of exploration, immediately jumped from her seat, and, with an inspired countenance, declared that she would go to Matinicus. That it was twenty miles out at sea was sufficient recommendation. Further knowledge of the place but deepened our desire to see its charms, and in the following summer we started for the *Matinicus*.

Imagine us in Rockland one misty morning at five o'clock, stepping from the gang-plank of the good ship *Penobscot*. We follow Mrs. C. into the office at the wharf, and inquire about the packet. "She goes at eight o'clock, wind and weather permitting," replied the clerk with a twinkle in his eye. He knew that the current weather would not permit, but we didn't, and we went in good faith to the *Thorndyke* House for our breakfast. In that comfortable hotel we remained the rest of the day, it being Saturday, wind and weather not permitting. Sunday morning broke gloriously, and at half past five we were informed by a servant that the Captain of the packet had sent word that he would be off at half past six. "No breakfast," said the call boy, "We don't have an early breakfast Sunday morning." No

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The Corresponding Secretary having temporarily changed his place of residence, all communications not designed for the Treasurer should be addressed, until further notice, A. E. Main Sisco, Putnam Co., Fla. Regular quarterly meetings of the Board are held on the second Wednesday in December, March, June and September; and ample time should be allowed for business matters to reach the Board through the Secretary.

THE MACEDONIAN CRY.

Taken from the Seventy-first Annual Report of the General Baptist Missionary Society of England.

Hark, what cry arrests my ear!
Hark, what accents of despair!
Tis the heathen's dying prayer,
Friends of Jesus hear!
Men of God, to you we cry,
Rests on you our tearful eye;
Help us, Christians, or we die—
Die in dark despair.

Hasten, Christians, haste to save
O'er the land and o'er the wave;
Dangers, death and distance brave—
Hark, for help they call.

Afric bends her suppliant knee;
Asia's woes cry, pity me!
Hark, they urge the heaven born plea,
Jesus died for all!

Haste, then, spread the Saviour's name,
Snatch the fire brands from the flame;
Deck his glorious shroud,
With their ransomed souls.
See! the Pagan altars fall;
See! the Saviour reigns o'er all;
Crown him, crown him, Lord of all!
Echoes round the poles.
—Amos Sutton.

JAPANESE Episcopalians are said to ask for great changes in the Prayer Book and in the Articles, and to desire a closer accord with the other Protestant churches.

"In summing up it is found that the additions to the churches in Japan from 1883 to 1885 showed a gain of 77 per cent, which in 33½ per cent per annum. The Western Recorder says, 'Verily that is a good dividend, and missions do pay.'"

An English surgeon says that speaking from an elevation to listeners below irritates and presses the vocal organs, causing clergymen's sore throat. The Living Church remarks that if clergymen would hold the head erect and speak up, they would not have throat trouble. Why not, then, have our churches so arranged that preachers will not be obliged to speak down from the pulpit to hearers seated on a lower level?

"FRENCH Canadians," said a distinguished priest from Montreal at the laying of the corner stone of a large French Catholic Church at Woonsocket, R. I., "Providence has sent you here to do in the land of the Puritans what you have so grandly done in Canada—to bring everything into subjection to our Holy Father the Pope." The Christians of New England have need to awake to the great importance of the purest possible Christian life and doctrine.

MRS. CASWELL, editor of the Woman's Department of The Home Missionary, says: After an editorial experience of eighteen months, I have come to believe that if each member of the church of Christ were to take a turn at the editorial wheel of our home missionary machinery, there would not be known another backward movement in God's work through lack of men and means. For when you stand at this point, the whole wide field lies before you, and you are brought face to face with its actual condition.

A NOTED infidel writer of America, professing to understand all about India, asserted that the work in that country was so fruitless that the Church Missionary Society was on the point of giving up its fields. The fact is that the increase in the India missions of this society was 5,022, the total membership being 23,733; and that it proposes to send out several carefully selected evangelists, who, going two by two, shall visit the five great mission fields of the society in India. The Free Church of Scotland is also inaugurating a movement for special evangelistic work in its educational missions in India.

FROM the Seventy-first Annual Report of the General Baptist Missionary Society of England, we learn that in the Orissa Mission of India there are 17 English missionaries, 23 native ministers, 3 ministerial students, 16 mission stations, 14 chapels, 9 churches, 1,306 church members, 1,620 day and Sunday-school scholars, and a native Christian community of 3,366. There were 41 baptisms last year; and the number of baptisms since the commencement of the mission is 2,162. In Rome the society has a mission house and premises, a second mis-

sion room, one missionary and one evangelist. The total disbursements last year were about \$40,735, and the total receipts \$34,745.

THE first white settlement in Nebraska was at Belleone, nine miles south of Omaha, in 1847. The Territory was constituted in 1854, and included the present state and parts of Dakota, Idaho, Wyoming and Colorado. It was admitted as a State in 1867; and the same year the first railroad entered Omaha. From the eastern to the western limit it is 413 miles; from north to south the state is 208 miles wide. The state is sixty times as large as Rhode Island, and larger than all New England by the area of Massachusetts and Connecticut. The development of Nebraska has been rapid and beyond the expectations of the very hopeful; although it was not long ago that the larger portion of the state was, on the maps, a part of the "Great American Desert."

PRESBYTERIAN HOME MISSIONS.

GENERAL SUMMARY.

One thousand four hundred and sixty five missionaries; 215 missionary teachers; 1,155 years of labor; 10,812 additions on professions of faith, and 7,046 in certificate; 87,590 in congregations; 3,974 adult and 4,558 infant baptisms; 392 Sunday-schools organized; 2,132 Sunday schools, with a membership of 142,246; 1547 church edifices, valued at \$4,307,388; 125 church edifices built during the year, costing \$305,772; 262, repaired and enlarged at a cost of \$65,036; church debts of \$169,072 canceled; 54 churches becoming self-sustaining; 175 churches organized; 312 parsonages, valued at \$384,228; 21 schools and 84 teachers among the Indians; 21 schools and 40 teachers among Mexicans; 37 schools and 81 teachers among Mormons; and 4 schools and 10 teachers among Southern whites.

THE MISSIONARY SOCIETY.

Forty-fifth Annual Report of the Board of Managers.

Home Missions.

NORTH-WESTERN ASSOCIATION.

For many years Bro. S. R. Wheeler has been connected, more or less of the time, with the home-mission work of our society. His field has been a large and important one, and the Board has esteemed him as a faithful and efficient worker. May he be greatly prospered in his new field of labor, as pastor at Dodge Centre, Minn.

He reports only four weeks of labor, concerning which he writes:

In accordance with the expectation of the Board, and also of the brethren whom I visited, I spent a month in Marion, Chase and Lyon counties, Kansas. I went directly to Oursler, Marion county. This is the location of the Marion County Church. There is no town here as yet, but a post office was established last March, with Bro. W. E. M. Oursler as postmaster. A flag-station was granted in October, while I was there. Thus, this locality is developing in importance. Step by step it will go forward. Now is the time to move, and I am satisfied that, with a missionary pastor and judicious management, a Seventh-day Baptist church could be established. How I do wish this could be done! I have canvassed the matter considerably with reference to going there myself; but as yet the way has not opened for me to do it.

At this place I spent two weeks, preached six sermons, held some other services, and visited as opportunity allowed. The interest was encouraging. The Sabbath service of October 16th was a memorable time. Nineteen persons were assembled in a stone school-house. Among the number was one from Alfred Centre, N. Y., one from Chase county and two from Pratt county. The sermon was listened to with attention; then followed an interesting covenant meeting, in which all who had professed Christ took part; after which we partook of the sacred emblems commemorating the dying love of our blessed Saviour. In the afternoon we assembled at Bro. Oursler's, and closed the day with a prayer-meeting, which did us all good. Such occasions are very refreshing to these scattered Sabbath-keepers. They are like water to a thirsty soul. The recent visit of Bro. J. B. Clarke, agent of the Tract Society at this place was appreciated.

I spent the next Sabbath with the brethren in Chase county, where I preached two sermons, one at Bro. Wm. Jeffrey's house and the other in the Presbyterian house of worship in Elmdale. Elmdale is about 18 miles from Oursler, and adds strength to the Marion Church. I spent the last Sabbath in October in Lyon county, near Emporia, where I preached three sermons. At this place an encouraging interest was manifested by the young people of the community. Whatever may be said concerning these labors with reference to making permanent Sabbath-keeping churches, there is no question but that they do much good in these following ways:

1st. They are a great comfort and strength to the scattered Sabbath-keepers whom they reach.

2d. They are impressive for good upon many strangers who are in attendance. In this connection it is to be remembered that these missionary services are frequently held in such localities and under such circumstances that some attend who are seldom seen in a congregation for religious worship.

3d. By these labors the seed of Sabbath truth is sown, which seed shall not return void, but will yield an appropriate harvest. Labor in the Lord is not in vain. It was my intention to stop a day or two at Topeka, but I hastened home to have an interview with Bro. J. W. Morton, who spent a few days at Nortonville.

Your brother in Christ,
S. R. WHEELER.

Four weeks of labor; 3 preaching places; 11 sermons; average congregations over 43; 7 other meetings; 18 visits and calls; and 800 pages of tracts, etc., distributed.

From Nortonville, Kan., Feb. 9, 1887,
Bro. Wheeler writes:

The Dodge Centre, Minn., Church has invited me to become its pastor. The negotiations have been going on some little time, and I need to apologize for not communicating with the Board about the matter. Last October's experience confirmed my former conviction, that "I am not able to do much general missionary work." But oh! this great, wide, needy field! O, that some active, young minister could come out to this work. For two years these interests have received but little attention. It causes sadness to think over the work on this field, and then think of the prospect of its being done.

The suggestion by Bro. Huffman, about keeping a man in one place until a church is built up, is a good one. Marion county, Kansas, is one of those places. Probably the new Sabbath-keeping colony in Scott county is another. There are also many individual families here and there who need the encouragement of an occasional visit from a missionary, even more than a family in any given church needs the pastoral visit of the pastor.

Long Branch Church, Humboldt, Neb.

Bro. D. K. Davis, missionary pastor, who has, however, closed his labors, reports 11 weeks of service; 1 church and 2 other preaching places; 15 sermons; 15 other meetings; 18 Sabbath-keeping families; 51 resident church members; and 2 Bible-schools.

He writes as follows:

HUMBOLDT, Neb., Sept. 6, 1887.

In submitting to you my final report, as missionary pastor of this church, it affords me great pleasure to be able to say that we are in a more prosperous condition than at the time of my last report. At the annual church meeting, about January 1st, I notified the brethren that my labors as pastor would be closed April 1st, and urged them to appoint a committee and take steps at once to secure a pastor. Brother Babcock arrived July 3d. After a few weeks a new interest was awakened among the young people, and several who had arisen for prayer some time ago, with others to the number of fifteen, came forward for baptism, and were baptized one week ago last Sabbath and received into the church. Since that time four have presented themselves for baptism and church membership, and we hope that others will follow soon. This leaves only six out of the twenty-five I have mentioned to you two or three times, who ought to be gathered in. We are praying that older ones may be revived and backsliders reclaimed. I spent a Sabbath at Harvard last month, and found the Adventists there with a tent, and our people attending their meetings. They intended to organize before leaving. I do not know how many members they expected from our people there. My appointment at Pleasant Hill is still sustained with a good interest. A Baptist man alternates with me every four weeks. When I leave I presume Bro. Babcock will take the appointment at that place.

In conclusion, permit me to say, that for the greater part I have enjoyed my work on this field; and, though performed in weakness, I trust that the work has not been in vain. And if you had been at the young people's prayer-meeting last Sabbath evening, and listened to the large number of voices engaging in prayer, never heard before in that exercise, you would doubtless say it pays for the Board to assist in sustaining an interest here.

Respectfully submitted,
D. K. DAVIS.

Jos. W. Morton, Chicago, Ill.:

Bro. Morton reports for the year 146 sermons, numerous visits, the distribution of a good deal of Sabbath literature, and 6 baptisms.

As general missionary, he has labored principally in Chicago and Wisconsin; but has also visited Northern Missouri (Princeton); the General Conference of the Sabbath-keeping Adventists at Marion, Iowa; and, owing to the ill health of the Corresponding Secretary, attended the Yearly Meetings of Iowa, Minnesota, Dakota and Kansas and Nebraska. Full and interesting accounts of these labors have, from time to time, appeared in the RECORDER. The cause in Northern Wisconsin seems to have been especially helped by his plans and efforts.

"In reviewing the year," he writes, "I can truly say that I thank the Lord for its enjoyments, its trials and sufferings, and its labors. I have enjoyed, almost uniformly, good health, having lost not a single day

through sickness. The fields are as white as ever, the laborers as hard to find."

Trenton and Alden, Minn.:

Bro. W. H. Ernst, of Alden, missionary pastor, reports 43 weeks of labor; 2 other preaching places; 64 sermons; congregations from 10 to 45; 12 prayer and other religious meetings; 65 visits and calls; 350 pages of tracts distributed; 4 additions; 21 Sabbath-keeping families; 33 resident church members; 2 Bible-schools, with an attendance of from 10 to 45; and one school organized.

New Auburn, Minn.:

Bro. A. G. Crofoot, missionary, pastor, writes:

In reviewing the work for the past year, I do not find that advancement that I could wish; still I think that the cause of our Lord is gaining slowly. Three times have we visited the baptismal waters, and at each visit have buried two of the members of our Bible school into the likeness of Christ's death. One has been received to our membership by letter, making a total increase of seven. Two have been dropped from our list for uniting with the Adventists, and two for a continual violation of their covenant obligations. We have just lost one of our most faithful members by death, so that the net increase is only two.

During the year I have preached 102 sermons, given 8 addresses, and led the weekly prayer-meeting and a meeting for Bible-study. There is not as much interest in some of these meetings as we could desire, but the Sabbath-morning meeting is well attended, and nearly all stay to the Bible-school.

As a church, we are endeavoring to maintain the cause of our Lord and Redeemer, and that of his downtrodden Sabbath, although some of the membership are not as active and devoted to the interests of the cause demands.

Pray for us that we may be faithful to our trust, and that the word of the Lord may have free course and be glorified, even by me.

He reports 52 weeks of labor; 110 sermons and addresses; average congregations of 48 in the morning and 33 in the evening; 77 prayer and other religious meetings; 137 visits and calls; about 500 pages of tracts distributed; 7 additions, 6 being by baptism; and assisted in the organization of one Baptist Bible-school.

C. W. Threlkeld Kentucky and Southern Illinois:

Bro. Threlkeld, general missionary in Kentucky and Southern Illinois, reports 33 weeks of labor with the churches of Shepherdsville, Ky., and Stone Fort, Ill., and at 8 other preaching places; 152 sermons, congregations of about 75; 25 other meetings; 160 visits and calls; nearly 3,000 pages of tracts, etc., distributed, and 8 additions—5 by baptism.

Bro. Threlkeld's deep afflictions, in the death of his wife and in the blindness of a son, call for our warmest sympathies and earnest prayers on his behalf.

S. W. Rutledge, Southern Missouri:

ELK CREEK, TEXAS CO., Mo.

I rejoice that the good Lord has brought me up to the time of making another yearly report to you. The work has been varied on my field of labor. Sometimes the prospects have been somewhat gloomy, and sometimes very encouraging. At the present time, everything seems to be working favorably with an increase of seemingly earnest investigation, both among preachers and people. I believe that all are ready to admit that the seventh day is the only Bible Sabbath; and the temperance reform is gaining very fast in this country. I have my work planned for the next quarter as follows: To keep up regular appointments at Dykes and Huggins, monthly; and to hold protracted meetings at the Providence and Waldencia Churches, at a point on the Current River, near Eminence, and near Evening Shade, in Arkansas. The interest is good in each of the above-named places. May the Lord give us success.

As to my success in the past year on Rubidoux: we have twelve converts to the Sabbath under our labors; but nine of them have been induced by an Advent preacher to go to the Adventists. One is tinctured with Universalism; and two have decided for the Seventh-day Baptists. I think others will soon follow them. Could the Board send Bro. Threlkeld to labor with us about one month, I think great good would be the result. There are several families acquainted with him here from Kentucky, with whom he could accomplish more, perhaps, than any one else.

During the past year I have devoted to the work 25 weeks; delivered 60 sermons, and 9 Sabbath and temperance lectures; attended 61 prayer-meetings; made 103 religious visits; organized one church and one Bible-school; assisted in the ordination of 3 ministers; received by experience, 8; by baptism, 1; made a distribution of 4,500 pages of tracts; and collected on the field \$2 for preaching.

Four years ago there were not more than four Sabbath-keepers in all this country. Now, in Texas county and a small portion of Shannon, there are not less than forty, eighteen of whom belong to the Providence Church, and five to the Waldencia Church. The others, with the exception of a few Adventists, have not joined any church.

W. K. Johnson, Billings, Mo.:

Bro. Johnson reports 12 weeks of general missionary work; 54 sermons; congregations of about 45; and 54 visits and calls.

Bro. J. F. Shaw, Texarkana, Ark., general missionary, reports 50 weeks of labor with the churches of Texarkana and DeWitt, Ark., and Bulcher and Eagle Lake, Texas, and at 7 other points; 105 sermons; average congregations of 58; 51 other meetings; 181 visits and calls; 375 tracts distributed; 12 additions—5 by baptism; one church organized, and 3 Bible-schools on the field.

The following items and extracts from his last quarterly report will well illustrate the character of the entire year's work.

When asked to take part in the political campaign of Texas, he declined, saying that his "mission was particularly and emphatically to preach 'Jesus Christ and him crucified,' a Saviour of sinners."

"Bro. Snell and his family (of Lovelady, Texas) are a model of a lone Sabbath-keeping family. But few families, under like circumstances, would maintain such a consistent course of Sabbath-keeping in the midst of such bitter opposition as that with which they have been surrounded. Cut off from all church privileges of their own faith, they have organized their own family, consisting of seven, into a Sabbath school. The time I spent in this household school was among the most pleasant of my experiences."

As Bro. Shaw says, they will be rewarded and exalted, according to the Word of the Lord. There is interest here in the question of the Sabbath and of salvation; and the continued and faithful ministrations of the gospel, would, no doubt, result in an ingathering of souls.

At Eagle Lake, Colorado county, Texas, our missionary baptized three persons in the Colorado River, and organized a church of eight members. Bro. L. H. Smith was asked to supply the preaching; T. J. Wilson was chosen deacon, and Miss J. Estelle Wilson, clerk.

At this place about a dozen colored people have embraced the Sabbath; several attended Bro. Shaw's meeting, and, by request, he preached to a colored congregation.

At Rupee, Texas, there was an exciting interest, centering, of course, in the subject of the Sabbath. A Baptist minister had preached the abrogation of the law, but Bro. Shaw out of respect for the Baptist denomination, publicly vindicated them from the reputation of holding such a theory, adducing his proofs from the New Hampshire Confession of Faith and the Scriptures cited therein.

Under the leadership of the Baptist pastor, some ten of the more prominent members, including two deacons, were excluded from the church, either because they had accepted the Sabbath doctrines, or protested against the unjust proceedings of the church toward those who dared to interpret the Bible for themselves.

Our missionary promised to return to Rupee in September, and aid in the organization of a church.

Writing from home, he says:

Elders Whately, Powers, Mayes and Hull, and Bro. D. S. Allen, were here (at the annual meeting in August), and the acquaintance formed and friendship established will, no doubt, lend strength and energy for our future work.

Bro. Mayes remained over a week, and preached at Rice's school-house, north of the city. The result was one addition from the Adventists, and one by baptism in profession of faith.

Whilst many things are not what we would wish them to be, yet we are gratified with the progress of the cause in the last three years, and hope it will continue to grow in the future.

In consideration of needed aid sent by northern friends, in response to an appeal, through the RECORDER, from Bro. Shaw, of Texarkana, Ark., Bro. Frank M. Mayes of Housley, Dallas county, Texas, reports to the Board 10 weeks of labor with the Rose Hill Church and at 5 other places; 30 sermons; congregations from 20 to 220; 8 other religious meetings; 90 visits and calls; 500 pages of tracts distributed, and 2 additions—1 by baptism.

"We still rejoice," he writes, "and praise the good Lord that the prospects for our success in the Sabbath cause are still very favorable. . . . I will do all that I can for my Master's cause as long as I live. There is a vast field for labor in Texas. What are thousands and multiplied thousands that have never heard the gospel as it is in Christ. Pray for us on this field. May the Lord bless his people everywhere, is the prayer of your brother and fellow laborer in Christ."

To us the South-west now seems to be a sort of strategic point for the proclamation of the divine law and the gospel of Christ, as we by the grace of God understand them. Wise generalship would, therefore, seem to require that we shall, in some degree, concentrate our efforts there, at least by promptly and considerably increasing our missionary force on that part of the field.

Sabbath

"Remember the Sabbath-day, to keep it holy; six days shalt thou labor, and the seventh day is the Sabbath."

THE TRACT

The Forty-fourth Annual

THE OUTL

Each year deepens the Outlook and Sabbath Quarterly, a valuable agent among us, has made for itself a permanent place in the literary question. A late issue of Statesman, referring to it as a "singularly" It has been a matter of the Board, that from ment has been often expressed who most widely differ of the paper. While it continue such original bring out the ultimate and open up new fields of tigation bearing upon the it is expected that in the will deal more fully with of the subject than it has not only because, to some mental aspects of the Sabbath, already been discussed, but creasing; interest in the the current literature n valuable.

The experience of five has placed beyond contr this periodical and the keeping it in vigorous the field of its influence taken to enlarge its circ the addresses, not simply of religious workers in parments of the church work. This is looked up most important lines of a We have been sending 50,000 clergymen in the Canada. We should co send it to not less than workers, in addition to c to clergymen. The add be large. It is estimate pay all expenses of print the 100,000 copies.

The cost of publishing past year is considerably the previous year, being which \$67 17 has been tions.

THE LIGHT

The experience of the unwisdom of reducing paper. During the 5,000 copies have been which have been sent to RECORDER, for the pur our own people with and aims. It was evide with so meager a circul nomination, it was almo to continue its publicat pose of ascertaining the on the subject, they call ORDER for responses b tion whether it should need. A large number ceived, all but two of its continuance and e The Board were aler their own minds that Light of Home should least its original editi and with these expe their constituents they circulation as rapidly procured, depending u niah the money.

It does not seem n arguments which have ed in favor of its exte Outlook being fitted readers, is therefore eral reader. The get ing the great mass of a most valuable adju movement. The la reforms find their f ment foothold among and while that rem true in European so tinctions are more here, it is yet an im sidered. The corr fallen off notably sinc edition of the Light that there is a cons men and women wh tions concerning all especially concerning since in all reform.

Sabbath Reform.

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

THE TRACT SOCIETY.

The Forty fourth Annual Report of the Executive Board.

THE OUTLOOK.

Each year deepens the conviction that the *Outlook and Sabbath Quarterly* is the most valuable agent among our publications. It has made for itself a permanent and prominent place in the literature of the Sabbath question. A late issue of the *Christian Statesman*, referring to the *Outlook*, speaks of it as a "singularly able publication." It has been a matter of great satisfaction to the Board, that from the first such judgment has been often expressed, even by those who most widely differ with the teachings of the paper. While it is the purpose to continue such original investigation as will bring out the ultimate facts in every field, and open up new fields of thought and investigation bearing upon the Sabbath question, it is expected that in the future the paper will deal more fully with the current phases of the subject than it has done in the past, not only because, to some extent, the fundamental aspects of the Sabbath reform have already been discussed, but because the increasing interest in the public mind makes the current literature more pertinent and valuable.

The experience of five and a half years has placed beyond controversy the value of this periodical and the wisdom and duty of keeping it in vigorous life and extending the field of its influence. Steps should be taken to enlarge its circulation, by obtaining the addresses, not simply of clergymen, but of religious workers in all subordinate departments of the church and reformatory work. This is looked upon as one of the most important lines of advance in our work. We have been sending the *Outlook* to about 50,000 clergymen in the United States and Canada. We should commence at once to send it to not less than 50,000 subordinate workers, in addition to continuing to send it to clergymen. The additional cost will not be large. It is estimated that \$5,000 will pay all expenses of printing and circulating the 100,000 copies.

The cost of publishing the paper for the past year is considerably less than that of the previous year, being but \$2,909 21, of which \$67 17 has been paid by subscriptions.

THE LIGHT OF HOME.

The experience of the year has shown the unwisdom of reducing the edition of this paper. During the past year only about 5,000 copies have been printed, fully half of which have been sent to subscribers of the *Recorder*, for the purpose of familiarizing our own people with its methods, objects and aims. It was evident to the Board that with so meager a circulation outside the denomination, it was almost a waste of money to continue its publication; and for the purpose of ascertaining the minds of the people on the subject, they called through the *Recorder* for responses by mail, to the question whether it should be stopped or continued. A large number of responses were received, all but two of which were in favor of its continuance and extended circulation. The Board were already fully assured in their own minds that it was wise that the *Light of Home* should be continued with at least its original edition, of 110,000 copies, and with these expressions of the wishes of their constituents they decided to enlarge its circulation as rapidly as the names could be procured, depending upon the people to furnish the money.

It does not seem necessary to repeat the arguments which have already been presented in favor of its extensive circulation. The *Outlook* being fitted for a specific class of readers, is therefore unfitted for the general reader. The general reader, representing the great mass of society, is, in the end, a most valuable adjunct in every reformatory movement. The law of history is that reforms find their first and most permanent foothold among the common people; and while that remark has been especially true in European society, where social distinctions are more strongly marked than here, it is yet an important truth to be considered. The correspondence, which has fallen off notably since the reduction of the edition of the *Light of Home*, began to show that there is a constituency of thoughtful men and women who are deeply conscientious concerning all religious questions, and especially concerning the Sabbath. But since in all reforms but few men are found

who have the character and the conscience which enable them to be pioneers in reform the necessity of this large edition is clearly seen, that we may thereby include a sufficient number of those who "contain the stuff of which reforms are made," to plant the nuclei of Sabbath reform among the people throughout the whole land. In this way, the *Light of Home* working from one direction, will unite its influence with the *Outlook*, working from another, in the currents of thought, and so mutually strengthen and increase the influence of each periodical. The Board are of the opinion that the aim should be not only to issue 100,000 monthly of the *Light of Home*, but to increase the number as rapidly as proper lists can be procured, to at least that stated as the aim in last year's report—a half million copies. The cost of printing the small edition the past year has been \$545 70, of which only \$96 02 have been paid by subscriptions. The balance, \$449 68, has been paid from general fund.

To print 100,000 copies monthly for the next year will require only \$3,500.

In order to procure the names of proper persons to whom to send the *Light of Home*, the Board have invited the Woman's Board of the General Conference to take that part of the work, procuring the names and writing the mailing lists. This they have consented to attempt, and are already at it. Ladies in the W. C. T. U. are sending in names from that organization, particularly that they may receive the answer which appeared in the March number to the pamphlet by Mrs. Bateham, issued under the auspices of the W. C. T. U., advocating legislation in favor of Sunday, and attempting to controvert the arguments we urge in favor of the only Sabbath of Jehovah. The subject being thus officially opened in that organization, it is hoped that much good may be done through that channel.

We hope also to interest our missionaries on the frontiers in procuring names in the places not yet reached by our publications.

SEVENTH DAY BAPTIST QUARTERLY.

As announced in the last annual report, the Board have caused a canvass of much of the denomination to be made, to see how many subscribers could be obtained for this publication, in anticipation of again issuing it, if a sufficient number could be secured. The interest in it is not as great as it deserves, but we are not without hope that the way may be clear soon for its publication. Certainly it has a field entirely distinct from any of our other publications. It is of great importance to the future history of the denomination, and to all who wish to preserve in permanent from the perishing memorials of the past, as well as the records of the present. As it is not, however, in any sense, a part of our missionary work, it is considered best not to devote any of the General Fund to it, but to insist, if it is to be published, that its subscriptions must meet all its expenses. The number of subscribers estimated to be sufficient for this purpose, not counting any expenses for editorial work, is 500. Of these but 193 have yet been pledged.

Of the volume published 58 numbers have been sold during the year, leaving the following still on hand: No. 1., 8 copies; No. 2., 145 copies; No. 3., 25 copies; No. 4., 140 copies.

EDUTH LE ISRAEL.

The question of publishing a paper in Hebrew for the Jews has been before the Board for more than a year. The services of Bro. Ch. Th. Lucky being available for this purpose, than whom probably no man is more fully adapted to this work, has stimulated the desire which has long existed for a more earnest endeavor to reach the sons of Israel. The fact that we hold to the ancient Sabbath of Jehovah is believed to be a reason why we may more readily reach them than can other Christian denominations. Many difficulties have had to be overcome before the publication of a Hebrew paper could be successfully attempted, but they have been surmounted, and the first member of *Eduth le Israel* is in print. It is proposed to publish it monthly. The services of a converted Hebrew, Bro. Landow, has been secured to do the composition, while the editing is in the charge of Bro. Ch. Th. Lucky. A font of Hebrew type has been purchased, and the pages are stereotyped, so that future editions can be printed if desired.

This step in advance in our publications has been rendered possible mainly through the generosity of Bro. D. C. Burdick, of Nortonville, Kansas. Others have also contributed, so that it is probable that it will be supported the first year, at least, by funds specially given for that purpose.

CANVASSING AGENT.

This means of reaching the people and

spreading the knowledge of the aims and needs of the Society, together with soliciting subscriptions to our periodicals and selling publications, has been continued during the year with valuable results. The experience of years has demonstrated that there is no other way in which the objects aimed at can be so well accomplished, if, indeed, they can be attained by any other means. It would, in fact be well if the society could employ several colporteurs, who could devote themselves to the new fields, visiting those who have been aroused to thought by our publications, distributing tracts and papers as needed, selling our books as opportunity offered, and gathering names of proper persons to whom to send our publications. Could such a course be carried out, it is believed that the results would soon demonstrate its wisdom.

The cost of this part of the service for the past year has been, for salary, \$682 30; and for expenses, traveling, etc., \$92 85; or a total of \$775 15.

The following is the report of the Canvassing Agent to the Board:

Your Canvassing Agent has spent about ten months during the year in the service of the Society. Some less than nine months have been devoted to canvassing, as he attended the sessions of the South-Eastern, Eastern, Central and Western Associations, where he sought to do what he could for the Society. At each session time was kindly allotted for the consideration of the interests the Society has in charge, and the impressions made seemed to be full of promise. The following outline shows some of the topics that were discussed: "The outlook for the Sabbath cause," "Our obligations to teach the Sabbath doctrine," "Our duty to our publications," "Denominational loyalty." The number of the speakers, and the breadth and spirit of their remarks, lead us to hope for some rekindling of consecration and enthusiasm in this department of our work.

The labors of your Agent, aside from those referred to above, have been among the churches of the Western, Central and Eastern Associations. Nearly all of them have been visited, and from both pastors and members, your Agent has received cordial co-operation.

In many instances, the results have been better than on the first tour, as brethren have aided with more liberal gifts. The plan of systematic giving is gaining ground steadily, and it has been the aim of the Agent to encourage it as far as practicable. Some of the churches are doing well in this way, in raising funds for their home work and for the benevolent societies. Some are not taking collections regularly for any purpose, and now and then one has regular collections for the Missionary Society, and none for the Tract Society. If there could be a uniform system, by which regular and frequent contributions should be made, it would, no doubt, secure a far better supply of funds for all benevolent purposes, especially if the "tenth" should be adopted as the rule. The patronage of our publications has been encouraging, but it is not what it ought to be, as too many are indifferent in respect to their claims and worth.

Families unsupplied with the *SABBATH RECORDER* have been visited, and, as a result, sixty four have become subscribers. Others no doubt would have taken it if their love of religious reading and of the Lord's cause was equal to their interest in other things. Another class, from assurances given, may be expected to take the paper before long. Besides, a considerable number of subscriptions to the *Outlook*, *Light of Home*, *Helping Hand* and *Sabbath Visitor* have been received.

The collections on account of the *SABBATH RECORDER*, contributions and pledges to the General Fund, and sales of books, etc., have been, in all, \$4,195 10.

The cash receipts have been as follows:

Book sales.....	\$ 984 05
Accounts of <i>Recorder</i> , etc.....	456 95
General Fund, etc.....	1,799 88
	\$2,640 88

A considerable portion of the collections on *Recorder* accounts have been on bills that have been running up for some time.

It should be borne in mind that nothing has been done this year by the Agent in taking special public collections, and only a part of the contributions have been given in a personal way, many pledging the amount, instead, to be paid in their regular offerings. The efforts, thus, have been designed to arouse the spirit of benevolence, and give strength and permanency to systematic plans, while the results, of course, could not at once appear, but will tend to enlarge the income of our treasuries as well as that of the Tract Society.

Something has been accomplished in tract distribution, about 13,000 pages having been used during the year.

A survey of the fields, within our denomination and outside, affords encouragement. Within we see the fruitage of Sabbath reform work in new ministers and new churches gained, new patrons of our schools and of our publications, and above all, and more valuable than all, we see the tuning up of the consciences and spiritual life of our people that saves from apostasy, and tends to bring back those who have yielded to worldly allurements, and gone from the right pathway.

We have much to inspire thankfulness to God for what he has wrought among us, and for us, by the power of his Word. And as we note the wide-spread agitation of the

Sabbath question, and the many signs of the growing influence of our publications in molding the utterances in relation to it, we may well take courage and press on in the conflict, knowing assuredly that the Lord of the Sabbath will vindicate his name, and will reign until he hath "put all enemies under his feet."

In conclusion, your Agent is constrained to say that his wide association with our people reveals to him more and more their integrity and earnestness, their faith and loyalty. While some, by their lack of consecration and zeal, and others by their idolatry of self and the world, may fail to gather with us, the mass seem to prize the truth above everything else, and are ready to labor and sacrifice for its triumph. Evidently the Lord has kept us, and may he guide and bless us ever for his cause's sake.

J. B. CLARKE, *Canvassing Agent.*

SEPT. 8, 1887.

Education.

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

THE SCHOOLS OF DENVER.

It is the custom of the city to select the best teachers which it can find, regardless of the city, state, or section where they are to be found. Teachers are now in the employ of the city of Denver, from various colleges in the East and West, from the Massachusetts Institute of Technology, and other institutions of the same kind. In fact, it seems to be the ambition of the superintendent and the Board of Education to secure the best teachers possible to fill vacancies in all grades of their schools.

The system of examination of teachers is somewhat peculiar. A special examination of candidates is held, conducted by the superintendent and board, when written answers to questions and topics are given upon the various branches of study, and these examination papers are marked on the scale of 100. Subsequent to the written examination, each candidate is passed into a private room and questioned by all the members of the board, including the superintendent. These questions are not upon school subjects particularly, but upon general matters, the design being to elicit some indications of the capacity, ability, and characteristics of the candidate. Each member of the board marks this portion of the examination, which, in the final summation, is considered of equal importance with the entire examination upon points of scholarship. The examination completed, the teachers who are approved are placed in the order of their rank; the first vacancy takes the first teacher in order, the second vacancy takes the next, and so on. This method precludes all favoritism.

When a teacher is once in the employ of the city, his interests, as well as the interests of the city, are conscientiously looked after. If a teacher would evidently be more successful in another grade of school, higher or lower, the change is made by mutual consent. The salaries of primary, intermediate, and grammar school teachers are all upon one grade, with an increase each year of service up to a certain limit.—*Education for September.*

WELLESLEY'S PRESIDENT.

Miss Alice E. Freeman, President of Wellesley College, was born in Colesville, Broome County, N. Y. She is the daughter of Dr. James and Elizabeth Freeman, and is the eldest of four children. Her father, with a longing for education which nothing could check, began his professional studies after the birth of his eldest daughter, and the youthful mother, only seventeen years older than her daughter, was left with the care of the farm and household affairs while her husband studied medicine in a neighboring town; so it will be seen that the daughter is, by an act of predestination, the child of both zeal and culture.

While Miss Freeman was still very young, Dr. Freeman removed with his family to the little village Windsor, a charming spot on the Susquehanna, whose beautiful natural scenery filled the child with enthusiastic delight. She early began to share the responsibilities of the household, and became the nurse and constant companion of the younger children.

She spent the years of her happy childhood in this picturesque village, and here at the old academy she developed a love for study which made it inevitable that she should desire to go to college. About this time Michigan University opened its doors to women. At once Miss Freeman's resolution was taken. She entered the University soon after, and was one of the pioneers of the hazardous experiment of coeducation. During the four years of her college life her simplicity and directness of character, her thorough womanly self-respect, her faithful scholarship, and earnest Christian spirit, exerted an influence which cannot be over-estimated. Miss Freeman graduated in 1876, and after teaching two years in Michigan, she was called to the chair of History in Wellesley College. Her success in this department was so marked, though she was but twenty four years of age, that the founder of the College often said of her: "There is the future president of the Wellesley College."

In 1880 the founder of Wellesley College, Mr. Henry F. Durant, died. The same year the President of the College was obliged to leave on account of ill health. In the exigency of the moment, Miss Freeman was

invited by the trustees to act as President until some one could be found to fill the place. It had been predicted by wise men and women alike that there was not a woman in the country who could stand at the head of a large and growing college, and administer its government successfully.

Miss Freeman occupied the position of President *pro tem.* for one year, and so remarkable was her influence in this position, such was her aptitude in governing, and such her skill and tact in managing the affairs of the College, that at the end of the year she was invited by a unanimous vote of the trustees to become the President of Wellesley College; the only question being whether, with her youth and her delicate physique, she would be able to bear the great burden of work which the position would involve. Five years have passed since Miss Freeman took the reins of government. In her administration she has displayed strength and sweetness of character, discernment, and wise judgment, ability to govern, and at the same time to influence and to lead to the highest and best. With the playfulness and simplicity of a child, she has a deep religious nature and the modest reserve of a true woman. The charm of her personality, and the wisdom of her methods, have won all hearts; her own enthusiasm is contagious, and every student regards her as a personal, sympathetic friend, to whom she may go to at all hours for counsel and comfort. She has a charity of mental vision that is rarely equaled, and a balanced judgment which is seldom questioned; her keen insight into character enables her to detect anything wrong in the life of a girl, and her ready tact and sympathy lead her always to apply the right remedy.—*Wide Awake.*

TO YOUNG MEN CONTEMPLATING THE MINISTRY.

First, let me say, do not be in a hurry. If God calls you to do that work, he calls you to make all needful preparations.

Perhaps you have already had the advantage of what is generally called a liberal education, and have graduated from some college. If your training there has been thorough, it is just a fair beginning. It has taught you how to read and study to good advantage. Take, if practicable, a full theological course, preaching as opportunity may present; for preaching is an art, and can only be well learned by practice.

But I took my pen to write to those who have not had the advantages of the schools. You have great privileges provided for you, at great sacrifice, very largely by those who know the value of education, by their want of it. When we entered the ministry, there was not much demand among our people for education in the ministry; and worse than that, there were very strong prejudices against a young man who felt called to preach, and went to school to fit himself for the work to which he was to devote his life. If God wanted educated men for ministers, it was said, he would call such, and qualify them by the Holy Spirit's power.

But times have changed. The facilities for acquiring an education are abundant, and all classes of young people are availing themselves of the opportunities before them. Even in our small country churches, there are many whose general intelligence and literary attainments are in advance of the most favored ones fifty years ago, with perhaps here and there an exception. The minister is expected to be in advance of his hearers. If not, how can he teach them? He is not only an instructor in religious truth, but his aid will be often sought in the various branches of education now taught in common town schools. How embarrassed he must feel to have children, ten or twelve years of age, come to him with questions in arithmetic or grammar or other studies, and be compelled to tell them, "I do not know." A good education will make him a leader, and give him an influence among the better class of his hearers. The want of it will be an increasing embarrassment all the days of his life, and greatly hinder his usefulness.

I look back upon my life, and can say, "The mistakes of my life have been many;" but none give me more regret than that I did not, when I entered the ministry, adopt a systematic course of reading and study, taking an hour or two each day, and adhere to it till now. But I had no example of that kind, no intimation that I needed such a course, no library to consult, and, I fear, not stability of mind enough to carry out such a purpose. It would have been a hard discipline, but a source of enjoyment in the decline of life. As it is, I am embarrassed every day of my life. Everywhere I go, I feel the lack. I meet with men of culture. They discuss subjects of which I know nothing, and I am compelled to keep silence; for I know not what to say, nor how to say it. I trust a kind Father in heaven will forgive my mistake; but he will not prevent the consequences. I feel humble, in view of my imperfections, but grateful to God that he ever made such imperfect efforts of any benefit to others, or in any way of service to the cause of Christ. When I think of it, I am filled with wonder.—*Morning Star.*

Mark Hopkins's will has been allowed in the probate court. It leaves the bulk of his property to his wife and \$2,000 each to his children, the American Board and the President and Trustees of Williams College. His personal effects, manuscripts, etc., are left to his children.

Rev. O. E. St. John, of Beloit, Kan., has donated to the Kansas Wesleyan University at Salina, his law library, valued at about \$3,000. This will be placed in the University, and known as the St. John Alcove.

Bro. J. F. Shaw, Texarkana, Ark., general missionary, reports 50 weeks of labor with the churches of Texarkana and DeWitt, Ark., and Bulcher and Eagle Lake, Texas, and at 7 other points; 105 sermons; average congregations of 58; 51 other meetings; 181 visits and calls; 375 tracts distributed; 12 additions—5 by baptism; one church organized, and 3 Bible-schools on the field.

The following items and extracts from his last quarterly report will well illustrate the character of the entire year's work.

When asked to take part in the political campaign of Texas, he declined, saying that his "mission was particularly and emphatically to preach 'Jesus Christ and him crucified,' a Saviour of sinners."

Bro. Snell and his family (of Lovelady, Texas) are a model of a lone Sabbath keeping family. But few families, under like circumstances, would maintain such a consistent course of Sabbath-keeping in the midst of such bitter opposition as that with which they have been surrounded. Cut off from all church privileges of their own faith, they have organized their own family, consisting of seven, into a Sabbath school. The time I spent in this household school was among the most pleasant of my experiences."

As Bro. Shaw says, they will be rewarded and exalted, according to the Word of the Lord. There is interest here in the question of the Sabbath and of salvation; and the continued and faithful ministrations of the gospel, would, no doubt, result in an ingathering of souls.

At Eagle Lake, Colorado county, Texas, our missionary baptized three persons in the Colorado River, and organized a church of eight members. Bro. L. H. Smith was asked to supply the preaching; T. J. Wilson was chosen deacon, and Miss J. Estelle Wilson, clerk.

At this place about a dozen colored people have embraced the Sabbath; several attended Bro. Shaw's meeting, and, by request, he preached to a colored congregation.

At Rupee, Texas, there was an exciting interest, centering, of course, in the subject of the Sabbath. A Baptist minister had preached the abrogation of the law, but Bro. Shaw out of respect for the Baptist denomination, publicly vindicated them from the reputation of holding such a theory, adverting his proofs from the New Hampshire Confession of Faith and the Scriptures cited therein.

Under the leadership of the Baptist pastor, some ten of the more prominent members, including two deacons, were excluded from the church, either because they had accepted the Sabbath doctrines, or protested against the unjust proceedings of the church toward those who dared to interpret the Bible for themselves.

Our missionary promised to return to Rupee in September, and aid in the organization of a church.

Writing from home, he says:

Elders Whately, Powers, Mayes and Hull, and Bro. D. S. Allen, were here (at the annual meeting in August), and the acquaintance formed and friendship established will, no doubt, lend strength and energy for our future work.

Bro. Mayes remained over a week, and preached at Rice's school-house, north of the city. The result was one addition from the Adventists, and one by baptism in profession of faith.

Whilst many things are not what we would wish them to be, yet we are gratified with the progress of the cause in the last three years, and hope it will continue to grow in the future.

In consideration of needed aid sent by northern friends, in response to an appeal, through the *Recorder*, from Bro. Shaw, of Texarkana, Ark., Bro. Frank M. Mayes of Houalee, Dallas county, Texas, reports to the Board 10 weeks of labor with the Rose Hill Church and at 5 other places; 30 sermons; congregations from 20 to 220; 8 other religious meetings; 90 visits and calls; 500 pages of tracts distributed, and 2 additions—by baptism.

"We still rejoice," he writes, "and praise the good Lord that the prospects for our success in the Sabbath cause are still very favorable. . . . I will do all that I can for my Master's cause as long as I live. What a vast field for labor is here in Texas. There are thousands and multiplied thousands that have never heard the gospel as it is in Christ. Lay for us on this field. May the Lord bless his people everywhere, is the prayer of my brother and fellow laborer in Christ."

To us the South-west now seems to be a sort of strategic point for the proclamation of the divine law and the gospel of Christ, and we by the grace of God understand them. The generalship would, therefore, seem to reside that we shall, in some degree, concentrate our efforts there; at least by promptly and considerably increasing our missionary work on that part of the field.

The Sabbath Recorder.

Alfred Centre, N. Y., Fifth-day, Nov. 3, 1887.

REV. L. A. PLATTS, D. D., Editor. REV. E. P. SAUNDERS, Business Manager. REV. A. E. MAIN, D. D., Sisco, Fla., Missionary Editor.

Communications designed for the Missionary Department should be addressed to Rev. A. E. MAIN, D. D., Sisco, Putnam Co., Fla.

All other communications, whether on business or for publication, should be addressed to the SABBATH RECORDER, Alfred Centre, Allegany county, N. Y.

TERMS: \$3 per year in advance.

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

Lord for thy work I need Warm zeal and ardent love; Not from a fear of wrath to come, Nor for reward above; But some intense desire To render praise to thee, For the abounding grace wherewith Thou didst remember me!

We are pleased to give our readers, this week, a descriptive article from the racy pen of Mrs. M. F. Butts.—A Maine Island. Those who have read any of her writings will not need a second suggestion.

The minutes of the late meeting of the Board of Managers of the Missionary Society came too late for publication in the missionary department this week, and as it is important that they be published at an early day, we give them a place on our second side.

A FRIEND writing from Akron, N. Y., says, "I must speak of the blessing we have received through the labors of P. A. Burdick. He has great power over the hearts of men, and has stirred up the people here on the temperance question as they have never been stirred before. Let us all pray for God's blessing on his work everywhere."

OUR offer to send the RECORDER to any new address the remainder of this year, for twenty five cents, is meeting with quite hearty responses. One brother sent a dollar and four names; another sends nineteen new names with the money, etc. Is there not some one in every community who can send us, at least, four new names, and one dollar for this purpose? We hope that a good many permanent subscribers will be the result of this effort.

THE first edition of Eld. Lewis' book, "Biblical Teachings Concerning the Sabbath and the Sunday," is exhausted. It will be some time before a second edition can be brought out. We are frequently receiving calls for the book from those who are seeking light on the Sabbath question. Have not some of our brethren and sisters copies of this book that they would gladly part with for the sake of furnishing the means of bringing souls into the light of God's truth? If there be any such, let them send their books—either cloth or paper bound—to this office.

AN educated Chinaman has written an elaborate article for an American magazine on "Why I Am a Heathen." After reading it through carefully, an exchange says the whole article might have been condensed into a single sentence, namely, "Because I don't know any better." It would, perhaps, be difficult for some who are not Chinamen to give any better reason for being what they are, or for doing what they do. We remember hearing an Irishman, when asked why he would not eat meat on Friday, reply, "Oh, I never yet have eaten any meat on Friday, and I should hate to begin now." This answer might also have been condensed into the brief sentence suggested by our contemporary.

TRUE CATHOLICITY.

In the face of so much bigotry and churchly intolerance as one is compelled to see, such words as those given below, from the pen of the Rev. Phillips Brooks, of Boston, are refreshing. It will be remembered that Dr. Brooks is a staunch Episcopalian, which gives added weight to his utterance on such a theme. This is another proof of the truth of that which we have so many times affirmed, viz., that the broadest catholicity is not inconsistent with the most devoted denominational loyalty. We love all Christians everywhere, because they are all children of our common Heavenly Father. There is nothing disloyal to our denomination in that. We are members of, and adhere loyally to, our own denomination because, to us, it embodies, in its faith and practice, more nearly than any other the Biblical idea of the church

life and relation. There is nothing uncharitable or uncatholic in that. We earnestly wish that we, as a people, could realize more fully than we seem to sometimes, that our right to be heard and respected is measured by our love of souls and our zeal for the truth of God; and that, in proportion as we have power with God through a spirit of consecration to him, in that proportion shall we have power with men. Dr. Brooks says:

Can our church do any such great office as this for the America in which she is set? There are some of her children who love to call her, in exclusive phrase, "The American Church." She is not that; and to call her that would be to give her a name to which she has no right. The American Church is the great total body of Christianity in America, in many divisions, under many names, broken, discordant, disjointed, often quarrelsome and disgracefully jealous, part of part, yet as a whole bearing perpetual testimony to the people of America of the authority and love of God, of the redemption of Christ, and of the sacred possibilities of man. If our Church does especial work in our country, it must be by the especial and peculiar way in which she is able to bear that witness; not by any fiction of an apostolic succession in her ministry, which gives to them alone a right to bear such witness. There is no such peculiar privilege of commission belonging to her or to any other body. The only right of any body lies in the earnest will and in the manifest power. The right to preach the gospel to America lies in the earnest faith that the gospel is the only salvation of the people, first as men, and then as Americans; whoever brings that faith has the right to preach; whoever does not bring it has no right, be the fancied regularity of his commission what it may!

AN IMPORTANT QUESTION.

A correspondent asks, "What shall we do with our boys?" The question relates to the employment of our young men, and generally all Sabbath-keepers who, in some way or other, obtain a livelihood by laboring for others. The implication of the writer is that such persons find no suitable encouragement from our brethren who need such labor, and, consequently, they leave the Sabbath and are lost to our cause, if not to all religious life and work. It is the same old story; we have heard it scores of times: "We must make a living by the labor of our hands; our Sabbath keeping business men give preference to First-day men; and First-day men will not employ us, and allow us to keep our Sabbath; so we are compelled, against our own choice, to leave the Sabbath." Who has not heard it?

We have several times spoken upon this subject, but it may be well to repeat. The question has two sides. In the first place, it is doubtless true that some of our business men do not give as much attention to the question of employing our own people as they ought. But that any systematically give preference to non-Sabbath-keepers, simply on that ground, we have never found to be true. The other side of this question is that young men and others desiring employment at the hands of our business men, or at the hands of any one else, owe it to themselves and to those at whose hands they seek employment, to thoroughly qualify themselves for the positions they seek,—to do the work they propose to do. When a young man can show by the work he does that he can do as good a job as any other man, and shows a disposition to work to the interest of his employer, he will find very little trouble in getting employment anywhere, even though he is a conscientious Sabbath keeper and seeks employment by some First-day man. The fact, on the one hand, is that competitions in business and other causes combine to make it necessary for the manufacturer, or other person employing laborers, to get the best help or quit the business. On the other hand, there are far too many laboring men who seem to regard their employers as their natural enemies, and who seem to feel that they have done their best when they have got the most money for the least work. This is, no doubt, an extreme putting of the case; but this is the tendency with many. There are comparatively few first-class workmen. Men appear to be unwilling to serve an apprenticeship at anything, but want to draw first-class wages for work for which they have made no adequate preparation. But men who pay first class wages want in exchange for such wages, first-class work. The result is, inevitably, dissatisfied employers and dissatisfied workmen. As already said, the question has two sides. Sabbath-keeping young men ought not to expect employment simply on the ground of their being Sabbath-keepers, irrespective of the quality and character of the work they can do; and our business men ought, other things being equal, always to give preference to our own people. After a good many years of study and observation of this question, we are glad

to believe this unwritten law of mutual obligation is more generally observed among us than is sometimes supposed.

The causes of so many leaving the Sabbath lies further back than the question we have been considering. Sabbath-breaking starts in a weakened conscience in respect to religious duties generally. A young man who had left the Sabbath entirely, said, "I know I am not doing right in this matter, but I may as well confess the whole truth; I am far away from the true Christian life. If I were to take up my walk again as a Christian man, I should certainly be compelled to come back to the Sabbath." Few men see as clearly that whether he keeps the Sabbath or not depends upon his actual, general religious condition. But so it is. The question of what we shall do with our boys, in its relation to their keeping or leaving the Sabbath, is, therefore, more than a question of where they shall find business employment; it is a question of how to keep them, at heart, true, loyal, devoted, active Christians. Out of this fundamental question all others grow; this rightly settled, all others will naturally adjust themselves.

Communications.

MISSIONARY BOARD MEETING.

A special meeting of the Board of Managers of the Seventh-day Baptist Missionary Society was held in the vestry of the Pawcatuck Seventh-day Baptist Church, Westerly, R. I., Oct. 19, 1887, at 9.30 A. M.

William L. Clarke in the chair. Prayer was offered by J. R. Irish. Seventeen members were present, and six visitors.

The minutes of the last regular meeting, and the special meetings held in Shiloh, N. J., were read and approved.

All visiting friends were cordially invited to participate in the deliberations of the meeting.

CORRESPONDENCE.

From A. E. Main, Corresponding Secretary. Suggestions and recommendations in regard to labor and laborers on both the foreign and home fields, appropriations and business of a miscellaneous nature.

From D. H. Davis and Dr. Ella F. Swinney, Shanghai, China, giving estimates of expenses for the China field, and suggestions in reference to the re-enforcement of that mission.

From W. C. Titsworth, H. D. Clarke and Mrs. G. H. F. Randolph, concerning the re-enforcement of the China Mission, and proposed candidates for the same.

From D. C. Burdick and wife, Nortonville, Kan., pledging funds for the support of Ch. Th. Lucky in his mission work among the Jews.

From J. G. Burdick, New York City, about the work of Mr. Lucky among the Jews in New York, and some of the needs in that work.

Communication from the Woman's Executive Board, giving their purpose and plans for furnishing and supporting a teacher in the Shanghai Mission School, as soon as one can be found to go, desiring that such a teacher shall go under the direction of the Missionary Society; but they make inquiries as to what shall be the mutual relations and obligations of the two Boards in such a case.

From the clerk of the Ritchie Church, W. Va., in behalf of, and by the order of, the church, petitioning aid in the support of a pastor.

From the First and Second Westerly Churches, R. I., asking aid in the support of their pastor, who has lately settled with them.

From the Lincklaen and Otselic Churches, N. Y., asking for the usual appropriation given them.

From the Andover Church, N. Y., renewing their petition for aid in the support of their pastor.

From the pastor of the New Auburn Church, Minn., in behalf of the church, asking for the renewal of the usual appropriation.

From the Garwin Church, Iowa, giving a statement of their condition, an effort they are making to secure a pastor, and asking for an appropriation to aid them.

From the Cartwright Church, Wis., requesting aid in the support of their pastor.

From the clerk of the Berlin Church, Wis., asking for aid in the support of Bro. A. McLearn, who is preaching to them and in adjacent fields of labor.

From J. F. Shaw, concerning the condition and wants of his broad field, and the appropriations needed.

BUSINESS TRANSACTED AND APPROPRIATIONS MADE FOR THE YEAR.

Voted an appropriation of \$1,600 for the salaries of our missionaries in China, for the year 1888; \$600 for the Shanghai Mission School, and \$250 for incidental expenses for the same time.

Voted that, in accordance with the views and suggestions of the parties themselves, and of those associated with them in our denominational school at Alfred Centre, we call Bro. Gideon Henry Fitz Randolph and wife to engage in missionary work connected with our station in Shanghai, China, as soon after the completion of their present course of studies as they can consistently get ready, not later than Oct. 1, 1888.

The following preamble and resolution were adopted:

WHEREAS, a lady teacher is needed in the Shanghai Mission School, and WHEREAS, the Woman's Executive Board has indicated a purpose to furnish and support such a teacher; it is, therefore, Voted, That the Corresponding Secretary be authorized to confer with the Woman's Executive Board, and determine the mutual relations and obligations of the two Boards with the view of sending out such a teacher, at the earliest practicable moment; said action of the Corresponding Secretary to be subject to the approval of the Board.

The Treasurer reported that there were \$692.87 in the treasury.

Voted that the \$5 contributed for the building of the Waldensia Church, be sent by the Treasurer as directed by the donor.

Voted that the appropriation for the Holland Mission be the same as last year, viz., \$400.

Voted an appropriation of \$300 for the Jewish Mission, under Ch. Th. Lucky.

Voted that the Treasurer be instructed to remit to Ch. Th. Lucky, during the year, \$25 at the close of each month, on the receipt of his report of labor for the month, and he was further instructed to remit to him his salary for the month of September.

The Corresponding Secretary was instructed to inform D. C. Burdick, of Nortonville, Kan., of the sum needed to support the Jewish Mission during the year, in addition to the funds in hand for that object.

Appropriations were made for the home field, for the year commencing Sept. 1, 1887, closing Sept. 1, 1888.

To the Ritchie Church, W. Va., at the rate of \$100 while employing a pastor.

To S. D. Davis, missionary in the South-Eastern Association, at the rate of \$400 per year, for six months' labor during the year, without traveling expenses.

To the First and Second Westerly Churches at the rate of \$100 each, as long as they shall have a pastor, for the year.

To the Lincklaen and Otselic Churches, at the rate of \$75 each for the year, so long as they shall employ a pastor.

To the Andover Church, at the rate of \$100, for the time a pastor is employed.

To J. W. Morton, general missionary in the North-Western Association, at the rate of \$800 and traveling expenses.

To C. J. Sindall, the same as last year, until Jan. 1, 1888, and then the appropriation to be discontinued.

To W. K. Johnson, at the rate of \$25 per month, and traveling expenses, for six months' labor during the year on the Missouri field.

To the New Auburn Church, Minn., at the rate of \$100 per year while a pastor is employed.

No application for aid from the Alden and Trenton Churches was received.

To C. W. Threlkeld, missionary in Southern Illinois and Kentucky, at the rate of \$400 per year and traveling expenses.

To J. F. Shaw, missionary in Texas and Arkansas, at the rate of \$400 and traveling expenses.

To Frank M. Mayes, for labor, with the Rose Hill Church and vicinity, Texas, at the rate of \$100 for the year.

To the Cartwright Church, Wis., at the rate of \$100 per year, while a pastor is employed.

To the Garwin Church, Iowa, at the rate of \$100 per year, as long as a pastor is employed.

Appropriations to the Long Branch Church, Neb., and the Nebraska and Kansas field was deferred to the next meeting of the Board, in December, and the Corresponding Secretary was instructed to correspond with the clerk of the Long Branch Church, and ascertain all the particulars, needs and prospects in the case.

Bro. G. H. F. Randolph, to aid him in pursuing his studies.

Voted that the salary of the Corresponding Secretary, in view of his taking upon himself increased labor during the year, be restored to the usual salary, \$900 a year and traveling expenses.

The matter of missionary conferences and the agency of Bywater, Tanqueray & Co., was deferred until next meeting.

Adjourned.

WILLIAM L. CLARKE, Chairman. O. U. WHITFORD, Recording Secretary.

SO MANY CALLS.

Sometimes persons seek to be excused from giving because "there are so many calls." It is not strange that this plea is made so frequently, and now and then in a mood seemingly of some displeasure; one is perhaps prone to feel that the less he is able to do the greater becomes the demands upon his ability. The treasuries, upon which our churches and societies depend, all tell the same tale of urgent need. If one, from selfishness and love of the world, is reluctant to give at all, of course he will be annoyed by the pressure that comes from all sides. If he is a cheerful giver, full of the Spirit of his Lord, he is perplexed at the number of the requirements that are made upon him, and he sighs aloud, "So many calls!"

It does give sadness to see so many worthy and needy enterprises, and the practicable aid so insufficient. Every one must help as much as he ought, or at least aim to do it, and with such a measure of faith and fervency of prayer as will make the help bestowed go as far as possible. All who give desire this result, and they may be assured that those who are entrusted with their contributions are no less anxious to reach the same end. Our Boards plan and strive to do all the good they can with the funds supplied, and we may be sure that, in motives at any rate, none can excel them in this laudable endeavor.

All should help, as the Lord gives them prosperity. It was once said, that too much of the entire funds for benevolent purposes came from the few, while large numbers of our members were doing nothing for the Lord's work at home or abroad. The late reports of receipts indicate a change in this respect that is very cheering. Nearly all have shared in bearing the burdens. The small gifts of the many give far greater encouragement than the large gifts of the few. While both are needful and should be accepted with joy and thanksgiving, the former is a more sure evidence of the spiritual life and soundness of the churches,—that they are not composed of professing Christians who see their fellow-men suffer need, and shut their hearts against them; but rather that compassion and helpfulness appear, which are a sign that in them dwells the love of God. The churches that have members who are in bondage to covetousness, should bear on their hearts as a burden the reclaiming of such from their course, which is so idolatrous and un-Christian.

The "many calls" should not make us sad and complaining, and lead us to grasp earthly treasures more tightly, but we should welcome them as opportunities to test the Saviour's teaching, that it is more blessed to give than to receive, and that giving to the needy is but lending to the Lord.

J. S. C.

CORRESPONDENCE.

I bought a home in Braxton county and left Doddridge county two years ago to day, bringing my family, consisting of my wife and eight children. It has been lonely on Sabbath-days, yet I determined to keep the Sabbath, even though fifty miles away from the church I left on Greenbrier, because God commands men everywhere to obey him. On the 22d day of September, 1887, God sent Elder S. D. Davis here. He began meetings on Sabbath night following, which lasted fifteen days. Fourteen were converted to Christ. The Elder baptized five, and many were renewed. Fifteen persons have petitioned the churches of the South-Eastern Association to meet us in council on Copen Run, the night after the second Sabbath in November, 1887, to organize a Seventh-day Baptist Church. We hope the churches will send us a good delegation, and along with them a minister or two, for many here are stirred on the Sabbath question, admitting freely that we are right. Some of our Methodist preachers are becoming alarmed over it, and are telling the young people not to be led astray by every wind of doctrine. Pray for us. WM. L. WILDMAN. CORN, Braxton Co., W. Va., Oct. 21, 1887.

ON THE SOLID

In the selection of a church at Lost Creek, W. Va. seem to have been guided by the fact that after much consultation chose a quiet place one mile from the present village. Here a rise up from the main road scattered great oak trees, with fine blue grass, which below which flows a small rocky channel the water is pure and clear. In the solid steep terraced bank, so Virginia, affords ample hundreds to witness the fact. This natural location of God, containing about 1000 acres, selected for the church. When they came out clay was found in the and admirable building-stone. But when they dug down a few feet below the surface of the great bed of solid rock, they found nearly as hard as granite rock the foundation of the laid, and the walls built up completed. And when as it did on Sabbath morning and when the flame swept those walls expanded with from within, but when they stood, erect and firm, founded on solid rock, brethren met at a called next day, under a great of were shed, and many and made to rebuild, immediately on the rock, and during, and sisters, and even been absorbed in the one building the church, and field and the potatoes in housework passed by, in the of enclosing and completing church which the fathers solid rock.

PREPARATION FOR T

The Pew sought information was essential in the studies for ordination. It is a physician, the philosopher, the scientist, therefore, a more in winning souls? Also, mathematics, and the sciences of a liberal education, the body of a liberal education, the spirit of a sense. There inquiries have been made. An inquiry no more than approval. The Pew of the elements that make requisites. A direct given satisfaction. An reflection "raises a dust sue." The Pew did not parison of educated and It in no sense disparaged not approve ignorance. lower the standard of qualification for the Seventh-day and pulpit, "comes not from its evasions. The essential character, and its length we have the meaning to think, given as a but its application is means, thus admitting method of it is not essential. The reference is not in point, it was without a teacher "with evident pride and In discussing the Sabbath educated minister, he was an educated man?" He Then said the education Greek sustains my position. "Will you give me your aid of a Greek grammar?" He was told "Why an educated man." "enough of Greek to do statement was withdrawn many cases where persons sense rebuked educated. It is said the title, "implies a falsehood. mer. Whatever is essential ruling characteristic, and Ordination has several, and even refused to but the education. who were ordained on cation, who have held service, and we have few year's service, have been, and made the were ordained secondarily.

Bro. G. H. F. Randolph, to aid him in pursuing his studies.

Voted that the salary of the Corresponding Secretary, in view of his taking upon himself increased labor during the year, be restored to the usual salary, \$900 a year and traveling expenses.

The matter of missionary conferences and the agency of Bywater, Tanqueray & Co., was deferred until next meeting.

Adjourned.

WILLIAM L. CLARKE, Chairman.
O. U. WHITFORD, Recording Secretary.

SO MANY CALLS.

Sometimes persons seek to be excused from giving because "there are so many calls." It is not strange that this plea is made so frequently, and now and then in a mood seemingly of some displeasure; one is perhaps prone to feel that the less he is able to do the greater becomes the demands upon his ability. The treasuries, upon which our churches and societies depend, all tell the same tale of urgent need. If one, from selfishness and love of the world, is reluctant to give at all, of course he will be annoyed by the pressure that comes from all sides. If he is a cheerful giver, full of the Spirit of his Lord, he is perplexed at the number of the requirements that are made upon him, and he sighs aloud, "So many calls!"

It does give sadness to see so many worthy and needy enterprises, and the practical help is so insufficient. Every one must help as much as he ought, or at least aim to do it, and with such a measure of faith and fervency of prayer as will make the help bestowed as far as possible. All who give desire this result, and they may be assured that those who are entrusted with their contributions are no less anxious to reach the same end. Our Boards plan and strive to do all the good they can with the funds supplied, and we may be sure that, in motives at any rate, none can excel them in this laudable endeavor.

All should help, as the Lord gives them prosperity. It was once said, that too much of the entire funds for benevolent purposes came from the few, while large numbers of our members were doing nothing for the Lord's work at home or abroad. The late reports of receipts indicate a change in this respect that is very cheering. Nearly all have shared in bearing the burdens. The small gifts of the many give far greater encouragement than the large gifts of the few. While both are needful and should be accepted with joy and thanksgiving, the former is a more sure evidence of the spiritual life and soundness of the churches,—that they are not composed of professing Christians who see their fellow-men suffer need, and that their hearts against them; but rather that compassion and helpfulness appear, which are a sign that in them dwells the love of God. The churches that have members who are in bondage to covetousness, should bear on their hearts as a burden the reclaiming of such from their course, which is so idolatrous and un-Christian.

The "many calls" should not make us sad and complaining, and lead us to grasp earthly treasures more tightly, but we should welcome them as opportunities to test the Saviour's teaching, that it is more blessed to give than to receive, and that giving to the needy is but lending to the Lord.

J. S. C.

CORRESPONDENCE.

I bought a home in Braxton county and left Doddridge county two years ago to day, bringing my family, consisting of my wife and eight children. It has been lonely on Sabbath days, yet I determined to keep the Sabbath, even though fifty miles away from the church left on Greenbrier, because God commands men everywhere to obey him. On the 23d day of September, 1887, God sent Elder S. J. Davis here. He began meetings on Sabbath night following, which lasted fifteen days. Fourteen were converted to Christ. The Elder baptized five, and many were renewed. Fifteen persons have petitioned the churches of the South-Eastern Association to meet us in council on Open Run, the night after the second Sabbath in November, 1887, to organize a Seventh-day Baptist church. We hope the churches will send a good delegation, and along with them a minister or two, for many here are stirred by the Sabbath question, admitting freely that we are right. Some of our Methodist teachers are becoming alarmed over it, and are telling the young people not to be led away by every wind of doctrine. Pray for

Wm. L. WILDMAN,
Care, Braxton Co., W. Va., Oct. 31, 1887.

ON THE SOLID ROCK.

In the selection of a site for the brick church at Lost Creek, W. Va., the brethren seem to have been guided by the Lord. After much consultation and prayer, they chose a quiet place one mile North of the present village. Here a gentle eminence rises up from the main road over which were scattered great oak trees, but now covered with fine blue grass, while in the rear a grove of young oaks skirts the steep bank, below which flows a small stream. In this rocky channel the water has formed a natural baptistry in the solid rock, while the steep terraced bank, so common in West Virginia, affords ample seating-room for hundreds to witness the ordinance of baptism. This natural location for the house of God, containing about two acres, the fathers selected for the site of the brick church. When they came to build, abundant clay was found in the front of the lot, and admirable building-stone not far away. But when they dug down to lay the foundation, to their surprise and joy, about three feet below the surface there was found a great bed of solid rock, level as a floor and nearly as hard as granite. On this solid rock the foundation of the brick church was laid, and the walls built up and the building completed. And when the fire came, as it did on Sabbath morning, Sept. 24th, and when the flame swept from floor to roof, those walls expanded with the intense heat from within, but when they cooled, there they stood, erect and firm, for they were founded on solid rock. And when the brethren met at a called church-meeting the next day, under a great oak tree, tears of joy were shed, and many and great pledges were made to rebuild, immediately, this church on the rock, and during the fall, brethren, and sisters, and even little children, have been absorbed in the one great work of rebuilding the church, and the corn is left in field and the potatoes in the ground and housework passed by, in the blessed sacrifice of enclosing and completing that beautiful church which the fathers planted on the solid rock. L. R. S.

PREPARATION FOR THE MINISTRY.

The Pew sought information as to what was essential in the studies of college education for ordination. It asked, "Is the metaphysician, the philosopher, the linguist, the scientist, therefore, a more successful preacher in winning souls?" Also, "do the languages, mathematics, and the sciences, that make the body of a liberal education, contain the fullness of the spirit or a sensible share of it?" These inquiries have been construed into hostility. An inquiry no more involves hostility than approval. The Pew sought an analysis of the elements that make up these essential requisites. A direct answer might have given satisfaction. An evasion and personal reflection "raises a dust about the true issue." The Pew did not institute "the comparison of educated and uneducated men." It in no sense disparaged education. It did not approve ignorance. The tendency "to lower the standard of qualification and preparation for the Seventh day Baptist ministry and pulpit," comes not from the inquiry, but its evasions. The essential has its own positive character, and is easily defined. At length we have the mental training or learning to think, given as a reason. This is good, but its application is not limited to any means, thus admitting that a particular method of it is not essential. Greek is named as essential. The reference to my father's Greek is not in point, as all he knew of it was without a teacher. The story told "with evident pride and satisfaction" is this. In discussing the Sabbath question with an educated minister, he was asked, "Are you an educated man?" He replied, "I am not." Then said the educated minister, "The Greek sustains my position." He was asked, "Will you give me your references, and with the aid of a Greek grammar I can determine it." He was told "Why, you said you were not an educated man." "So I did, but I know enough of Greek to determine this." The statement was withdrawn. This is one of many cases where personal culture and good sense rebuked educated assumptions.

It is said the title, "Education Ordained," implies a falsehood. It is not even a misnomer. Whatever is essential for ordination is a ruling characteristic, and is entitled to credit. Ordination has several times been objected to, and even refused when all else was right but the education. We have several men who were ordained on the basis of their education, who have held the title without the service, and we have many more who, after a few year's service, have gone into other business, and made the service for which they were ordained secondary, or incidental, while

wearing the title. These cases justify the appellation given and objected to. They have also taken the sacredness from the office, as it makes it subordinate to personal interests, even if it is not a sacrilege by taking what was consecrated to God's service in winning souls and using it for other purposes.

It is said, "It is not assumed by anybody that Paul's education was the basis of his success as a Christian preacher and missionary!" It has also been said, "I venture to say that, but for Paul's education he would not have been the instrument which God's spirit used as he did for planting Christianity in the world. There was no other living man better prepared for this work, and Paul's education was by no means the least of his qualifications." I submit a problem for solution to the college mathematician. In 1839 there were reported to Conference 3,047 members. In the three years following there were reported a net addition of 1,232, or 4,310. During all this time, we had not one College or Theological graduate. In the year 1865 we had 6,944 members. From 1865 to 1886, or 21 years, when our College and Theological graduates were in the ascendant, we had a net increase of 1,789 members, or 8,733 membership. How much, then, have we been increased in membership, and what is the ratio of increase of the new departure over the good old way? or what would be our present membership had the ratio of the three year's increase been continued during the twenty-one years, taking into account the increase of the working forces? The better qualified ministry during the latter period should be credited with the value of their fitness. Allowances should also be made for fortuitous conditions of the work, and for all countervailing influences. Very many in the field of labor for souls have been educated, and therefore ripe for the fruitage of an educated ministry. A solution of the problem, after eliminating irregularities, and allowing for all errors, would show the comparative successes during the three years, and the twenty one years.

Let me suggest that not education, but a miseducation rather, should have the credit of the results. THE PEW.

YEARLY MEETING AT CRAB ORCHARD.

I have just returned from the Yearly Meeting of the churches of Southern Illinois, which was held with the little church at Crab Orchard, beginning last Sixth day, and continuing till Sunday evening. There are now but four churches in the Yearly Meeting: Villa Ridge, Stone Fort, Crab Orchard and Farina. No delegates, present from Villa Ridge. A number were in attendance from Stone Fort, and four from Farina. We had a very pleasant meeting, and one of considerable interest to us from Farina, as none of us had been in that part of the State before.

Bro. Threlkeld, who is now missionary for Southern Illinois and Kentucky, had been preaching every evening since the Sunday evening previous to the Yearly Meeting, and continued to preach evenings during the meeting, except one evening, when Bro. Robert Lewis preached. The evening meetings were well attended by First-day people, also the meeting on Sunday. A number rose for prayer during these meetings.

The Crab Orchard Church is a branch of the Stone Fort Church. It now consists of seven members; three brethren and four sisters, representing five families. The brethren are elderly, intelligent and apparently very substantial men. There are two sisters whose husbands do not keep the Sabbath. One of these husbands, a man apparently in good circumstances financially, entertained a number of the delegates with generous hospitality. Though not keeping the Sabbath, he is in sympathy with the church, and has helped to build their house of worship, besides giving the land for it, as I understand it.

We formed a very favorable impression of the brethren and sisters whom we met. They seem to be worthy representatives of the Sabbath cause.

Bro. M. B. Kelly, who lives at Stone Fort, was detained at home by the serious sickness of a son. Brethren Johnson and Lewis are farmers as well as preachers, and the former is also a physician. I was favorably impressed by both of these men. Bro. Lewis is at present pastor both at Stone Fort and Crab Orchard. M. B. Kelly, Jr., who had recently come from Alfred Centre, where he was in school, summoned home on account of his brother's illness, was at the meeting and spoke. He gives promise of being an efficient laborer. Bro. Threlkeld, the missionary, preached some very effective sermons, addressed mainly to the unconverted. He seemed to me to be well adapted to his work, and a successful revivalist. I think he must be accomplishing good on his field. O. A. B.

Home News.

New York.

ALFRED CENTRE.

Eld. Joshua Clarke and his wife, from Rockville, R. I., are visiting their daughter, Mrs. P. A. Burdick, in this place. On Sabbath, Oct. 22d, Eld. Clarke preached a very excellent discourse at the First Church, and on the following Sabbath, he preached for Eld. Summerbell, in the Second Church. Mrs. Clarke will probably remain with her daughter through the winter, but Eld. Clarke expects to return to Rhode Island soon.

The children's concert, mentioned in my notes last week, was repeated on Tuesday evening, Nov. 1st, with assistance from Mrs. Amanda P. Gould, Misses Susie Burr and Jessie Brown, vocalists; and Mr. E. D. Clarke, corneter. The children did their parts well, as usual; that the additions were attractive, goes without saying. E. R.

Wisconsin.

CARTWRIGHT.

It is very cold in this country. Yesterday morning, Oct. 25th, the thermometer went down to 10° below zero. The ground is white with the first snow storm of the season. Can you outdo this in old Alleghany?

The Seventh-day Baptist church was dedicated to the service of God two weeks ago last Sunday with appropriate exercises. A. W. COON.

FULTON.

J. Leland Shaw was married to Amanda Burdick, daughter of Eld. Russel Burdick, Oct. 21, 1887. So on Oct. 21, 1887, friends from Utica, Albion, Milton and Milton Junction, to the number of 30, gathered at the farm of Mr. Shaw in the town of Fulton, and surprised them into remembering that that was their silver wedding day. A bountiful dinner was served, presents were given, and all went home wishing Mr. and Mrs. Shaw many happy returns of this day.

BERLIN.

Our meeting, so anxiously anticipated, has come and gone. All things considered, it was as enjoyable and profitable a season of the kind as we have ever spent. Of course, "little things are great to little men." We are by no means out of the world, but still the opportunities for such gatherings are not so ample as in some places more favored; hence such meetings are more appreciated than where they are more common. There was a good attendance of the Sabbath keepers on the Berlin field, though peculiar circumstances prevented some, who were anxious to attend. The meeting began on Sixth day evening, by a sermon by Dr. Wardner, from Eccl. 11: 1. Like all the other discourses of the Doctor, it was a most interesting and able elucidation of the truth. On Sabbath morning Brother Wardner preached again from Heb. 10: 14. In this discourse, we thought the Doctor outdid himself, but we were doomed to happy disappointment. The ordinance of the Lord's Supper followed the sermon, and the sweet fragrance of that halowed occasion still lingers round our hearts.

In the evening a short address was given by the writer, then followed one of the most heart enriching conference meetings we have enjoyed for many years. God was in our midst, and all hearts were melted into tenderness by the Spirit of Jesus. On First day morning, Brother Wardner again preached, from the 1st Psalm. This was an expository discourse, and was one of the most instructive sermons that we have heard for many years. It was the climax of the occasion. The sermon was followed by a conference meeting, equal, we think, in interest and fervor to the first one. I should have said that the weather was very stormy on First-day, which occasioned a comparatively small attendance. We had a meeting in the evening, and though but few attended, we had a heart melting meeting. We feel that we have all been quickened in spirit. God's people have been drawn nearer together, and this morning, as we grasped their hands in parting as they left for their respective homes, we felt that a mutual blessing had been secured by means of this meeting, the results of which we may not now be able to estimate.

I wish to say just here, that we feel under great obligation to our dear Brother and Sister Wardner for the sacrifice that they made to attend our meeting. He was the only minister in attendance, and in order to do this, his dear, thoughtful wife, though in very feeble health, rather than have us disappointed, came all the way with her husband in a private conveyance. Surely such self abnegation for Jesus' sake will have its reward.

We were favored from a visit from Dr. Lewis, of Plainfield, N. J., just after Conference, who, though quite out of health, gave us a stirring account of the doings of that occasion. The next Sabbath the Doctor spoke from the 1st Psalm. No comment is necessary, for you all know Dr. Lewis. We were in hopes that he could prolong his stay till our Quarterly Meeting, but in this we were disappointed. However we sadly submitted to the inevitable.

We wish to express our heartfelt gratitude to our dear brother, H. D. Babcock, of Leonardsville, N. Y., for his generous donation to this field. May God richly reward him. I loved this dear brother the first sight I got of him. We all remember him at the mercy seat.

Our church at Berlin have shingled their house of worship, and repaired the ceiling. Our ladies have procured an organ, and our little sanctuary is really neat and pleasant. During the last quarter, I have preached 30 sermons to congregations varying from 30 to 150, attended 16 religious meetings, and made 35 visits. The interest along the whole line is good and is still increasing. Our next meeting is at Coloma, Jan. 21, 1888.

In love, A. McLEARN.
Oct. 24, 1887.

The London Telegraph's correspondent at Paris says that Lord Lyons, the British ambassador to France, asked Lord Salisbury for permission to retire, but at the latter's request consented to remain in office until the end of the year.

The parliamentary secretary of the London Board of Trade has informed a Liverpool deputation, which waited upon him, that all the powers, including France, had consented to join in an international conference at an early date to discuss the question of sugar bounties.

MARRIED.

At the residence of the bride's father, Hon. L. B. Kern, in DeRuyter, N. Y., Oct. 28, 1887, by Rev. L. R. Swinney, Mr. FREDERICK L. SCHELLINGHAM, and Miss GERTRUDE B. KERN, all of DeRuyter.

In New Market, N. J., Oct. 26, 1887, at the residence of the bride's father, Maxson Dunham, Esq., by Rev. J. G. Burdick, Mr. ALBERT H. BURDICK, of Alfred Centre, N. Y., and Miss JOSEPHINE DUNHAM, of New Market.

At the residence of the bride's brother, in New Auburn Minn., Oct. 19, 1887, by G. G. Coon, Esq., Mr. GERMAN SOPER and Miss MARY SAUNDERS, all of New Auburn.

DIED.

In Spafford, Onondaga Co., N. Y., Oct. 18, 1887, of consumption, MARY BROWN CADDY, in the 96th year of her age. She leaves a husband, three children, a father, sister and brother to mourn their loss; but their loss is her eternal gain. F. O. B.

In Alleghany township, Pa., Oct. 24, 1887, ANNA, wife of Charles W. Nelson, aged nearly 39 years. She was spoken of as a faithful wife, a kind mother and a true friend. She has left a husband and six children, one of whom was only a few hours old. A very large congregation was at her funeral, and expressed their appreciation of the one so suddenly removed from them. J. K.

In Sharon Centre, Pa., Oct. 21, 1887, CORDELLA, wife of John Livermore, aged 63 years, 11 months and 2 days. She was a great sufferer, but she endured with great patience, for she learned in her youth that it was good to take everything to Jesus, and her suffering only brought her nearer to the Saviour. She confessed her faith in Christ while a young woman, and united with the Seventh day Baptist Church of Independence, with which she remained until death. She had endeared herself to all who knew her by her kindness. She has left a husband, three children and a large circle of friends. J. K.

At Ashaway, R. I., Oct. 21, 1887, of paralysis, SARAH A. BABCOCK, aged 51 years, 5 months and 26 days. She was a daughter of Jacob D. and Elizabeth Almy Babcock. T. L. C.

At Power Hill, R. I., Oct. 13, 1887, of consumption, HANNAH, wife of Ethan Crandall, aged 50 years, 7 months and 29 days. She was the youngest child of Samuel and Mary Allen. The aged mother is the only one of her father's family still living. She became a Christian in early life, and united with the Seventh-day Baptist Church at Hopkinton City, of which she remained a member until death. She maintained, through two years of sickness, a cheerful, hopeful heart and face, even to the end. T. L. C.

At his late residence in Johnston Centre, Wis., Sept. 25, 1887, HIRSH WILLIAMS, aged 63 years, 9 months and 10 days. The funeral services were held at the house, on the 8th of September, and were attended by a large circle of friends. The deceased has left a widow, three daughters and two sons. He was very highly esteemed in the neighborhood, where he has so long resided. E. M. D.

SAUNDERS expects to be at his Friendship Studio from Nov. 10th to 16th inclusive.

Books and Magazines.

With the current number, the Century Magazine begins its eighteenth year and its thirty-fifth volume. It opens with a frontispiece portrait of Washington, by Wright, of Philadelphia, made in 1784, said to have been the best portrait of Washington then made. The special art feature of the number is the sculpture of Augustus Saint Gaudens, of which several examples are reproduced, including two portraits in low relief. Two new novels are begun,—one by Edward Eggleston, and one by Geo. W. Cable. The chapter in the Lincoln series relates to the period between his election and his inauguration. Topics of the Time, Open Letters, etc., are all full of interest.

The following list of articles and writers in the November *Forum* will give an idea of the interesting discussions which are being given to the public through that valuable monthly: "Warfare Against Society," Frest. Barnard; "Should Fortunes be Limited?" E. T. Peters; "The Use and Abuse of the Veto Power," J. D. Long; "Is the Negro Vote Suppressed?" A. H. Colquhoun; "The Panama Canal from Within," G. C. Huribut; "Shall Utah Become a State?" G. T. Curtis; "Christianity and Communism," Dr. H. Van Dyke, Jr.; "What is the Object of Life?" W. S. Lilly; "Books that have helped me," Brander Matthews; "Avoidable Dangers of the Ocean," V. J. Cotnam; "Caterpillar Critics," J. L. Allen.

The November number of *Harper's Magazine* is introduced by a charming frontispiece, entitled, "A Fairy Tale," from a painting by F. S. Church, accompanied by an anonymous sonnet, interpreting the idea of the picture, entitled, "A Child shall Lead them." The attractions of Southern California life are cleverly displayed by Edwards Roberts, in "A Santa Barbara Holiday," beautifully illustrated. The author of the recent articles on Chili and Costa Rica contributes another South American paper on "The O'her End of the Hemisphere." The concluding portion of Mrs. Rebecca Harding Davis's sketches, "Here and There in the South," is devoted to the Acadian country of Attakapas, Louisiana. An important paper on "The Winter Climatic Resorts of three Continents," is written by a special student of that subject, Mr. William Smith Brown. The Rev. Chas. F. Thwing gives in a brief article, the result of his investigations in regard to reform schools and young criminals. The Editor's Easy Chair, the Editor's Study, and the Editor's Drawer are full of their usually good things.

BABYLON! splendid *Babylon!* Mother and baby enjoy it together. It lights the mother's care and labor by giving her stories and pictures to read and talk about. Baby grows to understand them almost as soon as he understands chickens and birds and kittens. You can get a sample copy by sending five cents to D. Lothrop Company, Boston.

Condensed News.

Domestic.

A dispatch from Staunton, Va., Oct. 25th, says: It has been snowing hard here to day.

The discovery of a gold mine at Eau Claire, Wis., has created great excitement, and a mining company will be formed.

James E. Hamilton, a mail carrier, was attacked by sharks while crossing Hillsboro Inlet, Florida, in a boat. He was thrown out of the boat and devoured.

One of the severest snow and wind storms ever known at the Black Hills set in on the night of October 23d, and continued all night. Eight inches of snow fell, and the drifts seriously impeded travel.

The Toledo, Peoria & Warsaw railway has settled with the relations, or legal relatives, of forty of the people who were killed at Chatsworth, and with sixty of those who were injured. The highest amount paid on a death loss was \$2,000.

On account of the scarcity of coal, caused by the strike of the coal miners in the Springfield (Ill.) district, the public schools have been compelled to close. Some of the mines are being worked, but will not receive orders from private consumers.

Edwin Jeffers, of Lowville, N. Y., aged seventeen years, was instantly killed by a dynamite explosion at Jayville, Jefferson county, while blowing out tree stumps on the Harrieville railroad extension. No other workmen were injured.

The venire of seventeen jurors for the civil cases called to the third district court at Salt Lake are all Mormons. Twelve of the number refused to take the oath required of jurors by the Tucker-Edmunds law. L. S. Hills, a member of the late constitutional convention, was one of the number who refused.

The convict labor contract system was abolished by the last Pennsylvania Legislature, and work on all outstanding contracts has been finished. This throws a large number of convicts into idleness. Many have been locked in their cells during the past ten days, and they are complaining bitterly of their confinement.

Dewitt Clinton Lawrence, an aged, wealthy and prominent member of the New York Stock Exchange, has been declared insane by several prominent specialists of New York and Europe, and on petition of his son, Robert H. Lawrence, Judge Donohue of the Supreme Court has appointed a commission to inquire into Lawrence's condition.

Foreign.

Wady Halfa is threatened by 2,500 Soudanese natives. Reinforcements for Wady Halfa are leaving Assouan.

A quantity of valuable jewelry was stolen from the residence of Adalina Patti, in Wales, on Monday night, Oct. 24th.

The convention between France and England in relation to the Suez Canal and the New Hebrides has been signed.

At a recent conference of leading Scottish conservatives, the extension of suffrage to women was approved by a small majority.

A report from Berlin, Oct. 27th, says, a great storm has been raging on the Baltic for two days. Many lives have been lost, and shipping has been greatly damaged.

Edward Harrington, Nationalist M. P., has defied the British government to prevent his publishing reports of meetings of suppressed branches of the national league.

General Ferron, French minister of war, has given his assent to the reduction of the war estimates by \$1,800,000. The reductions in the budget now aggregate \$5,600,000.

Earl Spencer made a speech at Edinburgh, Scotland, recently, in which he said Gladstone would soon be restored to power and his home rule policy would be fully established.

The London News says Lord Salisbury must already regret the rashness of his selection of Chamberlain as a fishery commissioner. Chamberlain's temper is much against him in politics, and is likely to be fatal in diplomacy.

Miscellany.

GRATITUDE.

AGNES E. NEWTON.

I bless the power that taught my soul
Upon the rock to fall;
Tho' broken are my selfish hopes
And scattered is my all;
Wherein I've sought or e'en desired,
Aside from Christian gain—
To know, to be, to have or share
Without the spotless name.

I sing the joy of sins forgiven,
Of love that knows no fear;
Of truth, that in my inner life
To-day, is shining clear.
And by this truth I know my soul
Will be made pure and free;
No distant triumph I've in view,
Each hour brings victory.

And so I've learned to bless the means,
And trust the guiding hand,
That wisely laid the structure low,
When building on the sand.
And does the storm or calm surround,
I've found a peace sweet;
And make the living sacrifice,
With gratitude replete.

—The Manifesto.

"BEAR YE ONE ANOTHER'S BURDENS."

BY OCTAVIA DWIGHT.

Burdens, to be borne with labor and difficulty! Ah, who can count the number which every individual must take up, one after another, in this "vale of tears"! And why should he weary himself with others' burdens when his own are already too heavy?

So thought Constance, as after a day of toil and vexation she opened her Bible and read these words: "Bear ye one another's burdens, and so fulfill the law of Christ." Discouraged and sick at heart, she shut the book, angrily, and gave herself up to moody reflections.

Constance was poor. She was ambitious, too, and poverty was hateful to her. She liked elegance, and longed for ease and refined society for herself and for the two little sisters dependent upon her. But—she was poor, and so shut out from the world of culture and loveliness, toward which her hungry eyes were ever turning. Three mouths to feed, three bodies to clothe and shelter, and so few avenues of lucrative employment open to women! Three souls to keep "unspotted from the world," and so much coarseness and vice all around them! Two little ones to educate, and oh, so little, little money to pay for teachers, and so little leisure to teach them herself! And to bear all this anxiety and labor alone! "Oh," sighed Constance, "if I only had some friend to consult with—some person of influence to help me find something more profitable to do!"

And then her mind reverted to the text again, "Bear ye one another's burdens." It came to her now with a new meaning as she felt how grateful she would be to have her burden lifted even for a little while. "And so fulfill the law of Christ." Yes, truly, Christ has left us an example, that we should follow in his footsteps.

And as she glanced over the story of his life, with its record of ministries and infinite helpfulness, anger and discontent died out from her heart, and the hard lines of her face grew soft with quiet peace. And Constance slept that night strong in the hope that somehow the darkness that had gathered thick about her would break into sunshine, making her way plain before her.

"Bear ye one another's burdens." Another lonely, desolate woman read the words and pondered upon them; lonely and desolate, though living in a stately mansion, its envied mistress. But Faith's husband was changed of late. Some mysterious business kept him from home night after night till long after the shops were closed, and the streets of the great city were hushed, and when he came his step was unsteady, and his voice and manner strangely unnatural.

Faith was waiting for him now, longing and yet dreading to hear the click of his night-key at the street door. And while she waited, she took up her Bible, and her eye fell upon the words: "Bear ye one another's burdens."

"There is no human help for my burden," thought Faith. "I can tell it only to my God. But Herbert—he must have some trouble, some fierce temptation that I know nothing about, or he could not have given way like this. It is his burden and I must help him bear it. I must save him, but how? My God! my God! show me the way!" And Faith sank upon her knees and prayed, as only those in agony can pray, but no light dawned upon her; and when at last her husband staggered in, with curses upon his lips, the first she had ever heard him utter, she doubted if he were not already past hope, and still her heart cried out in wild despair for help, and still no answer came.

Morning dawned, and Faith saw her husband go modily out without the loving "Good-by, Faith," that she had never missed before, and her heart ached as visions of what might be in the future passed before her.

What wonder, then, that Amanda, her mother's favorite cousin, who arrived that morning saw, at a glance, that Faith was in trouble. So haggard, indeed, did she appear, that Amanda was alarmed, and begged to know if she could be of any service.

"You know, my dear," she said, with her own bright smile, "we are commanded to bear one another's burdens."
"And how can we do that?" asked Faith, her mind rapidly connecting together the Bible, opened at random to these very words; her prayer, apparently unheard; and

the precept just now repeated; and as quickly a vague hope possessed her, that the answer would come through Amanda.

"Your question," replied Amanda, "reminds me of an experience of my own, which showed me, long ago, one way in which I could bear another's burden. All of us are subject to the infirmities of human nature, and are tried in various ways. The individual peculiarities of our dispositions are I think, not among the least of our burdens."

"I had a dear, tried friend. I knew he had serious faults, and doubtless he knew I had, but we loved each other, and he became my husband. He was irritable at times and spoke harshly. I could see that he was sorry afterwards, but he had never learned to confess a fault."

"Though we had vowed before God, angels and men, that the affection we had plighted should never be suffered to grow cold, I sometimes found myself dwelling so intently on these faults, that love, for a time, seemed to be chilled. But I was cured of this by a dream."

"I thought we were walking together, when I happened to express a decided opinion contrary to his own which touched him at once, and he sharply rebuked me. Feelings of anger immediately rose in my heart and showed themselves in my countenance, and I retorted, warmly. He cast upon me a look of inexpressible sadness, of mingled pity and rebuke and self-reproach, and immediately vanished from my sight."

"In the confusion of a dream, the ramble with my husband turned to be a solitary walk by the side of his coffin, to convey his remains to the grave. I thought his death, though not suicidal, was voluntary. I said to him, "Why, my beloved, hast thou left me alone?" That last look seemed to answer me:

"My faults caused you much unhappiness. I have had long and bitter conflicts with these faults, and though I flattered myself I had, in a measure, overcome them, I despaired of ever obtaining a complete victory. Therefore, I concluded to take myself out of your way. You should have helped me to bear these burdens."

"At this moment the free spirit and not the coffin body seemed my companion, and with penitence I confessed my fault and earnestly besought him to return."

"Ah," said he, "it is too late! Though volition may part, it can never take me back."

"At this, I seemed to swoon and fall; and then I shrieked and awoke, and thanked God it was all a dream."

"I have always believed God sent that dream. I related it to my husband, as I have now done to you. He was much affected by it and opened his heart to me as never before; and I found he had, indeed, struggled against temptation, and often failed because I did not bear with him and help him. From that time there was a new bond of sympathy between us, and till he died we loved each other the better for our mutual forbearance and help."

Faith remained silent for a long time after this rehearsal, half inclined to unburden her heart to Amanda, and yet reluctant to expose her husband's downfall. Anxiety for him at last prevailed, however, and she told the whole sad story.

"And now, cousin, continued Faith, "what can I do? How can I save him?"

"If I may advise, then," replied Amanda, "persuade him to go abroad with you, and let your journeyings be as much as possible on the ocean, away from the greater temptations of land travel. Give him a chance to think. Say little or nothing to him about his fall till he opens the subject himself. On all other matters give him your confidence and try to win back his, and never lose your hold on God."

"My heart is lighter already," said Faith; "I will see what I can do."

Was it all by chance that Faith's husband came home sober that night and listened readily, even eagerly to her proposal? Or was it possible that her prayers had, after all, been heard?

"But you will find it dull, sometimes, Faith," he said. "You must have a companion."

When Faith mentioned this in the sewing-room next day, Amanda recommended Constance.

And Constance went. The salary enabled her to send her little sisters to school, under the motherly care of their aunt who, like her, toiled for daily bread and, in her turn, was glad of the pecuniary help. Her own labors were light, Faith was always gentle and sympathetic and Constance was happy.

Years afterward, when Faith and her husband were talking together of the way by which God had led them:

"Faith," said he, "I was going down to ruin as fast as possible. I should never have been saved if you had not helped me."

"God saved you, Herbert," she answered, reverently.—Golden Rule.

PROOF-READERS AND EDITORS.

The value of proof-readers to authors, writers for periodicals, and speakers, is thus stated by Colonel R. T. Van Horn, in a speech recently delivered by him: "If the manuscripts of speeches, sermons, law arguments, scientific or professional papers were printed as they come to the printer's hands, seven in ten of great reputations would be wrecked, the educators of the land, the very teachers of the grammar-schools not excepted. There is something in the process of handling types, of reading copy, of correcting proofs, that begets an aptitude that no other instruction can give. The mind is so trained that it detects errors in style, expres-

sion and rhythm in composition, as the trained ear detects discord in music. The printer is, after all, the real protector of literary reputation." And the services of the editor are not to be overlooked in this count. Changes, omissions, condensation and paraphrasing must be made, before the manuscript is put in the printer's hands; and it often happens that the labor of editing is even greater than that of composing. This is especially true of newspaper and magazine work, where space and matter must be adjusted to each other.—Western Christian Advocate.

A DAUGHTER WORTH HAVING.

Two gentlemen, friends who had been parted for years, met in a crowded city street. The one who lived in the city was on his way to meet a pressing business engagement. After a few expressions of delight, he said, "Well, I'm off, I'm sorry, but it can't be helped. I will look for you to-morrow, at dinner. Remember, two o'clock sharp. I want you see my wife and child."

"Only one child?" asked the other.
"Only one," came the answer, tenderly; "a daughter. But she's a darling."
And then they parted; the stranger in the city getting into a street car bound for the park.

After a block or two a group of five girls entered the car; they all evidently belonged to families of wealth. They conversed well. Each carried a very elaborately decorated lunch-basket; each was well dressed. They, too, were going to the park for a picnic. They seemed happy and amiable until the car again stopped, this time letting in a pale-faced girl of eleven, and a sick boy of four. These children were shabbily dressed, and on their faces were looks of distress. They, too, were on their way to the park. The gentleman thought so, so did the group of girls, for he heard one of them say, with a look of disdain, "I suppose those ragamuffins are on an excursion, too!"

"I shouldn't want to leave home if I had to look like that. Would you? This to another girl."

"No, indeed! But there is no accounting for tastes. I think there ought to be a special line of cars for the lower classes."

All this was spoken in a low tone, but the gentleman heard it. Had the child, too? He glanced at the pale face and saw tears. He was angry.

Just then the exclamation, "Why, there is Nettie! Wonder where she is going?" caused him to look out upon the corner, where a sweet-faced young girl stood beckoning to the car-driver. When she entered the car she was warmly greeted by the five, and they made room for her beside them. They were profuse in exclamations and questions.

"Where are you going?" asked one.
"O, what lovely flowers! Who are they for?" said another.

"I'm on my way to Belle Clark's. She is sick, you know, and the flowers are for her."

She answered both questions at once, and then glancing toward the door of the car, saw the pale girl looking wistfully at her. She smiled at the child, a tender look beaming from her beautiful eyes, and then forgetting that she wore a handsome velvet skirt and costly jacket, and that her shapely hands were covered with well-fitted gloves, she left her seat and crossed over to the little one. She laid one hand on the boy's thin cheeks, as she asked of his sister, "This little boy is sick, is he not? And he is your brother, I am sure."

It seemed hard for the girl to answer, but finally she said, "Yes, miss, he is sick. Freddie never has been well. Yes, miss, he is my brother. We are going to the park to see it 'twon't make Freddie better."

"I am glad you are going," the young girl replied, in a low voice meant for no one's ears except those of the child. "I think it will do him good; it's lovely there, with the spring flowers all in bloom. But where is your lunch? You ought to have a lunch after so long a ride."

Over the little girl's face came a flush. "Yes, miss, we ought to for Freddie's sake. But, you see, we didn't have any lunch to bring. Tim—he's our brother—he saved these pennies so as Freddie could ride to the park and back. I guess mebbe Freddie 'll forget about being hungry when he gets to the park."

There were tears in the lovely girl's eyes as she listened, and very soon she asked the girl where they lived, and wrote the address down in a tablet which she took from a bag on her arm.

After riding a few blocks she left the car, but she had not left the little ones comfortable. Half the bouquet of violets and hyacinths were clasped in the sister's hand, while the sick boy, with radiant face, held in his hand a package, from which he helped himself now and then, saying to his sister in a jubilant whisper, "She said we could eat 'em all, every one, when we get to the park. What made her so sweet and good to us!"

And the little girl whispered back, "It's because she's beautiful as well as her clothes." The gentleman heard her whisper.

When the park was reached, the five girls hurried out. Then the gentleman lifted the little boy in his arms and carried him out of the car, across the road, and into the green park, the sister, with a heart full of gratitude, following. He paid for a nice ride for them in the goat carriage; he treated them to oyster soup at the park restaurant.

At two o'clock sharp the next day the two gentlemen, as agreed, met again.

"This is my wife," the host said, proudly introducing a comely lady, "and this," as a young lady of fifteen entered the parlor, "is my daughter."

"Ah!" said the guest, as he extended his hand in cordial greeting. "This is the dear girl whom I saw yesterday in the street-car. I don't wonder you call her a darling. She is a darling, and no mistake, God bless her." And then he told his friend what he had seen and heard in the horse car.—N. Y. Evangelist.

THE FOUR GOSPELS.

"In the attempt to unify by harmonies, much of the true scope of the Gospels is lost sight of. The evangelists differ, but do not disagree. Dean Stanley says that few persons have any idea of the distinct features of any one of these four records. The opinions of some men are that these differences are to be accounted for by the apostles' copying from one another, by each one's supplying the omissions of the preceding writers, or by the fertility of their memories, or the fact that accounts were obtained at second hand. But these opinions entirely deny the divinity of the Gospels. In the beginning we must rest on the foundation that God is their author. They stand in their right order, in the right relation to each other, beginning the canon of the New Testament. Matthew, Mark and Luke give the outward and earthly work of Christ, and John his inward and heavenly works. The four great countries of that time, Palestine, Italy, Greece, and Asia Minor, were the places where the Gospels were written. Matthew is the Jewish Gospel, connecting the Old Testament with the New Testament, and is written to prove the Messiahship of Christ. Mark is written to the Gentiles, and its theme is Christ's ministry, his works. Luke applies universally to both Jew and Gentile, and brings out Christ's humanity, while John is an essentially spiritual Gospel, dealing wholly with the divinity of our Lord. The first speaks of Christ as the Son of David, hence his genealogy is given complete (1: 1-16); in Mark there is no genealogy, for there he is spoken of not as a son at all, but as a servant. Luke calls Christ the Son of Man, and gives so comprehensive an account of his birth as to defer the genealogy to 3: 23-38, while John begins with it and calls Christ the Son of God. In Matthew he is said to have been born king of the Jews, in Luke the good tidings are of the birth of a Saviour, and John proclaims him pre-existent. The key to each Gospel, giving its theme, may be found in Matthew 1: 1, Mark 10: 44, 45, Luke 19: 10, John 20: 31. In the first Gospel, Christ is described as a king, in the second as a worker, and in the other two as a philanthropist and as God manifest, respectively. The central truth emphasized in Matthew is righteousness, in Mark power, in Luke sympathy and in John divine glories. The great discourse of Matthew is the Sermon on the Mount, that of Luke is the sermon on the plain, and that of John the gospel in the upper room, which extends through chapters 13-17. This very fact shows the inspiration of the Scriptures. All four Evangelists heard this discourse, but it was left to John to describe it. The great subjects of the Gospels are respectively law, labor, love and life. Matthew always introduces a quotation with "that it might be fulfilled," Mark with "as it was written," and John with "as said Esauas." Luke seldom makes any introductory references. Matthew prefaces the parables with references to the kingdom of heaven, Mark to the kingdom of God, Luke makes it impersonal by beginning "a certain man," while John emphasizes their importance by saying "verily, verily, I say unto you." The parables are grouped in Matthew and given in order in Luke. In Mark only two are recorded, and in John new parables not mentioned by the others are recorded. The character of Matthew as a writer is topical, that of Mark is chronological, of Luke biographical, and of John metaphorical. The ministries of Matthew and Mark were Galilean, that of John, Judean, and that of Luke partook of the characteristics of both. Christ is said to have come to save the lost sheep of the house of Israel in Matthew, in Luke it is "all flesh," and in John "whosoever will."

"The most important of all is the conclusion. Here is seen the development in the Gospels as they are arranged in the New Testament. Matthew announces that Jesus is risen, Mark that he is risen and ascended, but Luke goes further and adds the promise of the Holy Spirit, while John is beyond them all in declaring Christ's promise to come again."—Rev. W. W. Clark.

"THE WORD OF GOD."

In these days there are some who receive the gospel, but they receive it as the word of men. This is their spirit—"Yes, I know that such is the view that is held by Mr. Black; but there is another view held by Dr. White; and another view is upheld by Professor Gray. All these different views are supposed to be very much upon par." Beloved friends, this is not our way; there is the truth of God, and there is a lie; and I want you always to feel that there is a solemn difference between the true and the false, and that no lie is the truth. "Believe not every spirit, but try the spirits whether they are of God." If one says, "Yes," and the other says, "No," it cannot be that they are both true. Salvation is the work of God or else of man; it cannot be a joint stock company affair. There is truth and there is

error; and these are opposite the one to the other. Do not indulge yourselves in the folly with which so many are duped—that truth may be error and error may be truth; that black is white, and white is black and that there is a whity brown that goes in between, which is, perhaps, the best of the whole lot.

There is an essential difference between man's word and God's word, and it is fatal to mistake the one for the other. If you receive even the gospel as the word of man you cannot get the blessing out of it; for the gospel lies in the confidence of our heart that this is the word of God. You fall back upon Holy Scripture in the grief of an aching heart; but you cannot rest, however soft the pillow of the promise may seem to be, till you can surely say, "I know that it is of God."—Spurgeon.

HOW THE LOUVRE ART TREASURES ESCAPED THE FRENCH REVOLUTION.

One wonders how any of the monuments of monarchical France, and how any objects of art whatever, survived the terrible troubles of the French Revolution, or escaped the rapacity of the foreign dealers who bought by the ship load at the sales of the national domain. These sales explain why England, Russia, and Germany are so rich in French art of the eighteenth century. But France herself, how does it happen that she is not entirely despoiled of all her historical souvenirs? How does it happen that the Louvre is so rich? The story will not take long to tell, and it is intimately connected with the history of the collections of Chantilly. At the time of the outbreak of the Revolution, Alexandre Lenoir, then some thirty years of age, was studying painting at the Academie Royale, and had some reputation as a critic. In 1790 he conceived the idea of saving all the objects of art he could; he was a friend of Bailly, the Mayor of Paris, and through Bailly's influence he appeared before the National Assembly, explained his views, and obtained a decree authorizing him to seize at public sales, in the convents and elsewhere, all objects of art worthy of being preserved for the nation. The convent of the Petits Augustins, on the spot where the Ecole des Beaux-Arts now stands, was assigned to him as a depot and warehouse for his treasures, and a few unfrocked monks who had remained in the building helped him in his generous task. At first the seizing of objects took place in a regular manner in the name of the nation; but in 1793 the rage of destruction set in, and in order to preserve bronze from the melting-pot and marble from the iconoclast's hammer, Lenoir had brought hurriedly and pell mell to the Petits Augustins pictures, statues, monuments, and precious objects of all kinds, from the convents, monasteries, and churches.—It was thus that he succeeded in saving more than 500 precious historical monuments, tombs of kings and mausoleums of great families. At the time when the abbey were sacked and pillaged he saved 2,600 pictures, a selection from which subsequently formed the original nucleus of the present Louvre Museum; but, alas! all could not be saved, for I remember to have been shown by the venerable son of Alexandre Lenoir receipts for 600 pictures claimed by the Revolutionary committees, and publicly burned as souvenirs of royalty. Furthermore, Lenoir saved upward of 8,000 pieces, such as manuscripts, precious books, arms, armor, and models of various kinds, which have since found a resting-place in the National Library, in the Conservatoire des Arts et Metiers, and in the Museum of Artillery; also quantities of Greek vases, busts, and statues, which were taken from the monasteries of Sainte Genevieve and of the Petits Peres, and which are now in the National Library. In fact, in his depot at the Petits Augustins, Lenoir assembled an immense mass of materials, which, after the restoration of peace and order, were classified and distributed among the various museums of Paris, while some objects were returned to their rightful owners, and others—for instance, the tombs of the French kings—replaced in the once more respected sanctuaries of Saint-Denis or Notre Dame.—Theodore Child, in Harper's Magazine for November.

WORK NOW.

Young man, do not leave anything to a future day, but do it now. Man of middle age, you have a vivid sense of the rapidity with which your years have gone, but they will go just as rapidly in the future as in the past. Man of old age, you have to make haste—you have no time to lose.

The ancient law said concerning the sale of an estate, "According to the number of years thou shalt diminish the price." The nearer they were to the Jubilee year, the cheaper they were to sell their land. So the nearer you come to the end of your days, you ought to hold earthly things more loosely and prize heavenly things more highly. When your business day is drawing to a close, you hasten to conclude your work, dispatching sometimes in an hour more than in all the hours that went before.

When Napoleon went on the field of Marengo it was late in the afternoon, and he saw that the battle was lost, but, looking at the Western sun, he said, "There is just time to recover the day!" and giving out his orders with rapid and characteristic energy, he turned defeat into victory. So, although your sun is near to setting, there is time to recover the day. Avail yourself of the eventide, lest your life end in eternal failure.—Rev. Wm. M. Taylor, D. D.

BESSETTING

Alice Gray leaned over resting on her hands, and her brown eyes. It was morning in church she had Bently's sermon with rath est as he spoke of the "easily beset us." Now ad dering what could be her "I am sure," said she not ill temper, and it can fully, and speaking horr should despise myself if I hate anybody, or take wh me, and no one can say th "Alice," called Aunt M her seat in the adjoining finished with my pencil, I me, I need it for a few m "Why, Aunt Mary, did you yesterday?" began th catching herself up, she yes, I remember. I just pocket when I went to Ki and get it."

But in a short time, Al room with a face which w The gold pencil which sh prized highly was gone fro probably, on the way to li

"O, my child! why did me as soon as you had fid would have saved all this Aunt Mary, trying not to her little niece, who look though she said, as so ma said before, "I didn't thi

While she stood with do ing and unclipping her s walked into the room, sa of one who expects a satis ice, did you mail my lett "O!" and Alice's he thump. "Papa, I forgo

Mr. Gray stopped in hi up and down, and hastily her. "My daughter," s is an important one, whic by all means yesterday; once." Papa spoke stern "I see, Alice, that you ed," said Mr. Gray, as from her trembling hand This last bitter thrust little girl could bear, and room, while hot tears cheeks; for we are never t we have no one but oursel cause of our trouble.

It was not many days l with a trial which cost sighs. A cousin, traveli her as a gift a beautiful which was the pride of h

This she carried into th to some friends, and aft had been duly admired; corner of a table. Of co tell how it came about, which had been placed o turned, and the handker

Alice? O, yes! Alic the midst of her grief, th had put the ink bottle in

Ah, my child! has no you the sin which doth Do you not know what is I think so, for as Sabb she whispered to Aunt M have learned my besetting think it is carelessness?"

"Yes, dear; carelessne train of evils which end you not think it is selfl less as one little girl ha past week?"

Alice's face flushed pa I never knew I was so So Alice is taking her and striving bravely to "besetting sin." I w little ones cannot do Times.

TRUE TO

Never lower your pri standard. Never let sin may be, have any sanc from you, even by a sm fession of Christ, when lar, is made by himsel confessing us before me that we are earnestly r will if the light is shi heartily welcome to th then, again, in orde shine without obstruct ple and study simpl means so easy as it f in this highly artificial all society is overlai tions. Detect affectat truth and as hypocry allow yourselves to be around you in true affection of indiffer lack of sensibility h prevalent in this age, to simplicity of charac labor under this mor has lost their fresh thing; for them, as t lieved, there is no sur sum. As Christians, truth in every form; just what we are, ne To be true to God and presence all day long, as little as possible of much for his approv little for the impressi others; to feed the in then freely to let it a course of education.

