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SOMETIME, SOMEWHERE.

BY ROBERT BROWNING.

Unanswered yet? the prayer your lips have pleaded
In agony of heart these many years?
Does faith begin to fail? Is hope departing,
And think you all in vain those falling tears?
Say not, the Father hath not heard your prayer;
You shall have your desire sometime, somewhere.

Unanswered yet? though when you first presented
This one petition at the Father's throne,
It seemed you could not wait the time of asking
So urgent was your heart to make it known;
Though years have passed since then do not despair;
The Lord will answer you sometime, somewhere.

Unanswered yet? nay, do not say ungranted,
Perhaps your part is not yet wholly done.
The work began when first your prayer was uttered.
And God will finish what he has begun.
If you will keep the incense burning there,
His glory you shall see sometime, somewhere.

Unanswered yet? Faith cannot be unanswered,
Her feet were firmly planted on the Rock;
Amidst the wildest storms she stands undaunted,
Nor quails before the loudest thunder shock.
She knows Omnipotence has heard her prayer,
And cries "It shall be done," sometime, somewhere.

THE DOCTRINAL SIGNIFICANCE OF THE BLOOD OF JESUS.

BY REV. H. D. CLARKE.

Read at the recent session of the Western Association.

The subject assigned to me has furnished material for volumes of the ablest writings of theologians. It can not be expected that this brief essay will furnish more than a mere outline of the wonderful doctrine of the propitiatory sacrifice.

The death of Jesus Christ, the incarnate Word, is a most remarkable event in the history of the world. Many centuries before it took place it was foretold by prophets chosen to uphold the authority of God's law, and cause the Lord's chosen people to anticipate a future and glorious dispensation.

In the Old Testament prophets the Messiah is referred to as a person of kingly dignity, who at the same time should be lowly, sorrowful and suffering, and finally end his ministry in death.

The occasion of that death was not natural decay but the infliction of a sentence pronounced upon him for a supposed crime.

That his was the death of no mere man or ordinary human being was shown from the earthquake and supernatural appearances of former dead, the darkened sun at mid-day and the rent veil of the temple. After lying in his grave three days and three nights he rose to life again, and soon after in the presence of faithful witnesses ascended to heaven.

He commissioned messengers to go forth into all the world and proclaim the good news of a salvation wrought by this death and resurrection. Multitudes everywhere have acknowledged him the Messiah, the Lord and Saviour, and a church was formed which has thus far triumphed over all cruel persecutions and opposition from the combined powers of earth and hell. Knowing it would be the most offensive of all doctrines, the propitiatory sacrifice or death of Jesus has ever since been the grand theme of preachers.

Paul said, "I determined not to know anything among you, save Jesus Christ, and him crucified." To have a memorial of this event as long as time

should last, the Saviour, on the very night before his crucifixion, appointed an ordinance.

Thus we have in the Scriptures a death which has become the event of greatest importance—is the historical fact on which Christianity rests—is man's only hope for salvation—his only source of peace and happiness. In heaven above it is the theme of everlasting song, where the angels and redeemed ones say, "worthy is the Lamb that was slain, to receive power, and riches, and strength, and glory, and blessing."

From the very first until now Christians have believed that Christ's death was an atonement for sin, a sacrifice offered to satisfy justice and avert wrath from the guilty sinner; that it is the means of reconciling men to their Creator, whose laws they have transgressed and whose favor they have forfeited; that it is the procuring cause of forgiveness and life everlasting.

It is worthy of notice that all the bodies of any note among professed Christians, though differing somewhat as to the nature and extent of the atonement, are agreed that Jesus' death was what is termed propitiatory. The Eastern Church, the Western Church, the Protestant Church, the Catholic Church, unite in the declaration that it was a propitiatory sacrifice.

Those who would deny the divinity of Christ, controvert the doctrine. Others do not in the main.

Let us now state the doctrine in these few words of Dr. Shedd: "In the voluntary, the cordially offered sacrifice of the incarnate Son, the judicial nature of God, which, by a constitutional necessity, requires the punishment of sin, finds its righteous requirement fully met. Plenary (full, entire, complete,) punishment is inflicted upon One who is infinite, and therefore competent; upon One who is finite, and therefore passible, (susceptible of impressions); upon One who is innocent, and therefore can suffer for others; upon One who is voluntary, and therefore uncompelled."

Hovey says: "The doctrine of an atonement was prerequisite (previously necessary) in the mind of God to the bestowment of renewing and forgiving grace upon sinners."

But let us examine the Scriptures somewhat. These testify that propitiation was made for the sins of men by Christ in his blood or death. 1. John 2: 2 says: "He is the propitiation for our sins," etc.; 4: 10, "God sent his Son to be the propitiation for our sins." Heb. 2: 17, "To make reconciliation for the sins of the people." The publican who went away justified said: "God be propitiated to me a sinner." Luke 18: 13. And thus from other passages.

But what is "propitiation"? Josephus and other classic writers, so-called, make the Greek verb *ιασπομαι* signify, or rather use it as thus meaning to appease, or pacify by a gift, or sacrifice. The Greek writers show that it is the wronged party that is pacified.

The use of this verb and its derivatives by the New Testament writers makes it certain that God is represented as rendered propitious by Jesus' death, or that his grace is secured by it

Rev. 5: 9 says: "Thou hast redeemed us to God by thy blood." Other passages denote that Christ made peace by the blood of his cross; that he redeemed us to God with his blood, redeemed us from the curse, delivered us from wrath to come, and made us kings and priests unto God. Here we see that the removal of guilt, the repeal of the condemnatory sentence, the hope of future and eternal life, are attributed to his death as the procuring cause.

The design of sacrifices as believed among Jews and Gentiles was to appease the wrath of the Deity. The apostle calls Jesus "a propitiation through faith in his blood," intimating, as Dick says that "it was the effusion (pouring out) of his blood which propitiated, as under the law it was the blood of the devoted criminal which made an atonement."

The language of Paul to the Romans, 3: 24-26, may, in this connection, be well studied. Hovey translates it thus: "Being justified freely by his grace, through the redemption that is in Christ Jesus, whom God set forth as a propitiation, through faith, in his blood, for the exhibition of his righteousness, because of the passing by of the sins formally committed, in the forbearance of God, for the exhibition of his righteousness in the present time, that he may be just, and the justifier of him who is of faith in Jesus."

Here is the strong citadel of the Christian's faith. It shows that Jesus Christ was set forth, or made conspicuous in his blood as a sacrifice that appeases, or propitiates; that it was also done to exhibit or make clear God's righteousness; that his righteousness *must* be made clear in *this way*, because, in his great long-suffering, he had passed by, or remitted sins which had been committed before Jesus came, and also because he would declare just all who should, after that, truly believe in Christ.

It will be seen that Jesus, made thus conspicuous in his own precious blood, is not represented as appeasing men to God, but the rather it seems to be something necessary, to justify God's propitious manner toward the transgressor, and a clear view of his righteousness. When the publican (Luke 18: 13) prayed, he did not ask that he might be made friendly toward, but the rather that God would be gracious to him, a vile sinner. God must be reconciled to us, as well as we to God. But why did the publican go into the temple to pray, or why was the temple connected with the prayers of the Jews? Because there were the sacrifices offered, the blood spilled for the sinner, and so he prayed that God would be propitiated to him a sinner, by those sacrifices for sin which were there offered. It is noticed, perhaps, that the word "merciful" used in the publican's prayer, has all the time been referred to by us as meaning propitiatory. It is the same Greek word, *ιασπομαι*. The word in Romans 3: 25, translated "propitiation," is employed to denote the ark's lid, on which was sprinkled blood on the day of atonement. We are informed by Hebrew scholars that the Hebrew name was *cover*. The act of covering, expressed by the verb when applied to sacrifice, was a spiritual covering, and

in some way rendered God propitious to the transgressors of his law, and also rendered the transgressor well-disposed to God. From this mercy-seat, God is represented as speaking to his people Israel. Exod. 25: 22 says: "And there I will meet with thee, and I will commune with thee from above the mercy-seat," or propitiatory. Again in Lev. 16: 2, "I will appear in the cloud upon the mercy-seat." The smoke of incense covered this mercy-seat when the priest went into the Holy of Holies. The blood of the slain bullock offered on the day of atonement, was sprinkled "upon the mercy-seat," and "before the mercy-seat seven times." This sprinkling was called making "an atonement [or satisfaction] for the holy place, because of the uncleanness of the children of Israel." From this mercy-seat, after blood was shed and sprinkled, God pronounced pardon, or declared himself reconciled to his people.

But Rom. 3: 25 calls Jesus a propitiation or mercy-seat. In what sense is this? Not literally, for a gold cover and Jesus Christ have no analogy. The idea in regard to cover of the ark was that of God's being reconciled, and this is the idea in the setting forth of Christ as a propitiation.

Reconciliation during the Jewish ceremony, was effected by sprinkling blood on the mercy-seat. This is true of Jesus. It is by shedding his blood, or giving his life which the blood represents. In the case of the Jew, before Christ came and offered himself, it was by the blood of the atonement, the offering of the bullock, that reconciliation was made. Lev. 16: 17, 18. So in the case of our Lord, it was by blood, the blood of atonement. *His own blood.* In both cases there was an expiatory (atoning) offering, both the mercy-seat and the Lord being the declared place where God expresses his reconciliation with the people. In both cases there was joined the idea of a sacrifice for sin. Christ is set forth for such a sacrifice. He is the medium, the offering by which reconciliation is produced between God and man, and the blood is necessary in the case. Without the shedding of blood there is no remission of sin. Nor is the blood of any avail without faith. "Through faith in his blood," says the apostle. This reconciliation through the shedding of blood must be accepted by faith.

But let us look at this phrase. "In his blood." It must mean his bloody death. God's people regarded the blood as the seat of life. "The life of the flesh is in the blood." Lev. 17: 11. Hence they could not eat the blood or life. To shed blood was a phrase meaning to kill or take life. The efficacy of the sacrifice consisted in the blood, that is, the life of the victim. When, therefore, the New Testament refers to the blood of Jesus, it means the offering of his life as a sacrifice, the giving of life to make an atonement. "Justified by his blood." Rom. 5: 9. "Redemption through his blood." Eph. 1: 7; Col. 1: 14; Heb. 9: 12, 14; 13: 12: "The precious blood of Christ." 1 Peter 1: 19. "The blood of Jesus Christ his Son cleanseth us from all sin." 1 John 1: 7. "Washed us from our sins in his own blood." Rev. 1: 5. All of which means by faith in his death as a sacrifice for sin, faith that Jesus bare our sin, that he died in our place, making his offering ours.

In the case of the shedding of blood, or sacrificing the life of bulls and goats, it is said that their blood could not make the sinner free, or take away his sins, hence they were shadows of the real sacrifice. The believers in the new covenant, which was sealed by the blood of Jesus, are partakers of the life of Christ, a true spiritual life. They obtain forgiveness of sin, opening their hearts for the partaking of the life

which Jesus gave in death for them. This participation of eternal life is expressed in Jesus' words, "I in them, and thou in me." John 17: 23. As branches partake of the life of the trunk, and through the trunk of the root, so the believer partakes of Christ's life represented in his blood, and through him of the life of God. The Father dwells in the believer. "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him." John 14: 23.

One scripture says, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you," but again, "whoso drinketh my blood hath eternal life." Drinking his blood can not be literal or material, but blood represents life, and to participate in Christ's life which he gave us in his death is to "drink the blood." This becoming partakers of Christ's life, which is eternal life, is brought about by faith in him, by "the heart trusting itself to him, by its yielding and devoting itself to him." Thus, to participate in Christ's life is also to live in holiness according as such a Christ life would be. Faith and works enter into this question.

But speaking of the blood as making peace, as being the remission of sin, as making us nigh unto God and one another, etc., one will say "Is it the blood *as such* that possesses the virtue?" It can hardly be, "but the blood as the vehicle of the soul, which possessed expiatory virtue."

Time will not allow lengthy consideration of each question, let the hearer take note of them and study them hereafter.

Another thought considering the meaning of the blood is conveyed to us in Heb. 12: 24, "(Ye are come) to the blood of sprinkling, that speaketh better things than that of Abel." God said to Cain, "The voice of thy brother's blood crieth unto me from the ground." Gen. 4: 10. The "blood of sprinkling" is the blood of Jesus, evidently the "blood of the new covenant." This blood speaks to us, and it speaks better things. When we celebrate the Lord's Supper and use the fruit of the vine representing Christ's blood, we do it "in remembrance," etc., we look back, seeing the blood which speaks good things. Abel's blood cried from the ground to God of crime and guilt, but Christ's blood cries from heaven down to us of peace and mercy and salvation. Christ giving his life blood is the loudest speaking testimony that can be heard, telling us that God wishes not the death or destruction of the sinner, but that he loves men, and delights in mercy, hence Paul wrote, "God commendeth his love toward us, in that while we were yet sinners, Christ died for us." Rom. 5: 8. The blood of Christ witnesses that he gave his life for the world, that whosoever believeth may be saved.

Perhaps, in this connection, it may be well to avoid a misunderstanding of the efficacy of the Mosaic sacrifices, as well as their relation to the shedding of Christ's blood. The sacrifices of bullocks, etc., availed to secure pardon for violation of the civil or ceremonial law, and not for heart sins, or idolatry, murder, or other such crimes. Heb. 9: 13, 14 says of those Jewish offerings that they "sanctified to the purifying of the flesh," and if that be the case with them, "how much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God."

The Mosaic sacrifices, "illustrated," says Hovey, "within the sphere of temporal relations and an earthly kingdom, the principles of the divine government within the sphere of eternal relations, and a spiritual kingdom." A shadow can not give the substance, but helps to understand

the substance. The blood of heifers could not give pardon for heart sin, but avail to secure pardon for a violation of a civil code. Thus we have the illustration, and are pointed by them forward to the blood of Christ, in which there was life, and to the offering of that perfect life as a substitute for the sinner's. As an illustration of God's righteousness we will not further speak of this shedding of Jesus' blood; of the voluntary offering. We conclude, leaving a vast field of thought uncovered. We observe that the Scriptures, Matt. 16: 21; 17: 12, Mark 8: 31, Luke 9: 22, Heb. 8: 3, Rom. 7: 32, and others, affirm the necessity of Christ's death, or the shedding of his blood, though necessity does not destroy the fact of a voluntary offering. It was necessary for us but not for God. 2 Cor. 5: 14-21, Gal. 3: 13 speak of this death of Jesus as being the penalty of those for whom he died. Heb. 9: 28, 1 Peter 2: 24, Isa. 53, teach that in his death or shedding of blood Christ bore the sins of men. This death shows Christ the source of salvation, source of pardon, source of repentance, of justification.

In this shedding of his own precious blood he gives moral power. The effect of preaching a crucified, bleeding Christ, is a thousand-fold greater than before his death was the effect of the disciples' preaching. The influence of Christ's dying love on the hearts of men is greater for the shedding of his blood voluntarily for us. No minister or missionary truly succeeds who does not preach a bleeding, dying Christ. No Christian has real piety who does not fully believe in, and appreciate the atonement.

"There is a fountain filled with blood,
Drawn from Immanuel's veins,
And sinners plunged beneath that flood,
Lose all their guilty stains."
"I know this cleansing blood of thine
Was shed, dear Lord, for me;
For me, for all—oh, grace divine!—
Who look by faith on thee."

AN ESSAY.

Read at the Semi-annual Meeting at Trenton, Minn., by L. C. Sweet, of Alden, and by vote requested for publication in the SABBATH RECORDER.

"Pastors for our feeble churches; what should be their qualifications, and how can such pastors be secured?"

First, they should be true men in every sense of the word; honest and just in business, above scheming for money, place or popularity, and living in such close connection with God that the people may take knowledge of them, as they did of Peter and John, that they have been with Jesus; fully realizing that unless God is with them and works through them their work as pastors will be a failure. Their faith and trust in God should be so strong that they will gladly follow where he leads. I consider these as being necessary qualifications. And further, they should be men of good natural ability, well educated. By this I mean more than mere school education. They should have a personal knowledge of the best methods of doing mission work, that they may know how best to approach and plead with people to be reconciled to God. I wish to call especial attention to this preparation for mission work, for, go where you will, there is need of it. Why should a man be considered qualified for the ministry without it, any more than he should for business without the instruction afforded in a business college; or for teaching without first being instructed in the latest and best methods of teaching?

It is not enough that a minister be sound in doctrine and able to write and read a sermon. That is well in its place, but we want more; we want him qualified for mission work, with his heart full of love to God and his fellow-man, so

that, like his Master, he can go about doing good; so he can act the part of the good Samaritan. In our feeble churches too many, like the man in the parable, have gone down from Jerusalem to Jericho, fallen among thieves, and been robbed of their love of God, stripped of their robes of righteousness, and left wounded, helpless, and more than half dead in sin and degradation; and though, like the man, they may be conscious, yet are so far gone they have not the will power to return. Who then will help them? Will our pastors, like the priest, when they see them, pass by on the other side, and say to themselves, "I can't do that kind of work?" or will they be qualified to bring them to the great Physician, who is able to heal all their wounds and clothe them with the robes of righteousness?

As to how such pastors are to be secured, we are taught that the harvest is the Lord's, and he has told us "the harvest is great, but the laborers are few; pray ye therefore the Lord of the harvest that he would send forth laborers into his harvest." As we pray for laborers we should also do all we can to induce good men to fit themselves for the work. I think our theological schools should take students with the understanding that either during vacations or some stated portion of each school year, they should be engaged in practical mission work, under the instruction and direction of the school. If possible the first efforts of the students in mission work should be under the leadership of competent mission-workers; and after a fair trial in mission work only such students as give promise of making successful workers should be encouraged. These should be aided by the churches, if necessary, to go on and complete their course of study and preparation for the ministry. Much of this mission work might be done in our feeble churches, the churches paying their expenses, and so benefitting both the students and the churches. This would eventually furnish our feeble churches with faithful, efficient, and successful pastors. But I suppose you will ask, How is the money to be raised to support them? I think the best way to raise the money for church and mission work is to revive and enlarge the churches; and I believe that God could and would use men thus qualified to revive and build up the churches. When the churches are composed of live, active, faithful Christians, growing larger instead of smaller, and therefore more able and willing to raise money to advance the cause of Christ, both in church and mission work, feeble churches will become a thing of the past; a thing so much to be desired that all Christians should work and pray for its accomplishment.

"ABIDE WITH ME."

This beautiful hymn was written by Henry F. Lyte—a clergyman of the Church of England—under circumstances which rendered the words doubly precious and expressive to those who know their story.

Mr. Lyte had left a pleasant parish and a life of comparative ease, to work among the hardy fisher-folk of Lower Brixham. This change, which seemed to carry him into poverty and obscurity, was really to be the means of bringing him fame. For soon after his removal to Brixham, and as an expression of the faith that had prompted him to choose this field, he wrote the noble hymn beginning:

"Jesus, I my cross have taken,
All to leave and follow thee."

His health failed, and he was ordered to France. He fully realized that his end was near. On the Sunday night before he left Brixham, he held a last communion service with

the humble people whom he had so joyfully served. And on that same night, with earth's farewells sounding in his ears, and yet with his hand still trustingly clasped in the hand of his Saviour, he wrote:

"Abide with me, fast falls the eventide,
The darkness deepens, Lord with me abide;
When other helpers fail, and comforts flee,
Help of the helpless, O, abide with me!

Swift to its close ebbs out life's little day;
Earth's joys grow dim, its glories pass away;
Change and decay in all around I see;
O thou, who changest not, abide with me!

I need thy presence every passing hour;
What but thy grace can foil the tempter's power?
Who, like thyself, my guide and stay can be?
Through cloud and sunshine, O, abide with me!

Hold thou thy cross before my closing eyes;
Shine through the gloom, and point me to the skies:
Heaven's morning breaks, and earth's vain shadows flee,
In life, in death, O Lord, abide with me!

This yearning, trusting prayer must surely have been answered. The cross must have been uplifted before the eyes of the saintly preacher and poet. There must have been a wondrous outshining through the gloom; for, as Henry Lyte lay dying, he pointed upward with the rapturous whisper, "Peace! Joy!"

In death, as in life, the abiding presence of the Lord had comforted the soul of his faithful servant. And for that servant, we may be sure "heaven's morning" broke—the morning of that day whose sun never sets, and across whose sky there falls no shadow.—*Christian Standard.*

"THE LIGHT OF ASIA."

A great deal of effort has been made to counteract the influence of Sir Edwin Arnold's poem, the object of which was supposed to be the exaltation of Buddhism at the expense of Christianity. The author was a passenger with Dr. Ashmore on the *Belgic*, from San Francisco to Yokohama, and in conversation said that "The Light of Asia" was to be regarded as simply a poem. In regard to his supposed views he said:

"I have been criticised for an implied comparison between Buddhism and Christianity in regard to doctrines derived from them, and principles contained in them, respectively. No such object was in mind. For me, Christianity, rightly viewed, is the crown queen of religion, immensely superior to every other; and though I am so great an admirer of much that is great in Hindu philosophy and religion, I would not give one verse of the Sermon on the Mount away for twenty epic poems like the Mahabharata, nor exchange the Golden Rule for twenty new Upanishads."

This statement from the author of "The Light of Asia" himself is more decisive than multitudes of refutations of the assumed purpose of the poem from others, and may well be accepted as final.—*Baptist Missionary.*

In a recent speech Congressman Atkinson, of West Virginia, said: "If all the ports of entry on both oceans were to-day blockaded so that no vessel could enter them bearing the products of other countries, and war should be declared against us, we could, with our present facilities, produce every munition of war, and every article that we might need for our sustenance for a thousand years."

THE Brahma Somaj, who seemed to supplant both Hinduism and Christianity by a mixture of the two has so declined that its journal has suspended publication. In his valedictory, the editor says: "Christ is a tremendous reality. The destiny of India hangs upon the solution of his nature and function, and our relation to him."

It is reported that Queen Victoria is contemplating the expediency of abdicating the throne and giving the Prince of Wales an opportunity to display his faculties as a ruler. She is old, and her bodily infirmities are constantly increasing. In case she should abdicate she would assume the title of queen regent, and the prince would be crowned king of England and emperor of India.

A VISIT TO ANDERSONVILLE, GA.

BY M. A. BURDICK.

Western New York lost hundreds of soldiers in the war for the Union, and Allegany county suffered especially in the loss of men who died in Andersonville prison. Of the few survivors of the 85th regiment, a company of five gentlemen and their wives have just made a visit to that historic spot in Georgia, and assisted in the memorial services held in the cemetery there on May 30, 1890.

The party consisted of E. R. Stillman and wife, of Milwaukee, Wis.; James K. P. Coon and wife, of Merrill, Wis.; Prentiss Maxson and wife, of New Richmond, Wis.; James B. Robinson and wife, of Redwood, Minn.; and Silas G. Burdick and wife, of Centralia, Ill. All these gentlemen were held as prisoners at Andersonville in 1864, being captured in April, and some of them suffered the tortures of that and other southern prisons nearly a year.

The party left Chicago on Tuesday afternoon, May 27, 1890, slept on board the train the first night, took breakfast at Nashville, Tenn., dinner at Chattanooga, supper at Atlanta, and reached Macon, Ga., about 10 o'clock at night, May 28th.

We saw little to stir our hearts until we found ourselves within five or six miles of Nashville, Tenn., when we passed through the National Cemetery, which lies on either side of the track of the L. & N. Railroad. We stood upon the rear platform of our car, uncovered our heads, tossed some flags as far as we could to right and left, in honor of the sleeping army whose white marble headstones stretch away in long lines behind us as we whirl swiftly on, and before each has had time to say aloud, "May God protect the precious graves of our heroes who died to keep the Union whole," we are out of sight of the cemetery, but not beyond reach of the blessings these brave fellows made it possible for us to enjoy.

Around Nashville are many places made sacred by the events of the war, but we had only time to attend to present wants and so made the most of our opportunity to get breakfast, which seemed to consist principally of dishes and colored waiters, with but little to eat, and that little quite in keeping with the temperature of a certain class of southern people when the "wah" is mentioned—that is to say, cold and indifferent.

The ride from Nashville to Chattanooga was enjoyable, both on account of natural scenery and historic interest, but when we swept around the base of Lookout Mountain and raised our eyes to see the hotel on the cliff, two thousand feet above us (and so near that a doubt steals over us as to the correctness of the figures), we remembered the famous battle there, and the names of Grant, Hooker and Sheridan seem written on the crest of Lookout and cast their radiance across the valley to Mission Ridge, and are reflected in the turbid waters of the Tennessee where it forms the great Moccasin Bend. All that valley is sacred ground, for from Cameron Hill, Orchard Knob, and every eminence near have rolled the thunders of cannon and flashed the signals of victory. The city of Chattanooga is beautifully situated, and her people are doing bravely to outlive the devastation and blight which the war cast upon them.

Soon we were aware that we were really in "Dixie land, the land of cotton," for most of the land that was under cultivation was being coaxed by hoes in the hands of colored men, women and boys, or disciplined by the single

(Continued on page 444.)

MISSIONS.

A WILLING HEART.

Isaiah 7: 1-9.

Costly the gifts upon his altar laid,
To still the voice that often calls in vain,
Wealth cast into the treasury repaid,
Only to hear the whisper come again,
"Give me thy heart."

Errands of mercy finding near at home,
Yet still a hand that beckons far away
To work in distant vineyards not our own,
While still we linger with a heart to say
"My place is best."

And only till his wondrous love revealed,
In us the ransom of the life he gave,
Will selfishness within our heart concealed,
Give place to ready deeds and words to save,
"O Lord send me."

Most precious gift of all thy heart I ask
The Master says within the world's wide field,
Only so gladly works thy heart, each task
Will fail at last its rich reward to yield,
"Thy heart I ask."

So whether rich and costly are the gifts,
We yet must answer as the question comes
The words, as melody the heart uplifts
In gladsome service to its mission runs,
"O Lord send me."

—Sel.

THE Forty-third Annual Report of the Board of Missions of the Methodist Episcopal Church, South, is a comprehensive document of over 220 pages. It contains a brief summary of the missionary operations of the church since the organization of the Missionary Society in 1819; also an account of the commencement and work in each of the mission fields, and the annual report of the operations of the Board of Missions during the past year. It furnishes valuable information for preachers and others who desire to prepare sermons and addresses on the missionary work of the church.

Of the various forms of missionary effort, Medical Missions must be accorded a place in the front rank. The paragraph printed below should have a real interest for all Christians; and it has a special interest for Seventh-day Baptists on account of its pleasant reference to Dr. Maxson. Having had some correspondence with Bro. Maxson, and knowing that he went to New York with the understanding that he was and was to be a Sabbath-keeper, we feel a pride in our having such a representative at the International Medical Missionary Institute:

There is a growing desire on the part of many Missionary Volunteer Students to obtain some medical knowledge, however limited, before going to the mission field. Six such young men have just entered upon a three months' course at the International Medical Missionary Society Institute. The course is made as practical as possible, and embraces in all seventy lectures and demonstrations, on medical and surgical emergencies, including instruction (necessarily very limited), in anatomy, physiology and materia medica. It is like clinching a rivet to impart the knowledge to others which we have obtained. With this end in view, three of the graduated students of the society, Drs. Case, Griggs and Ishkanian, are instructing the Theological student class in the primary subjects. The more advanced and practical subjects are dealt with by the Medical Director and his recently-appointed assistant, Dr. E. S. Maxson, of Syracuse, who is proving himself a very worthy and able coadjutor in the work of the society.

MISSION WORK IN FOREIGN LANDS PAYS.

REV. C. W. PARSONS, D. D.

On one of the Guion line steamships, running between New York and Liverpool, is to be seen any day a bright young officer who at once attracts attention by his evident intelligence and devotion to duty. He is a thorough and painstaking seaman, popular with the sailors, and in every voyage soon comes to be a favorite with the passengers.

It was my good fortune to make his acquaintance on the voyage outward bound, in the summer of 1889. We had fair weather and calm seas all the way over, and there was no chance to see my friend tested, to find out the splendid metal in him until the return trip.

Coming back, two days out from Queenstown, we encountered a strong northwest wind, which gradually increased to a gale. The ship rolled heavily and the passengers were soon wretched enough. Ease or comfort were not to be found either on deck or in the cabin.

I was on the deck holding to the railing and watching the mighty waves which tossed us on their crests. My acquaintance, the third officer, spied me and kindly invited me to his cabin. It was located amidships, where there was comparatively little motion; and was the most comfortable place on board. I enjoyed the change immensely, and when my friend tendered me the use of the cabin, inviting me to make myself at home there, at any time, day or night, I gratefully accepted.

That evening just after dinner I braced myself in an easy position in his comfortable quarters, and chatting away about the ship, the storm, and the joys and sorrows of a "life on the ocean wave," felt quite happy in the pitching vessel.

Seven o'clock came. At eight I knew my companion was to go on the "bridge" for the next watch of four hours.

At about half past seven, in a lull in the conversation, he reached over to the table, took his Testament in his hand, and while a tender light shone in his eye, said:

"My brother, I have never told you about my conversion and Christian experience. May be it will be of interest to you; it is of great interest to me.

"I went to sea when I was boy. For years I was a sailor before the mast in the East India trade. Once, when in Calcutta, I strolled out on a Sunday night. Moved by some impulse I entered a mission church. It was Dr. Thoburn's church, and Dr. Thoburn was preaching as he always preaches, earnestly and directly. My heart was touched, and when the appeal came I hastened to the altar, fell prostrate on my face pleading for mercy, and in a little while felt that my prayers were answered, and that I was indeed a child of God. And," said he, "from that day to this, for seven years, I have had the favor of my heavenly Father, and have rejoiced in his love.

"And now," he continued, "since I have been an officer on this ship, every night before I go on my watch, with the care of all these lives and interests, for four hours, in my hands, I spend the half hour before it with the 'Book' and the Master, seeking direction and help."

"And this is the time, my brother," he said. "You read, please, and then we will pray together for a few minutes."

I confess my heart was thrilled, and my eyes were filled.

I read as well as I could, with shaking voice, and then we kneeled before the God of the storm and yielded ourselves to his care and protection, praying that he, whose hand was to be on the helm that dreadful night might feel the touch of the Infinite Hand.

Four bells struck. The second "dog-watch" was at an end. The devout young officer went to his place on the bridge, and I sought my berth to peacefully sleep, feeling that all must be safe with the God-fearing sailor at the helm. From this I infer two things: First, everybody would have felt as I felt—confidence and repose, after witnessing that scene, and joining the prayer-meeting in the cabin; and second, mission work in foreign lands pays. It was the missionary enterprise of the Methodist Episcopal Church which sent Bishop Thornton to India, and, as a result of his preaching, made this little story possible.—*World-Wide Missions.*

THE MEN WHO OUGHT TO GO ON "MISSIONS" TO THE "HEATHEN."

The missionary work demands in these days, as never before, whole men and not half men; free men, not afraid to think or utter their thought—able to grapple with the great questions of the age now looming on the eastern horizon, and with the subtle reasoning of minds we call

"heathen," but of far older civilizations, and often of profounder thought than we can boast. It demands, too, men of faith, and not of mere, speculative or dogmatic beliefs, able to give a reason for the hope and faith that is in them, because it is founded in reason and on enlightened Christian countenances.

God has held back the heathen world from conversion hitherto, I verily believe, until a larger and purer and better Christianity could enter through its opening gates than has yet been possible. To repress and darken the light that is breaking forth from God's Word in this age by the narrow interpretations of an outgrown theology, is both a fruitless and impious attempt to frustrate the divine counsel. It is one more attempt to "prevent a future," and like all previous ones must result in failure.—*Henry Martyn in Christian Union.*

ITEMS.

THE gospel of Matthew has been published in the Pict tongue of the Lower Congo, by Mr. Westland.

THE King of Siam has given to the Presbyterian Mission one of the royal palaces with extensive grounds and buildings.

THE *Missionary Review* tells us there are ten millions of square miles in heathen lands upon which no missionary has yet entered.

THE McAll Mission is now carrying the gospel to the common people in forty halls in Paris, with 259 devoted workers, holding last year 17,000 meetings, attended by 1,114,000 hearers, many of whom became doers of the Word.

AN old Brahman in India said to a missionary lately, in the presence of many approving natives: "When I was a young man, and even a few years ago, the name of Jesus was not known to this people; but now it fills the air everywhere—everywhere."

AT the jubilee of the Baptist Mission in Denmark, held in Copenhagen, it was reported that 6,000 in all have been baptized, and there are now 2,700 members in the churches. All the Protestant missions in Europe lose many of their best members by emigration to America.

THE British and Foreign Bible Society has, during the eighty-one years of its beneficent existence, issued from its London house alone, 26,000,000 complete Bibles, nearly 32,000,000 New Testaments and 12,845,000 portions of the Bible—altogether 72,500,000 books.

IN different parts of the world, under the auspices of sixteen different societies, there are twenty-seven vessels engaged in missionary work. Six of these are employed in the Pacific Ocean, and sixteen of them along the coast or on the rivers of Africa.

NOT the very rich only, but many of those of moderate or small wealth can properly add to the service of their lives by giving at their death from what they were obliged to retain for their support as long as they lived.

AT the present time there are, in round numbers, about half a million Protestant Christians in India. One-half of these are comparatively recent converts.

THE Chinese Evangelist reports 123 Chinese schools and missions in this country. This does not include those on the Pacific coast. In New York and Brooklyn there are 35 schools with an average attendance of 700.

AND when it is all over, and our feet will run no more, and our hands are helpless, and we have scarcely strength to murmur a last prayer, then we shall see that, instead of needing a larger field, we have left untilled many corners of our single acre, and none of it is fit for our Master's eye were it not for the softening shadows of the cross.—*Eduard Garrett.*

THE totals of missions in China are: 39 societies, 526 male missionaries and 597 women; total, 1,123 missionaries, 162 native ordained helpers, 1,278 unordained, 34,555 communicants in the churches, and 14,817 pupils in schools. \$44,173 were contributed by the churches the past year, and the net increase in membership was 2,295.

ALONG the valley of the Nile, from Alexandria to the first cataract, are seventy Mission stations, and seventy Sunday-schools, numbering 4,017 scholars, while the day and the boarding-schools have over 5,200. There has been an increasing demand for Bibles, 6,551 having been sold the last year, with 8,953 volumes of religious literature, and 16,170 educational books.

The income of the Church Missionary Society of England, now ninety years old, was last year greater than ever before, amounting to \$1,056,890. Adding receipts from special funds there was a grand total of \$1,260,080. This may be taken as one of the replies to the late criticisms upon Protestant missions as a great failure. Fifty-nine missionaries were added to the staff of this society the last year, 26 of whom were ladies.

BISHOP TAYLOR, of the Methodist Episcopal Church, who has just returned to this country from Africa, says: "The thirty-five mission stations I have already planted and manned in the midst of purely heathen tribes, furnish but a specimen and earnest of what can be done on a scale commensurate in breadth with the stupendous work to be done. With the funds coming to hand as required, I can yet, in the afternoon of my day, by the will of my Father and Saviour, plant and develop to a self-supporting basis a thousand stations in Africa before I quit the field; and no station shall be the ultimatum of its own existence, but a center of evangelizing light—a beacon amid the dark mountains and a base of evangelizing agency, extending the work in all directions."

WOMAN'S WORK.

TITHE SYSTEM—ONE-TENTH.

One-tenth of ripened grain,
One-tenth of tree and vine,
One-tenth of all the yield
Of ten-tenths rain and shine.

One-tenth of lowing herds
That roam o'er hill and plain,
One-tenth of bleating flocks,
For ten-tenths shine and rain.

One-tenth of loom and mart,
One-tenth of mill and mine,
One-tenth of works of art,
Evolved from gifts of thine.

One-tenth of glowing speech
That golden guineas holds,
One-tenth of written thought
That yields the writer gold.

One-tenth! and dost thou, Lord,
But ask this meager loan,
When all the world is thine
And all we have thine own?

—Sel.

THE CHRISTMAS BOX.

A correspondent writes as follows concerning the "Holiday Box" in Woman's Work Department under date of June 19th:

I noticed an article in the last paper concerning the Christmas Box, but nothing about the person or address of the one having charge of it. Would it not be well to publish her name and address so that we might act understandingly? I found out before by writing to sister Bailey, but others were not as fortunate; some misdirected, and their offerings were never heard from. We frequently hear some one say, "I would do something but do not know where to send."

All contributions for this work should be sent to Mrs. O. U. Whitford, Westerly, R. I.

MRS. A. J. GREENE.

BY MRS. A. B. PRENTICE.

In presenting a brief memorial of Mrs. A. J. Greene, our first Associational Secretary, we may well repeat what has already been expressed, that she was a woman of superior intelligence and judgment, of great strength of mind and decision of character. She possessed a tender conscience and a devout Christian spirit. With such qualities of mind and heart she was a power in the community and the

church. She was an energetic worker, ready to respond with heart and hand to the call of duty. All our denominational enterprises were of great interest to her and received her liberal support. When chosen Associational Secretary of the Woman's Board in the Central Association she entered upon her duties with characteristic energy and system, doing a vast amount of pioneer work in interesting the women of the Association in that department. And though she occupied the position but one year, much to the regret of her many friends, yet her interest in the cause was unabated. For several months failing strength prevented her from engaging in public work, or even attending the house of worship. As the disease gradually progressed toward a fatal termination, though life with its associations was full of attractive interest, yet the summons found her ready, and with characteristic fortitude and unwavering faith she resigned all into the hands of the great Master, and passed to her rest.

WOMAN'S HOUR, CENTRAL ASSOCIATION.

The Woman's Hour at the meeting of the Central Association occupied the time between two and three of the afternoon session on Sunday.

For half an hour previous to the regular exercises all the women present assembled in one part of the church and held an informal meeting to compare notes in regard to the workings of the different societies. In answer to questions asked at this time, about the following facts were elicited: As many as four societies are in hearty favor of the helper for Dr. Swinney, so much so as to have moved in the matter to a certain extent until stopped by hearing that it had fallen through. In another large society individuals favor this project, while the society as a whole does not, but it must be said in justice to this society that it pays liberally toward Miss Burdick's salary, and if Miss Burdick should be supported by the Young People's Committee, as has sometimes been proposed, this society, as well as others, might feel able to help toward Dr. Swinney's helper. Thank-offering boxes seem to be in use in but a few of the societies, and there is not the interest shown in them which could be wished. These two points were all that were taken up during the informal talk. A number of churches had no representatives at the Association, so nothing could be heard from the societies in those churches.

The regular exercises of the hour were presided over, in the absence of the Associational Secretary, by Mrs. William C. Daland.

The programme was as follows:

Hymn, "Stand up, Stand up for Jesus."
Prayer.
Roll call of the Societies.
Hymn, "To the Work."
Sketch of the Life of Mrs. Lucy M. Carpenter, by Mrs. E. L. Rogers.
Hymn, "Memories of Earth."
Paper in Memory of Mrs. A. J. Green, by Mrs. A. B. Prentice, read by Mrs. C. A. Burdick.
Report of Home Box Work, by Mrs. I. A. Crandall.
Home Mission Boxes, by Mrs. H. D. Babcock, read by Miss Agnes Babcock.
Address, by Mrs. W. C. Daland.
Singing by the children.
Collection.
Hymn, "Work, for the Night is Coming."

The Roll Call, introduced into the programme to take the place of Miss Bailey's letter which failed to arrive, proved so interesting to the large audience that we would recommend it as a regular annual exercise at the Associations. The names of the societies were called, and in response to each name either the president or the secretary of the society arose where she sat and gave a brief report of the doings of her society during the past year. The following

societies responded: First Brookfield, Second Brookfield, Adams Centre, DeRuyter, First Verona, West Edmeston and Norwich. The only drawback to the Roll Call was the fact that all present could not hear what was said. As it was decided upon so hastily that those who took part had but an hour or two in which to think over what they should say, it seemed hardly fair to ask them to face the audience in a formal way, yet it would have been better had they done so. If the societies could be prepared for it this feature might become an interesting and profitable one in future programmes. The society at Norwich, represented by Miss Agnes Barber, deserves especial mention. It consists of but seven members, only three of whom are at all active, and yet it keeps its existence as a society, and last year sent \$13 50 to be divided between the Tract and Missionary Societies, certainly a generous contribution from so small a working force. If the women in the small pastorless churches would always form themselves into societies, no matter how few their numbers, and send whatever they choose to give to denominational work, as a society, there is no doubt that they would find their interest in the work aroused as it cannot possibly be while they remain simply individuals.

The papers of the hour were all excellent. The sketch of Mrs. Carpenter's life awakened tender recollections in many hearts and can hardly fail to have made all resolve to do more for our missionaries now upon the foreign field.

Mrs. Babcock's clearly written paper had the same effect in regard to the workers upon our home field. The words in memory of Mrs. Green, the first of our Associational Secretaries, were felt to be a fitting tribute to one who did much self-sacrificing work in the early days of the Woman's Board, when the work was the hardest and the least appreciated.

The report on Home Box Work, by Mrs. I. A. Crandall, the Superintendent for this Association, must have been a surprise to many; for while many societies have done nothing in this direction, still it is wonderful how much interest has been aroused in sending boxes since this became a department under the Woman's Board. It is to be hoped that all the papers mentioned will be published in the Woman's page of the RECORDER, as they will certainly interest many who could not hear them read.

The subject of Mrs. Daland's address was "More Hearty Co-operation with the Woman's Board Needed to Advance the Work of our Local Societies."

The childrens singing, under the direction of Miss Maude Babcock, was a pleasant part of the programme. The hour was a profitable one to all present, and it seemed to imbue all our women with more enthusiasm for the work during the coming year.

THROUGH telegraphic communication has been established between New York and Greytown, Nicaragua. A telegram received last week by the Nicaragua Construction Company reports the arrival at Greytown of the company's steam tug, H. C. Milward. The route of the telegram was by the canal company's line from Greytown to Castillo on the San Juan del Sur on the Pacific Coast, where these connect with the Central and South American Cable Company's system, thence by cable to Salina Cruz on the west coast of Mexico, by land wire across the isthmus of Tehuantepec to Coatzacoalcos, and by cable to Vera Cruz. Thence by the Mexican Telegraph Company's cable to Galveston, and over the Western Union wires to New York.

HISTORICAL & BIOGRAPHICAL.

COMMENCEMENT WEEK OF MILTON COLLEGE.

The College exercises of this week were held in a period of excessive heat. Still the attendance upon all the sessions was large, and the interest manifested by the public, as well as by the members of the institution, grew to the last. The general opinion is that a commencement week programme, more varied and satisfactory, had never before been presented at Milton.

On Friday evening, June 20th, the Annual Sermon before the Christian Association was preached in the Seventh-day Baptist church by Rev. E. L. Eaton, of Janesville, Wis. He was formerly a member of the College, and so spoke in full sympathy with the work of the faculty and of the students. His subject was the "Reasonableness of Faith," and was treated in a most interesting manner.

The three literary societies held their first public session Seventh-day evening, June 21st, in the College Chapel. The music was furnished by the Glee Club and other students, and was well received. After prayer by Prof. W. F. Place the following exercises were presented:

Address—Religious Motives and Sanctions. F. E. Peterson, Morgan Park, Ill.

Oration—Nobility of Woman. Bede Leonard, Milton.

Paper—"The Iduna Mirror." Nettie I. West, Utica.

Oration—The Power of Wealth. Burdette Coon, New Auburn, Minn.

Recitation—"Nebuchadnezzar's Wife." Elin V. Palmberg, Peoria, Ill.

Oration—The True Object of Education. J. R. Godfrey, Lima.

The address was a thoughtful production; the paper was read exceedingly well; the oration on "The Power of Wealth" emphasized the intellectual and moral elements of the subject; and the recitations were delivered with pleasing effect.

The Baccalaureate Sermon by President Whitford, on Sunday evening, June 22d, in the church, presented the theme of "The Higher Life," and was regarded as an able and appropriate effort. On this occasion, as well as on the Friday evening previous, the College Choir, under the charge of Prof. J. M. Stillman, furnished most excellent music.

The second session of the literary societies was held Monday evening, June 23d, in the chapel. Prayer was offered by Professor Albert Whitford, and the music by the College Orchestra, under the direction of James B. Borden, was highly commended. The following was the programme:

Oration—A Day's Work. Geo. B. Shaw, Fulton.

Recitation—The Debating Society. J. A. Williams, Edgerton.

Oration—From Slavery to Freedom. Bessie L. Jones, Clinton.

Address—Choice of a Profession. L. C. Randolph, Morgan Park, Ill.

Paper—Philomathean Independence. P. L. Clarke, Berlin.

Oration—Practical Politics. R. W. Bullock, Milton.

All these exercises were more than usually interesting. The oration on "A Day's Work," described graphically the death of Custer on the Little Green Horn River; the recitation humorously personated several New England characters; both the orations forcibly discussed their subjects, and were acceptably spoken; the address was a practical and superior production; and the paper was well received.

The Annual Address before the societies was delivered Tuesday evening, June 24th, by Rev. F. W. Gunsaulus, D. D., of Chicago, on Savanarola. The description of this Italian monk and the reign of the Medici at Florence was most impressive, and was greatly enlivened by point-

ed references to living questions of the present day. The speaker's style was polished, varied, earnest and enthusiastic.

The Alumni Association held their literary exercises in the church, Wednesday forenoon, June 25th, at 10 o'clock. The music was presented by the old College Glee Club, embracing several of the gentlemen graduates of '88, and was heartily encored.

The first address by Rev. L. A. Platts, D. D., of Alfred Centre, N. Y., discussed the theme, "The Student." He said such a one is not necessarily a member of a school, but an admiring investigator of the great and good of all ages. The student is an enthusiast. His whole being is engaged in the work, whether he reads history, studies politics, delves in ancient classic lore, participates in the great issues of our times, or delights in scientific or theological subjects. He is also broad-minded, as he qualifies himself, not merely for a special calling, but for manhood, transmuting truth into character and soul-life. He is a devout man. In all his studies he is conscious of a mysterious and all-pervasive presence of God.

An original and beautiful poem was next read by Mrs. Belle Oviatt Thomas, of Milton, calling up reminiscences of former college days.

The second address by Prof. L. Dow Harvey, Ph. D., of Oshkosh, discussed education and citizenship. It was a clear-cut and instructive effort, and delivered in a pleasing style. The main thought was that the wise action of the people in the structure and administration of the government, and in the development of the national life, depends upon the thorough education of the citizen. The character of this education was fully outlined.

In the absence of the address of Mrs. Inez Childs Whitmore, Rev. W. C. Daland, of Leonardsville, N. Y., presented some very spicy and suggestive remarks on the "Needs of the Alumni," such as the possession of conscious power, divine grace in the soul, and consecration to high purposes.

The alumni dinner was then served in the College Chapel, under the very efficient management of a committee made up largely of under-graduates, with Miss Elizabeth A. Steer as chairman. The College Orchestra delighted the company with their music. The provisions of a choice variety were furnished by the people of Milton, and the tables were beautifully decorated with flowers and ferns. One hundred and ten alumni and invited guests partook of the repast. After this the president of the day, Howard L. Emerson, called upon persons to respond to toasts. Speeches were made by Pres. Whitford; Rev. L. A. Platts, D. D., of Alfred Centre, N. Y.; Prof. L. Dow Harvey, Ph. D., of Oshkosh; W. P. Clarke, Esq., of Milton; W. B. Morgan, M. D., Ph. D., of St. Louis, Mo.; Prof. J. L. Bond, of St. Paul, Minn.; Rev. J. H. Wallfisch, Mus. Doc., of Sherrill, Iowa; Hon. J. C. Bartholf, of Milwaukee; Prof. H. D. Kinney, Black River Falls; L. C. Randolph, Morgan Park, Ill.; Rev. W. C. Daland, Leonardsville, N. Y., and Howard L. Emerson, Esq., New York City. The witty hits and the reminiscences were greatly enjoyed.

The officers of the Association for the ensuing year were elected as follows: Prof. Edwin Shaw, of Leonardsville, N. Y., President; Mary B. McEwan, of Milton, Vice-President; T. J. Van Horn, Welton, Iowa, Secretary and Treasurer. The Constitution was so amended that the graduates in the Teachers' Course are numbered with the other alumni of the institution. Wednesday of Commencement Week was select-

ed for the annual exercises of the Association hereafter.

The Annual Concert of the music classes was held Wednesday evening, June 25th, in the church. It was under the direction of Prof. J. M. Stillman, Mus. Doc., assisted by Miss Jennie A. Dunn, accompanied on the piano by Miss Ellen W. Socwell, of the Iowa College for the Blind, and by Rev. J. H. Wallfisch, of Sherrill, Iowa. This entertainment was, in every respect, the best which Dr. Stillman has presented at Milton. The singing of the Chorus Class gave the highest satisfaction. Wade J. Looffboro, of Welton, Iowa, exhibited superior quality of voice in his song. The piano solo of Miss Dunn, of Milton, was most admirable. Miss Nettie I. West, of Utica, received an encore for her soprano solo, "The Gipsy." A baritone solo, "Where are the Wicked Folks Buried?" by Ansel B. Couch, of West Hallock, Ill., was heartily applauded. Miss Socwell rendered, with her usual brilliant execution, the "Mexican Nightingale," a soprano song. Dr. Wallfisch gave upon the piano, with the most finished expression, his own composition, "Echoes of Chopin," which he had dedicated to Dr. Stillman. The latter sung, with his accustomed power, the song, "Norman's Tower." He was recalled for another song.

The Commencement Exercises were presented Thursday forenoon, June 26th, on the College Campus, and were largely attended. The music of a superior order was presented by the Davis Military Band, composed of eighteen young men from Milton and Milton Junction. Pres. Whitford invoked the divine blessing. Carl B. Dennett, of Milton Junction, delivered the first oration, on "Profit Sharing," which was an able and convincing argument. The next was by Birdie Pearl Smith, of Milton, on "The Growth of American Literature." She paid a glowing tribute to the great names whose writings have illumined its pages. "There is a Day after To-day," was the subject of an exceptionally strong oration by Lura J. Dow, of Palmyra. Originality of thought and grace in delivery were the features of her effort. The next orator was Ray Wicker Taylor, of Richmond, who discussed the "Power of Public Opinion." He made the point that such an opinion has potency in the affairs of life only as it is intelligent, hence the necessity of educating the masses. Miss Anna L. Tomkins, of Milton, presented a logical and well conceived oration upon "Retribution in Nature." She held that man's environment of nature's forces is adapted to his condition of sin, and that only the ultimate redemption of man from his present state will effect therein a change; she has a rich voice, which she used to great advantage. "Need of Reforms," was the theme of Willard D. Burdick, of Milton. He argued that a great hindrance to reform in the various departments of life consisted in the indisposition of those favoring improved methods to work together to a common end. He is earnest but not impassioned in speaking. James B. Borden, of Milton, gave a very thoughtful discussion of the "Dangers Threatening Our National Polity." He saw certain tendencies in political and social life, which, if not corrected, would lead to national disaster, no less surely than have similar tendencies resulted in the destruction of the earlier governments of the world. He made an excellent impression by his spirited delivery. The valedictory oration was spoken by Jennie A. Dunn, of Milton, whose admirable production was upon the subject, "The Solitude of the Soul." Every soul has a life of its own, and as to its secret

power and aspirations, little is known by the outside world. Even the most intimate friends can not enter within the veil of this inner sanctuary of the soul. The greater the soul, the more marked its solitude. It is the unknowable about people which usually engages our interest, love and affection. The valedictory portion was most graceful and effective in thoughts and delivery, as was the whole oration.

Diplomas were then conferred upon the following graduates: *Teacher's Course*, Carl B. Dennett, Lura J. Dow, Edward Earle Sheldon, Birdie Pearl Smith; *Scientific Course*, Jennie A. Dunn, Ray Wicker Taylor, Anna L. Tomkins; *Classical Course*, James B. Borden and Willard D. Burdick. The graduates in the Scientific Course received the degree of Bachelor of Science; and those of the Classical Course, the degree of Bachelor of Arts.

Honorary degrees were conferred as follows: *Master of Science*, Ada Ray Cooke, of White-water; James Mills, M. D., of Janesville; Mazzini G. Stillman, of Utica. *Master of Arts*, Lillie Dobil Smith, of Elkhorn. *Master of Music*, Mary Jane Haven, of Salem, W. Va. *Doctor of Music*, Rev. J. H. Wallfisch, of Sherrill, Iowa. *Doctor of Philosophy*, Prof. L. Dow Harvey, of Oshkosh, and W. Barton Morgan, M. D., of St. Louis, Mo.; and *Doctor of Divinity*, Rev. Elston M. Dunn, of Milton, and Rev. Joseph W. Morton, of Chicago, Ill.

The Class Day Exercises were held in the afternoon on the College Campus, and consisted of the Class History, by Lura J. Dow; a poem by Birdie Pearl Smith; Class Prophecy, by Jennie A. Dunn; and the presentation to the College of a fine memorial crayon portrait of Mrs. Chloe C. Whitford, by Willard D. Burdick, President of the Class. On behalf of the institution, appropriate response was made by Prof. Albert Whitford. Music was furnished by the College Orchestra. The exercises were concluded by ceremonies connected with the last sad rites in memory of "Analytic," whose funeral oration was pronounced by Ray Wicker Taylor.

In the evening following the Senior Concert was held in the church. The music by Davis Military Band was received with the highest satisfaction. A quartet of gentlemen sang appropriate songs. Mrs. Clara Murray, a distinguished harpist, of Chicago, pleased the audience by her playing, especially the familiar and cherished pieces of music.

MILTON, Wis., July 2, 1890.

SABBATH REFORM.

THE history of the Seventh-day Baptists demands that they rise to meet the new issues, promptly, and with full faith of success. The "Providence of God" is plainly seen in every stage of their history. For more than two hundred years they stood as the only representatives of the Sabbath among Evangelical Christians. The rise of the Seventh-day Adventists, who received the truth concerning the Sabbath from the Seventh-day Baptists about forty-five years ago, has increased rather than lessened the responsibility of the latter.

THE compromise theory which gave birth to the "Puritan Sabbath" made it necessary that the Seventh-day Baptists should be thus preserved until the verdict of history should demonstrate the impossibility of sustaining a sacred day, and hence true Sabbathism, on any ground

except full obedience to the fourth commandment. Under the ordinary laws of denominational life, Seventh-day Baptists ought to have died two hundred years ago. That they did not; that they have grown and strengthened in spite of opposition from without, and of weakness and mistakes from within, is proof that something better is yet in store for them and the truth that they have lived to perpetuate. The value of the past will be thrown away if Seventh-day Baptists neglect the opportunities, or ignore the demands of the present. It is for this reason that we ask a reconsideration of the position and work of the denomination at this time. None who know us and our history will question the integrity of purpose which has given strength and color to the past. The important, the crucial test is now at hand; it is involved in the inquiry as to whether we can awaken to new demands, new methods, and the enthusiasm of advanced movements. Hitherto we have needed, and God has granted the grace of patient waiting, of hoping against hope, and believing in the midst of doubt. Hitherto the order has been, "Hold up the light, and keep the lamp burning." Now it is, "send out the light in a thousand new ways."

THE immediate and primary duty of Seventh-day Baptists is not to proselyte men into their denominational ranks. It is rather, to spread the truth concerning the Sabbath and its demands, the Sunday and its false claims, throughout the Protestant churches. The seed must be scattered and left to bear a harvest. There are many honest hearts waiting to know all of God's will. To such the truth must come winning its way. Our aim must not be sectarianism, but truth; we must cultivate denominationalism, because an important mission gives us a place among Christian denominations for that truth's sake. We must concentrate our forces; husband our resources by vigorous and wise use of them, and so prove the truth; there is that scattereth, and yet increaseth.

IF any fearful or discouraged one feels that it is of no use to continue our efforts with so much against us, he ought to welcome new influences which will settle the question one way or another. If we are clinging to an exploded and obsolete idea in defending the Sabbath, it is high time that we learn the fact and cease our folly. Every Seventh-day Baptist ought to welcome such a retesting of the Sabbath question as will make the bottom truth apparent. Better to bravely meet the test, and if found wanting nobly to cease a useless struggle, than to drift along without enough of testing to awaken dormant life, or prove that we are practically dead. We ought to invite reinvestigation and radical overturning. Denominations, like fig trees, must prove their right to a place in God's vineyard by bearing fruit, or yield to the axe which compels them to give way to something better. We pray God to push Seventh-day Baptists to the wall, by training and Providences, until they rise in his might, or collapsing because hollow hearted, find their place in the dust-heap, where history casts all things which are worn out and all who refuse to rise with new demands. God's work must go on. Useless agencies will be thrust aside. Sleepers who will not awaken are left to slumber into oblivion. *Reveille* is sounding for Seventh-day Baptists. If they spring into line they will have a part in coming victory. If they slumber on, defeat will bury them in the ashes of indolence.

BUT some one answers, we are awake; we have done more during the last decade than for many decades preceding. All this is granted. We rejoice in it; and since Seventh-day Baptists have moved forward, and have borne prominent part in bringing on the struggle which now impends, they cannot stop. A soldier may rest at ease in camp when all is quiet along the lines. But when the fight is on only cowards lag behind. Quietude and criminal neglect are then synonymous. If Seventh-day Baptists meet the new demands which are crowning the closing years of this century, they will gain strength and bring honor to God's law as they have never done before. We believe in Seventh-day Baptists and in the success of the Sabbath. But the centuries of comparative inactivity through which we have passed, have dulled enthusiasm and suppressed hope. The greatest element of danger now lurks in the heart of the people. Outside opposition is as nothing compared with want of personal fitness and determination. Seventh-day Baptists can easily commit suicide by failing to respond to the demands of the hour. Responding to these in the strength which God supplies, no power from without can overcome them.

TRANSFIGURED SORROW.

Do you know how the pearl is formed? A grain of sand, or some foreign substance, getting entrance within the shell of an oyster, hurts its sensitive body, which, having no power to expel the cause of pain, covers it with a secretion and by degrees rounds off all sharp angles, moulds it into a sphere, and finishes it with a polished surface. Thus it accepts the inevitable presence as part of its life, and when it dies yields up, shaped and perfected, a perfect gem, lovely with the tints of the skies, a jewel whose worth is far beyond the pain that gave it existence.

God often introduces into human lives some element of discomfort, unrest or suffering—a thorn in the flesh that cannot be plucked out, a burden that must be borne, a daily cross not to be laid down. Some souls thus dealt with chafe against the trial; they contend with it till their sensibilities are lacerated by its cruel edges, and their hearts become morbid and bitter. They make its presence one long perpetual pain and poison. Others, recognizing the trial as heaven-sent, and, therefore, not to be escaped, accept it—not with joy, indeed, but with meekness; and though it press hard and sharply, they wear it with a sweet patience that day by day enables them to carry it more easily. It even becomes the source of an inward development, the growth of a grace which at the last proves to be the crowning, adorning attribute of their character—the especial quality, which, rounded out to perfect symmetry, reflects the beauty of heaven.—*Sel.*

A STORY OF LINCOLN.

It is related of the late President Lincoln that not only the petitions of suffering men and women reached his ears and touched his heart, but the requests of children even were heard and answered. The children of Concord, Mass., sent him a "Memorial," asking for the freedom of all slave children. He did not toss it aside with a sneer, saying, "What do boys and girls know about such great matters?" but sat down and wrote with his own hand the following beautiful letter: "Tell those little people I am very glad their young hearts are so full of just and generous sympathy, and that, while I have not the power to grant all they ask, I trust that they will remember that God has, and that, as it seems, he *wills* to do it."

It is well for us that when our thoughts must cease, God's thoughts have not yet reached their end.

THE SABBATH RECORDER.

L. A. PLATTS, D. D., - - - - - EDITOR.

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 REV. W. C. DALAND, Leonardsville, N. Y., Young People's Work.

JNO. P. MOSHER, Business Manager, Alfred Centre, N. Y.

"True worth is being, not seeming,
 In doing, each day that goes by,
 Some little good, not dreaming
 Of great things to do, by and by,
 For whatever men say in their blindness,
 And spite of the fancies of youth,
 There is nothing so kingly as kindness,
 And nothing so loyal as truth."

It will be seen by reference to the Education Department that the North-Western asks of the other Associations that they hold their sessions one week earlier, in order that their own, the North-Western may not collide with Commencement week. Why not hold all the Associations *one month earlier*, making the South-Western come the first week of June instead of July? Some considerations might be urged in favor of such a change rather than to hold them in November or during the winter months. What say you, brethren?

WESTWARD.

An appointment as delegate from the Western to the North-Western Association has been the occasion of some pleasant experiences, some of which may be worth repeating.

The month of June is, perhaps, the most delightful season of the year for travel. Nature is in her loveliest mood; her garments are fresh and new; her breath is fragrant with the perfume of flowers, while on every hand is the promise of rich returns to the husbandman in the more somber, but scarcely less beautiful, harvest time. He who cannot enjoy traveling at such a time as this, would better remain at home, or seek pleasure and recreation in some other way.

Of course it would hardly be the proper thing, even if it were convenient as to connections, etc., to go West without going to Chicago; so we made that city of elevators, railroads, pork barrels, great expectations, etc., our first objective point; and of the many possible routes from Western New York to Chicago, we chose that via Buffalo and Detroit, through Southern Canada, known as the Michigan Central. For beauty and variety of scenery, as well as for comfort, this line between the East and Chicago, can hardly be excelled, if indeed it can be equalled.

The North-Western Association, which as before intimated, was the real object of our visit, was held at Welton, Iowa. To reach this point we were again offered the choice of several different routes from Chicago, our choice taking us over the Chicago, Milwaukee and St. Paul. This line takes the traveler directly across the State of Illinois, crossing the Mississippi River at Savanna on the one side and Sabula on the other. Thence the same line will convey him across the beautiful State of Iowa to Council Bluffs, and across the Missouri River to Omaha, where he will be put upon the Union Pacific with through palace cars to the Golden Gate. But we must ask the reader to turn aside a little from the main line for a brief visit at Milton, Wis. At Davis Junction, in Illinois we take a branch of the same road and are carried through some of

the finest country in the world, following up the course of the Rock River to Rockford, Beloit, Janesville, and Milton Junction, where we are within a mile of our boyhood home and the dear old Milton Academy (now college) to which we owe so much for the first glimpses of the possibilities of life. The special attraction here is the Commencement week of the college. We are permitted to hear the annual lecture by the Rev. Dr. Gunsaulus, of Chicago, on "Savannah," a masterful and eloquent treatment of a most wonderful and inspiring subject.

We also have the pleasure of addressing the Alumni, under-graduates, and patrons of the College on the "Student," of attending the Alumni dinner, and of shaking hands with not a few of the old boys and girls of Milton. It is wonderful how much enjoyment can be crowded into 24 hours at such a time as this. But before we leave we make two calls we never can omit whenever we go to Milton; the first is upon Eld. James Bailey, that veteran of the cross in our spiritual Israel so dear to many of our readers, who now sits in total blindness in the flesh, but whose whole spiritual nature is radiant and beautiful with the light of the heavenly land. The other call was upon a schoolmate of thirty years ago, who some eight or ten years since was made a helpless cripple for life in a railroad accident, and who through some technical flaw in his application for a partial indemnity for his great loss, is left without a dollar of that which should have put him beyond the anxieties incident to the maintenance of himself and family. Here, too, the promise of the divine Comforter and Healer, "My grace shall be sufficient for thee," seems to find a most gracious fulfillment. These views of life made sweet by the consolations of religion in the midst of what the world calls great affliction, are a most eloquent testimony to the worth of the Christian's hope. God be praised, the "Life is more than meat and the body than raiment!"

At 5.30 P. M., on Wednesday, just 24 hours from the time of our arrival in Milton, we again take the train and make our way back to Davis Junction by the same route as that by which we had come; and it seems to us as we pass down the Rock River Valley, catching alternate views of river, of spreading fields, and shady groves all bathed in the mellow sunshine of a late June afternoon, that nothing in nature could be more beautiful. Again we are on the main line of the C. M. & St. P. Railroad, and promptly on schedule time we are delivered at Delmar Junction, where we get a good night's rest and from which place a cross road, under the same management, conveys us to Welton in ample time for the opening service of the Association.

Other accounts of this Association will be written for these columns, so we will not anticipate them here. The sessions, from beginning to end, were full of the Spirit of the Lord. The Welton Church is pastorless, though Bro. Jas. Hurley is doing all he can to supply the deficiency caused by the removal of Bro. J. T. Davis to Alfred and Hornellsville last winter. But the people were more than equal to the occasion, for they not only took most excellent care of the delegates and visitors, but they got them back promptly to the church, which they filled for every session. The business was transacted with despatch which gave time for much preaching and many seasons of prayer which were truly seasons of refreshing. The fact that the meeting was held on the great western missionary ground and was attended by some of the old pioneer missionaries, besides

several who are now actively engaged in the work, gave great zest to the consideration of missionary matters; while the Tract Society's work, as well as that of the Woman's Board and of the Young People, from their vital connection with the work were considered with equal interest and enthusiasm. One of the most hopeful features of the gathering was the presence and interest of the young people, both from the Welton Church and from other churches of the Association. This interest was manifested not only in the hour devoted to the consideration of the young people's work, but all through the sessions. This is as it should be, and the young people of this Association have set an example which we should be glad to see followed in all the other Associations in future years.

Our visit to Welton has awakened many pleasant and some sad memories. It will be thirty years next October since we came here in the capacity of the country pedagogue. It was the first time the district ever employed a man teacher, and some of the younger pupils found it a little difficult to harmonize the situation. One little fellow, we well remember, reported to the family at home, after his first day in school, that he never saw such a funny school ma'am, who had whiskers and wore boots; that fixed the name of school ma'am as a permanent, popular designation. Most of those who called us so have moved on. We looked in vain for a single one over whom we held the rod of our authority through that long winter. Some of them have fallen by the way in life's noble warfare, but more of them have found homes in other fields west and south, and are serving faithfully their day and generation in the fear and love of God. A new generation has come upon the scene and is filling well the place thus left to it. Our home that winter so long ago was in the family of Eld. Lewis A. Davis, of blessed memory. The stone which marks his final resting place may be seen from the pulpit of the little church which he here founded and which for many years he faithfully served. Here, too, nearly twenty years ago, we buried the sister who was the loved companion of our youth and the confidant of all our youthful hopes and plans. What memories came thronging back to mind and heart as we stood by those two graves in the little cemetery by the church! Here again the comforting assurance of Him who is the resurrection and the life dispelled the spirit of sadness which sought place in the heart and made us glad in him.

From here we go to several points still farther west to look upon the faces of some from whom we have been separated for many years, and to do what we can to help some who are scattered upon the broad prairies of Nebraska. Of that, as Mrs. Josiah Allen would say, we may speak anon, or possibly anonymous.

L. A. P.

COMMENCEMENT EXERCISES OF ALBION ACADEMY AND NORMAL INSTITUTE.

The thirty-seventh anniversary of Albion Academy occurred Thursday, June 26th. The exercises were held on the Campus, under the luxuriant maples, whose ample shade furnished a most delightful place for the exercises. The day was beautiful, though warm.

A large audience assembled, comprising the citizens and students of Albion and vicinity, and visitors from the country adjacent. A commodious and nicely decorated rostrum had been arranged, and comfortable seats for the audience. Every one seemed to have come, as is usual in Albion on such occasions, to enjoy

the day, both in hearing and in social reunion and pleasant reviving of old-time experiences.

The graduating class, consisting of five young men, was ushered upon the stage about 11 o'clock, when the exercises commenced. The music was furnished by the Albion Academy Band, which, under the able leadership of J. J. Noble, furnished very entertaining and appropriate music, and added much to the success of the occasion.

An opening selection was rendered by the band which was followed by an invocation by Rev. W. H. Ernst, pastor of the Seventh-day Baptist Church of Albion.

Music by the band followed.

The salutatory, "Opinion and Belief," was given by Thomas Silverwood, who entertained and pleased the audience by his forcible manner of speaking, and the excellent points made in his oration. The subject of the article is one of importance and interest to every thoughtful person, and the speaker handled the subject so well that he carried the audience with him from first to last.

Following this came an oration, "Monuments," by Fred Erwin Palmiter, in which the speaker set forth first a general and comprehensive definition of what constitutes a monument, stating that it is "that which will cause a person to be remembered by those who live after him." He then proceeded to show the two great classes of monuments—those of architectural art, and those of character. His straightforward, but unpretentious manner of delivery and expression, gave Mr. Palmiter mastery of the situation. He sat down applauded by the audience for an effort well sustained and successful.

A restful interim of music followed, when the philosophical subject of "Freedom of Thought," by Christian Johnson, was announced. Mr. Johnson's "freedom of thought"—his breadth and depth,—rendered this one of the distinctive articles of the programme. His manner of delivery, simple, plain, direct; his utterance distinct; his ideas weighty and well arranged, although his was the longest article upon the programme, carried the audience with him throughout.

"Cheerfulness, its Sources and Conditions," by Albert P. Dudley, next followed, reflecting marked credit upon the speaker and doing ample justice to the occasion. Mr. Dudley showed clearly to the audience that life is happy and cheerful, or dreary and burdensome largely as we ourselves make it.

Another selection by the band, and then followed the Valedictory, by Merton Lawrence Head; "After School—What?" Mr. Head showed himself able and equal to his task, and did ample justice to his class-mates and to himself. The subject of his oration was well selected with reference to the farewell in behalf of the class, and both the oration proper and valedictory were well and ably rendered. His closing remarks to teachers and class-mates were especially well chosen and delivered, befitting the occasion.

A most beautiful and appropriate selection was hereupon rendered by the band, after which Principal Willard in a few earnest sentences delivered his last address to the class as students in the Academy. He spoke of the value and importance of the work they had accomplished, expressing the desire that they should take pride in their diplomas, as they represented work done, and he felt assured they had been honorably earned. This day he said was one of the landmarks in their lives.

This commencement which occurs year after year to the people of Albion would never occur again to them. Never would another Commencement day have just the same interest or importance to them. Their commencement of life had come, and whereas Albion is proud—and justly so—of the long list of noted men who have gone out from her halls, he hoped—yes, he almost knew that five young men were being added to the Alumni to-day who would also be heard from, and who would also do honor to the list of prominent men already gone forth. He hoped they would remember kindly their *Alma Mater*, and the associations which cluster around the memories of these days now brought to a close.

Diplomas were conferred as follows: Albert P. Dudley, General Science Course; Merton L. Head, Modern Classical Course; Christian Johnson, Ancient Classical Course; (these diplomas admitting the recipients to the corresponding courses in the State University, without examination;) Fred Erwin Palmiter, Academic Course; Thomas Silverwood, Academic Course.

Benediction was then pronounced by Rev. S. H. Babcock, class of '74, and for some time teacher in the institution, when, amid the music of the band and the congratulations of friends, the audience dispersed.

Dinner was served in the basement of the Ladies' Hall, where a large number regaled themselves ready for the afternoon.

Space and time forbid our speaking in detail of the proceedings of the afternoon.

Every one seemed in good spirits, and although the day was very warm, enjoyed the occasion greatly. The programme for the afternoon was a reunion of old students and friends. We cannot give an outline of each item of the programme, but will state as follows:

Annual address by W. Arthur Short, of Albion; Sketch of Prof. Thur. Kumlien, by Geo. W. Currier, of Stoughton; Class of '90, represented by C. N. Johnson, of Albion; Class of '89, by Amanda M. Johnson, of Madison; Class of '88, by Geo. N. Bussey, of Madison.

The endowment movement, which was to have been presented by Dr. L. R. Head, of Madison, was presented in turn by W. A. Short, Prof. Willard and D. L. Babcock, Dr. Head being unavoidably detained from being present.

Prof. Willard read the articles of Incorporation of the "Student's Endowment Association," stating that these articles had been duly recorded at Madison, and that the Association was a legal organization. Its object, and the needs of this line were then presented, and pledges toward the endowment fund were solicited. A good start had already been made in this direction, and this served as an incentive to others to help. It was greatly desired to raise \$5,000 toward perpetuating and upbuilding the Institution. Today, June 25th, the bona fide pledges toward this are \$5,720. In this connection, perhaps we may be pardoned if we state further that efforts are to be made to push this to \$10,000 here at home, and if this sum is reached considerable donations are expected from old students and friends of the Institution and of learning. Albion Academy has stood the test of years; she has shown her capacity for doing good work by the numbers of great and good men she has sent out. Now her facilities are to be increased and enlarged and strengthened, and for the future, prospects are certainly encouraging. The nearly \$6,000 now pledged is made up of not a few large sums, but a number of smaller ones, each representing a friend of the movement and of the Institution.

THE NEEDS OF OUR BENEVOLENT SOCIETIES.

These needs are very great. \$10,000 at least are required to carry the societies through the year without a debt. The amount needed by each is half of the sum named, as they are about equally burdened with obligations to be provided for. Some churches are doing their full share to meet them. All should come to the rescue. Pledges made on the new plan of "weekly offerings" should be faithfully redeemed. And all ought to give according to their prosperity and ability. Let pastors be faithful in setting before their brethren the necessity of prompt action and increased liberality. To fail to give the support demanded will mean retrenchment, and retrenchment is equivalent to death of some fruitful branches of the work. Are we willing that this should take place? If all will take hold and systematically and freely give, the result will not be permitted. There is blessing for those who will cheerfully fill up the ranks, and press on to victory. It is the Lord's cause, and let us not withhold from him what he has placed in our hands for its maintenance. J. B. CLARKE.

TRACT SOCIETY.

Receipts in June, 1890
GENERAL FUND.

| | |
|---|----------|
| Church, Adams Centre, N. Y. | \$ 20 00 |
| Berlin, N. Y. | 5 00 |
| Plainfield, N. J. | 42 22 |
| Milton Junction, Wis. | 19 59 |
| Alfred, N. Y. | 17 32 |
| Welton, Iowa | 3 15 |
| Leonardsville, N. Y. | 23 02 |
| Hammond, La. | 3 00 |
| Brookfield, N. Y. | 9 16 |
| Milton, Wis. | 12 17 |
| Nortonville, Kansas | 6 65 |
| Nile, N. Y. | 15 50 |
| Westerly, R. I. | 42 01 |
| Edwin S. Maxson, M. D., Syracuse, N. Y. | 5 40 |
| W. D. Ayers, Adams Centre, N. Y., on L. M. | 5 00 |
| Mr. and Mrs. O. D. Greene, Adams Centre, N. Y., completing L. M. for Mrs. O. D. Greene, Jr. | 12 50 |
| E. R. Maxson, M. D., Syracuse, N. Y. | 5 00 |
| J. H. Hull, Hole, Neb. | 1 20 |
| Mrs. Emma Witter, Wausau, Wis. | 1 00 |
| Nathan Rogers, Preston, N. Y. | 5 00 |
| Weston Thorpe | 1 00 |
| Andrew L. Wilson, Norwich, N. Y. | 25 |
| Wm. Wilson | 63 |
| Mrs. Orrilla Whitford | 50 |
| Mr. and Mrs. R. W. Greene-Berlin, N. Y., on L. M. | 10 00 |
| A friend | 1 00 |
| E. R. Greene | 5 00 |
| George N. Greenman | 1 00 |
| Mrs. Ray Greene | 2 00 |
| W. H. Greenman, Milton Junction, Wis. | 5 20 |
| Rosa D. Affolter | 3 70 |
| Mrs. Olive Peeler | 1 30 |
| Collections South-Eastern Association | 7 00 |
| " Eastern | 61 42 |
| " Central | 23 34 |
| J. F. Hubbard, Plainfield, N. J. | 50 00 |
| Sabbath-school, Sisco, Fla. | 4 19 |
| Charles Potter, Plainfield, N. J. | 3 00 00 |
| A. J. Greene, Adams Centre, N. Y., completing L. M. for Mrs. Theresia V. Greene | 10 00 |
| Mrs. H. Alice Fisher, Northboro, Mass. | 10 00 |
| Ladies' Aux. Society, Alfred, N. Y. | 2 88 |
| | \$754 30 |

HEBREW PAPER FUND.

| | |
|---------------------------------------|-----------------------|
| Mrs. D. C. Burdick, Nortonville, Kan. | 200 00 |
| INDEBTEDNESS. | |
| By loans per last annual report | 1,950 00 |
| By loans made present year | 2,000 00 |
| Total | \$3,950 00 |
| E. & O. E. | J. F. HUBBARD, Treas. |
| PLAINFIELD, N. J., July 1, 1890. | |

HOME NEWS.

New York City.

At our church meeting held June 22d, the following money was reported as collected during the year:

| | |
|--------------------------|----------|
| SPECIAL COLLECTION. | |
| For City missionary work | \$105 00 |
| " China Medical Mission | 48 00 |
| " Missionary Society | 38 00 |
| " Tract Society | 65 00 |
| Total | \$256 00 |

| | |
|----------------------------|----------|
| BY FIVE CENTS A WEEK PLAN. | |
| For Missionary Society | \$ 66 22 |
| " Tract Society | 66 22 |
| Total | \$132 44 |
| Grand total | 388 44 |

At this meeting it was voted that we call Rev. J. G. Burdick to continue his work with us as pastor for the coming year, and at the same time to continue the city missionary work he has so well begun, and in this work we pledged him our hearty support and co-operation. C. F. R.

YOUNG PEOPLE'S WORK.

THE ANNEX MAID.

She was up on paleography,
Knew all about ethnography,
Considered plain geography
An elemental study;
She could lecture on philosophy,
She could criticise theosophy,
With phrases which would ossify
A man who wasn't ready.

She could analyze quaternions,
Knew the taste of old Falernians,
Could tell us why Hibernians
Formed an economic factor;
She was quite a lexicographer,
An amateur photographer,
Was known as a phonographer,
From Mozambique to Jacta.

She was versed in old Assyrian,
And the dialect Illyrian,
Could identify the Tyrian
Effect on punctuation;
Knew the theory of philanthropy;
Told her hearers that misanthropy
Came through the midnight lunches and through
pie,
But she failed in osculation.

—Selected.

'Tis no new story. We all fail somewhere. No matter how profound our knowledge; no matter how wonderful our attainment, no matter how far our character is developed in this or that respect, there is always somewhere a great lack. He is a very nice fellow, but—

AND often we do not realize our lack. Others see it and perceive it as a sad defect in our nature, but we are oblivious. It may be a failure in good manners, like the learned college professor who nevertheless ate with his knife, or in regard for the feelings of others as one often perceives in people of truly kind natures, a mere matter of thoughtlessness. Somewhere we all fail. Let us seek to become observant of these little "buts" in our lives.

CULTURE.

BY HARRY L. MAXSON.

The word culture can trace its origin to three languages, the Latin, French and Spanish. In its most original sense it meant the act of tilling or cultivating, but time and custom have gradually extended its meaning until now by culture we understand a high state of enlightenment and discipline, acquired by mental training. Strictly speaking, culture is the getting of character through endeavor after perfection. In its most generic sense it applies to civilization in general; in its narrowest sense it is confined wholly to the individual. It is with this division that this article has to do. The subject is such a vast one that but a mere superficial or surface-skimming treatment of it can be here given.

No subject is worthy of more consideration or of deeper earnest thought. Men now-a-days are bigoted. Their thoughts, their energies, their whole lives, are centered upon a single object or class of objects. For instance, some men are wrapt up in business. That is the channel of their thought and action. It is the one absorbing theme. Some concentrate their powers upon the acquisition of wealth, others on politics, reputation, pleasure and numerous other things. But no matter how proficient one may be in any special line, he cannot be called cultured. A man may reach the height of his profession and yet be far from being cultured. Napoleon, the world's military hero; Socrates, the great philosopher; and Shakespeare, the great dramatist, were not cultured men. They simply attained eminence in certain specialties. But what, then, do we mean by a cultured individual? Man is

so constituted that to develop in proportion and to the best advantage he must develop *all* his faculties. The body must not be developed to the neglect of the mind, nor the mind to neglect of body. Then to reach true culture the physical, intellectual, moral and spiritual natures of the individual must be advanced. As exercise develops the body, so education develops the intellect. That the mind may best perform its functions, health of body is necessary. Education is not culture. It is simply one of the grand attributes of culture, for education can touch and affect only one part of man's nature, the intellect. Should the intellect be cultured to the omission of the body and spirit, man would be in a most pitiable plight. His morals, his love for the true and the beautiful, and his relations toward mankind and his Creator,—all these need developing. There is something betokening the pure and divine in flowers. So delicate are they that they seem to lift their fragile heads to testify of the glory of God. Yet to bring out their beauty, flowers need culture. They need cultivating to aid their form and growth. Just so the spirit. Its inherent qualities must be nourished and developed that it may approach nearer the ideal and the perfect, the Spirit of God. It is true that both flowers and spirit would exist without culture, but not in the form intended. Both will grow toward the perfect, each according to its peculiar characteristics, only so far as they are cultivated.

Culture wherever applied brings out the hidden powers and latent possibilities. The folly of being what is commonly called a "one idea man" is apparent. There are three duties imposed by God upon every responsible being, and we are all such; *first*, the duty of man to God, his creator; *second*, his duty to his fellowmen, and *third*, his duty to himself. Strive then to fulfill these duties as perfectly as you can, and in the best manner possible. In so doing you will not only be culturing yourself in body, soul and spirit, but gaining a perfectness of character, nearing the divine. This is universal culture, and universal culture is the highest aim of life.

GOOD LITERATURE.

CONCLUDING PAPER.

In drawing these papers to an end the writer earnestly hopes that they have done some good in leading the young readers of the RECORDER to take a more comprehensive view of literature than they have done in the past. What has been said on the subject here has been merely in the nature of hints, and not at all in that of connected narrative or complete criticism. The object desired was not to give so many facts in regard to literature, but to throw out suggestions which would lead the reader to peruse for himself the really good books of all epochs. What a student of literature needs is not to learn *about* books, but to know the books themselves.

Another object was to induce an interest in the accumulation of good books. We have little hesitation in saying that whatever has been gained through paper-covered volumes, in the way of making reading cheaper and more general, has been more than balanced by the carelessness in regard to books which cannot fail to be felt where a library has no permanent value or where no library at all exists. It would, of course, be very foolish for anyone to make up his mind never to read a book until he could

own it himself. A real lover of literature will borrow books and rent books, rather than not have those which he wants. But there is no doubt that the love of books does grow stronger by the mere building up of a library. Even though but a few new ones can be purchased every year, still the knowledge that they are mounting up on the shelves, though never so slowly, gives one a satisfaction which can hardly be produced by a much more elaborate pleasure. We strongly advise every young man and woman to begin as soon as possible to accumulate books, getting only one work of an author at first in order to make a desirable variety, and also a specimen of each kind of literature for the same reason.

We have all known some few persons among our acquaintances who are really conversant with literature, whose faces give an instant response to an illusion to an author or his works, and to whose lips apt quotations come as naturally as the most commonplace speeches occur to other people. Such people often have hosts of half envious admirers, but the position which they have gained is open to all, and no talent, nor any especial gift of intellect is required to obtain it. All that is necessary is to live among books as naturally as we live among our daily acquaintance, and to learn to know them just as we know our friends. Those who have done this are apt to assume that all intelligent people know literature as thoroughly as they themselves do. An amusing story is told of the son of George Vandenhoff, the actor. When he was a little fellow about ten years old he one day took compassion upon a street Arab of his own age, and having coaxed him into the house and given him a good meal he proceeded to entertain him. He thought that he would get out a book which they could read and enjoy together, and proposed Byron or some other modern poet. Seeing the look of blank amazement on his guest's face he thought he must have made a poor selection and hastened to add: "But, perhaps you would prefer Shakespeare?" It was simply impossible for the boy, to whom Shakespeare's name had as vital a meaning as that of his own father, to comprehend that there could exist anyone to whom that name was unknown.

A teacher of literature in a young ladies seminary after having received some particularly senseless answers from one of her class suddenly turned upon her with the question: "My dear, don't you know that these are the matters about which people talk in society, and that you will appear at a disadvantage among the people with whom you will associate if you display ignorance on such topics?" The good lady, we fear, knew more about literature than she did about what is ordinarily called "Society." There is little doubt that the ignorant young woman so severely handled, succeeded in making quite as creditable an appearance as if she were perfectly familiar with English writing from Chaucer to Browning. In reality, society, so-called, is not given to study of any kind; but there is a smaller, more select circle of cultivated men and women to whom these matters are perfectly familiar. No passport to this most charming kind of society is needed, other than a love and appreciation for good writing of every kind. Without this, one had better remain on the threshold, he will receive no invitation to enter.

Surely the pure pleasure to be gained from an acquaintance with the best writers is sufficiently great to induce young and old to make a little effort in order to obtain it.

EDUCATION.

PROF. W. F. PLACE has resigned the professorship of Latin in Milton College. Prof. Edwin Shaw, of Leonardsville, N. Y., has been chosen to fill the vacancy, and he enters upon his duties at the beginning of the next fall term.

THE North-Western Association has requested the other Associations of our churches to hold their session each a week earlier, so that its meeting will not collide with the Commencement Week of Milton College, as it has for several years.

THE *Christian Advocate*, of New York City, published in its last issue the following item: "Milton College, at Milton, Wis., conferred upon J. H. Wallfisch of Merrill, Iowa, the degree of 'Doctor of Music.' His studies were partially pursued in the conservatory at Leipzig (Germany), he acted as Professor of Music, Musical Critic of the *Reichsbote* at Berlin (Germany), published some music books, and a good number of vocal and instrumental pieces. Since his conversion he prefers to write almost exclusively sacred music."

—THERE are fifty-eight schools for females in Tokio, Japan, attended by 3,526 pupils.

—MRS. Susan Brown has given \$100,000 to erect a new dormitory to Princeton University.

—LADY HOPETOUN laid the foundation-stone at Melbourne on March 17th of the first college for ladies established in Australasia.

—THE trustees of Colgate University, Hamilton, N. Y., June 18, elected to the presidency, Professor E. B. Hulbert, D. D., of Chicago. The Rev. W. N. Clarke, D. D., pastor of the Baptist church in Hamilton, was elected professor of systematic theology in the Hamilton Theological Seminary.

—A STUDENT in the North-western University, who belongs to one of the best Greek-letter secret fraternities there, has just withdrawn from it, as he found that being yoked together with unbelievers was a hindrance to growth in grace, and saw many things in the fraternity that were not only non-Christian but anti-Christian.

ALUMNI DAY AT WILLIAMS COLLEGE.—The new feature of the Williams college commencement called "Alumni day," which takes the place of class reunions. The society of the Alumni met in the college chapel. The following were elected: W. B. Hopkins, President; J. H. Canfield, Vice-President; A. L. Perry, Secretary; Executive Committee—A. L. Perry, James M. Barker, Justin Kellogg, B. F. Hastings. It was recommended to found an "Alumni fund" of Williams "to be used in such manner as is seen fit."

—OLIVER WENDALL HOLMES has a gold pen which has been his constant companion for twenty-five years. Though he has written with it during all that long period, it is as good to-day as if it had only issued a week ago from the manufactory. The poet cannot write with any other pen, and cherishes his old servant with the greatest care and affection. He has a note book almost as old—a tattered, torn and limp note book—which has been the depository of his thoughts and confidences for many years.

—WE believe that the great educational need of this country at the present time is a larger number of Christian academies. We should have these scattered thickly all through the land. Academies they should be, not colleges, and distinctively Christian academies. The multiplication of these will raise the grade of scholarship and will strengthen the higher institutions of learning. There must be great universities, but these will never reach their greatest excellence unless students be well prepared for them, by thorough drilling in the academies.—*Central Baptist*.

—COMMENCEMENT week at Vassar College was particularly interesting, as it closed the first twenty-five years of her history. The attendance of alumnae and former students was large. From all sections of the country they came to renew old acquaintances and to repledge their loyalty to the much-loved college. Although women, many of them proudly acknowledged that they had been graduated in the early years of the institution. One fact in this connection is worthy of remark. The

class of 1870 contained twenty-three members, of whom two have since died; the remaining twenty-one were all present at Vassar this year, twenty years after graduation. This is probably unprecedented in the history of college reunions.

—DR. PHILLIP SCHAFF, who is visiting Rome for the purpose of consulting the Vatican Library, seems to have more liberal privileges allowed him than were accorded Tregelles, Tischendorf and Doellinger. The statement has been made that to Protestant scholars this library is only shown by special order and no time is given for the examination of individual objects. But the policy is much more liberal. The library is open from 9 A. M. to 9 P. M. about 200 days in the year. Dr. Schaff has been politely received, and expects to consult documents in relation to Church History. It is not easy to find what one may want, because there is no topical catalogue. There is a vast collection of books and manuscripts here.

TEMPERANCE.

—ADJUTANT General Porter has issued orders prohibiting the sale or use of all intoxicating liquors at Creedmoor rifle range.

—THE report of the Excise Board of New York City, just made, shows that there has been no increase in the number of drinking-places in that city for several years, but, instead, that there are seventy-eight less liquor saloons than there were last year.

—THE second Vermont district Republican Convention, June 18, nominated William W. Grout for congress by acclamation. A resolution was adopted urging congress to pass a law prohibiting the importation of liquors into a State for sale or use without the consent of such State.

—LIQUOR can no longer be sold by the quart or glass over bars, in the State of Massachusetts. Although liquor-selling is still allowed, it must, according to law, be sold in connection with eating. Crackers will now probably retail at the price of a glass of liquor, and the liquor will be thrown in.

—THE House Committee on Alcoholic Liquor Traffic has authorized one of its members to call up in the House, at the first opportunity, the bill to prohibit the transportation of intoxicating liquors from any State or Territory of the United States into States where prohibitory laws are in force.

—THE workings of the prohibitory law in Iowa, are interesting in the highest degree to all lovers of temperance and good morals. The State contains somewhere about two millions of people, and has less than seven hundred convicts in her prisons. Her position, at present, is a novel and anomalous one, as she has difficulty in obtaining sufficient prison labor to complete her contracts.

—THE *London Times* tells us that the Royal Niger Company has reduced the import of spirits on the Niger to one-fourth of what it was, prohibiting the trade absolutely in one-third of its territories, with the intention to do so in another third, and being ready as regards the remaining third to welcome any definite arrangement agreed to on the subject by England, France and Germany.

—IT is proposed to give a more prominent place to temperance in the International Sabbath-school Lesson. Dr. Henson heartily favors the movement and in reference to it, says: "The monster evil of our time is intemperance, and the only army that is competent to crush it is the oncoming host in the Sabbath-school. Therefore with all my heart I favor the new departure herein proposed."

—ARTEMUS WARD once, during a journey across the plains, offered a stage driver a drink from his flask, which he rejected in the most decided terms. Said the driver: "I don't drink! I won't drink! and I don't like to see anybody else drink! I'm of the opinion of these mountains—keep your top cool; they've got snow and I've got brains—that's all the difference." There is a wealth of wisdom in the sententious remark, "Keep your top cool."

—TEMPERANCE TEACHING IN ENGLAND.—"There is to be an important development of the scheme of temperance teaching in our schools," writes the London correspondent of the *Manchester Guardian*. "The committee of the United Kingdom Band of Hope Union has had £10,000 placed at its disposal for the prosecution of the work. The sum is to be expended during the next five years, and will be devoted mainly to providing for the delivery of illustrated lectures in day schools on the physiological results of the use of stimulants. With

this view seven lecturers have been engaged, the plan of the lecturers being so arranged as to assist the ordinary work of the school. The scheme also embraces the distribution of certificates for the best reports of the lectures, prizes in a national competitive examination, and the distribution of suitable literature."

—METHODISTS FAVOR PROHIBITION.—In the Methodist Episcopal General Conference (South), meeting at St. Louis, the committee on temperance presented a lengthy report in favor of prohibition. It says: "We are emphatically a prohibition church. We stand out squarely and before the whole world certainly in the theory, and for the most part in the practice, for the complete suppression of the liquor traffic. We are opposed to all forms of license for this iniquity, whether the same be high or low." The report was ingeniously written in that it committed the church to prohibition in such a way that those who feared such action would involve the church in politics were disarmed. A contest was expected, but there was no opposition. The report was applauded and the vote to adopt was unanimous.

POPULAR SCIENCE.

A SYSTEM has been introduced for rolling liquid steel into thin sheet steel, free from blow holes and scales.

THERE are 40 brick machines in Philadelphia, each of which can make 30,000 bricks per day. In all, there are 60 brick yards there.

AN Oakland mechanic has invented a new rail for railroads, consisting of two parts, put together so as to leave an opening for any number of telegraph wires, whereby perfect insulation is secured.

THE Rothschilds, of Paris, who own most of the Russian oil fields, have awarded a contract to an American firm to build a pipe line from the oil fields to the shipping ports on the Black Sea, which will be 500 miles long. The pipes will be 8 inches in diameter.

A WEAK galvanic current, which will sometimes cure a toothache, may be generated by placing a silver coin on one side of the gum and a piece of zinc on the other. Rinsing the mouth with acidulated water will increase the effect.

EYE MAGNET.—In machine shops it is a frequent occurrence that particles of metal penetrate in the skin and eyes. Messrs. Frister & Rossman have, according to *Revue Industrielle*, constructed a magnet for the special purpose of extracting such particles. It is horse-shoe-shaped, polished, and nickel-plated; the two branches are rounded off and end in a point only a few millimetres thick. Its attraction for iron extends for several millimeters.

ARTIFICIAL GUTTA-PERCHA.—Dr. Purcell Taylor, of London, claims to have succeeded in making a new insulating material, having all the properties of gutta-percha, but with a higher dielectric resistance. The new substance, which is to be called "purcellite," is, according to the writer, very tough and elastic. A piece of iron covered with it, he states, was hammered out flat, then bent and twisted, until it broke, without even cracking the covering. The cost, it is added, is only about one-fortieth that of gutta-percha. It may be made of any color, and either flexible or rigid.

SIGNING A CHECK BY ELECTRICITY.—One of the marvels of electricity, and one of the most striking of the Edison exhibits at the Paris Exposition, was the little instrument which enables the operator to sign a check 100 miles distant. The writing to be transmitted is impressed on soft paper with an ordinary stylus. This is mounted on a cylinder, which, as it revolves, "makes and breaks" the electric current by means of the varying indentations on the paper. At the receiving end of the wire a similar cylinder, moving in accurate synchronism with the other, receives the current on a chemically prepared paper, on which it transcribes the signatures in black letters on a white ground.

ELECTRICITY IN THE HOME.—Prof. R. H. Thurston, in a recent article, gives a graphic description of what electricity will do in the near future. He says it will break up the present factory system and enable the home-worker once more to compete on living terms with great aggregation of capital in unscrupulous hands. Great steam engines will undoubtedly become generally the sources of power in large cities, and will send out the electric wire in every corner of the town, helping the sewing woman at her machine, the weaver at his pattern loom, the mechanic at his engine lathe, giving every house the mechanical aids needed in the kitchen, the laundry, the elevator, and at the same time giving light, and possibly heat, in liberal quantity and intensity.

SABBATH SCHOOL.

INTERNATIONAL LESSONS, 1890.

THIRD QUARTER.

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| July 5. | Lawful Work on the Sabbath..... | Luke 13:10-17. |
| July 12. | The Great Supper..... | Luke 10:14-24. |
| July 19. | Taking up the Cross..... | Luke 14:25-35. |
| July 26. | Lost and Found..... | Luke 15:1-10. |
| Aug. 2. | The Prodigal Son..... | Luke 15:11-24. |
| Aug. 9. | The Rich Man and Lazarus..... | Luke 16:19-31. |
| Aug. 16. | The Ten Lepers..... | Luke 17:11-19. |
| Aug. 23. | Prevailing Prayer..... | Luke 18:1-14. |
| Aug. 30. | Entering the Kingdom..... | Luke 18:15-30. |
| Sept. 6. | Jesus and Zaccheus the Publican..... | Luke 19:1-10. |
| Sept. 13. | Parable of the Pounds..... | Luke 19:11-27. |
| Sept. 20. | Jesus Entering Jerusalem..... | Luke 19:28-48. |
| Sept. 28. | Review, or Temperance, or Missionary Lesson. | |

LESSON III.—TAKING UP THE CROSS.

For Sabbath-day, July 19, 1890.

SCRIPTURE LESSON—LUKE 14:25-35.

25. And there went great multitudes with him: and he turned and said unto them,
 26. If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.
 27. And whosoever doth not bear his cross, and come after me, cannot be my disciple.
 28. For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?
 29. Lest haply after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him,
 30. Saying, This man began to build, and was not able to finish.
 31. Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand?
 32. Or else, while the other is yet a great way off, he sendeth an ambassador, and desireth conditions of peace.
 33. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.
 34. Salt is good: but if the salt have lost his savor, wherewith shall it be seasoned?
 35. It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear.

GOLDEN TEXT.—Whosoever doth not bear his cross and come after me cannot be my disciple. Luke 14:27.

INTRODUCTION.

If there were any intervening events between those of the last lesson and the present there seems to be no record of them. All that we can determine is that after Jesus had completed his discourse at the Pharisee's supper, he journeyed from one village to another, conversing and teaching as he had opportunity. He was evidently followed by large numbers of people who were actuated by various motives. They seem to have a vague impression that he was a great man, and by following him they might in some way be greatly benefited, they hardly knew how or in what respect. He was probably approaching the Jordan, though not hastening directly that way. It cannot be determined positively at what particular time the incidents of this lesson occurred. It was either very late in A. D. 29 or early in A. D. 30. Our Lord, knowing very well the prevailing motives in the minds of his mixed followers, took this occasion to instruct them as to the real character of true discipleship, and also as to its sacrificial cost to those who would follow him. These are the real themes of our present lesson.

EXPLANATORY NOTES.

V. 25. *And there went great multitudes with him: and he turned, and said unto them.* These multitudes were following him, some of them probably moved with curiosity, but many of them filled with vague ideas that he was the promised Messiah. There was a kind of foreshadowing of great events and they were desirous of being participants. This was the occasion for Jesus to give to these multitudes very much the same instruction which he had before imparted to his immediate disciples.

V. 26. *If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple.* He has no smooth and flattering conditions to propose to the multitudes whereby they may become his disciples. The strongest earthly ties must be at once subordinated to this highest of all relationship. He does not denounce these earthly ties and affections as unworthy in themselves, but they are never to be paramount. They are never to stand between the disciple and his Master in any such sense as to hinder the most perfect loyalty. These requirements for true discipleship amount to a sharp definition by which a disciple is distinguished. It is not that he should not have all proper and true regard for his earthly relationships, nay, let them be ever so pure and noble yet they should always be subordinated to that higher, grander and diviner relation expressed in discipleship; indeed, without this condition there can be no true and abiding discipleship.

V. 27. *And whosoever doth not bear his cross, and come after me, cannot be my disciple.* Discipleship

with Christ is a real conflict with the powers of darkness and moral death. It is a struggle for life, spiritual life and freedom. The adversary is deadly and persistent in his purposes. For one to be fully determined as a follower of Christ he must be willing to lay down his life if need be in the conflict with the adversary. This thought is expressed by the symbol of the cross. There is peculiar force in the word bear. It signifies willingness, readiness, to meet any emergency that may arise in the sacrificial life of the disciple; it is vastly more than simply submitting to the cross; it is voluntarily taking up the cross and bearing it forward into the struggle for moral victory. Whoever has not this willingness of heart, this cheerful readiness to take up and bear any cross that Christ and his cause may designate cannot be his disciple.

V. 28. *For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it?* The Lord now turns his discourse into an illustration of the principle already laid down. The building of a tower or castle on some hilltop is a symbol of providing for one future safety and defense, having in mind the highest future interest. It involves two things: first, the supreme value of their safety and defense; second, the essential means and resources by which to secure that safety and defense. These men whom Jesus addressed placed some high estimate upon their future welfare, and they were anxious, if possible, to provide for and secure it. But it is likely that they were largely actuated by self-interest or selfishness. If so, they were not prepared to make an outlay of any possible cost; and of course then they were doomed to a failure. It was on this very point that they needed to be directed into an examination of their own hearts to see for themselves whether they were able to suffer and to endure, for without this ability and willing self-consecration there was no possible hope for successful and true discipleship. They would be like the builder of the tower, utterly destitute of materials for the building.

V. 29, 30. These verses point out the ignominy and shame that must come with the inevitable failure. Persons professing discipleship and pressing forward while all is easy and free from danger may flatter themselves with a promise of final success, but they are liable at any time to meet the adversary in some unexpected onset, and then if unprepared and overcome defeat and shame is the inevitable result.

V. 31, 32. *Or what king going to make war against another king, sitteth not down first, and consulteth whether he be able, etc.* Here is another comparison by which to impress the lesson upon the minds of his hearers; and it is no very foreign figure of comparison to their minds. They were familiar with an incident of this kind in the history of their own country. It was perfectly plain that a struggle for mastery in deadly warfare must take into account the essential means of success. The belligerent parties must measure very carefully their respective resources, and those resources must be fully adequate to the stress and pressure of war till the end is reached.

V. 33. *So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.* In these words Jesus draws the conclusion from his illustration. The disciple must become fully conscious of his own personal weakness and dependence; he must realize that his resources for strength and help are to be found in merging his life in that of Christ, taking up and bearing the cross of Christ, following Christ in this deeper sense of being spiritually united with Christ. Here he will find the means, so to speak, for building a tower of safety and defense for himself; the means for waging a successful warfare with the adversary of his soul.

V. 34, 35. *Salt is good: but if the salt have lost his savor wherewith shall it be seasoned.* Our Lord proceeds in these words to a third point in the positive teachings of the lesson. Having spoken first of discipleship in its character of supreme loyalty to Christ, and second, of the disposition essential in true cross-bearing, he comes now to speak of the persevering and permanent quality of true discipleship. He compared it to that preserving quality of salt which distinguishes it from everything else, and which if lost, cannot be replaced by any other substance or quality, for there is nothing like it in all the realm of substances. The residuum, when the saltness is gone, is not only worthless but is destructive to every living thing that it touches. It is precisely so with discipleship which has lost its true disciple life. It destroys the vitality and better development of every moral agency that comes under its control. A backslider or spiritually dead disciple is a most dangerous man in any community.

QUESTIONS.

Where was the scene of this lesson? At what time in

the ministry of Jesus did it occur? What is the first great principle of discipleship, that which is mentioned in v. 26? What is the chief thought of v. 27? Describe the two illustrations that follow. What is the real thought expressed in v. 34? How does it apply in practical life?

A VISIT TO ANDERSONVILLE, GA.

(Continued from page 435.)

mule with colored driver leaning upon the cultivator handles, to bring forth out of its red face of marl and clay the "crap" of cotton, which is being made use of in better ways and with greater profit to the producers than in the old slavery days. Cotton factories dot the plains and a spirit of enterprise is gaining ground.

Atlanta—best known to us in the old time saying, "Atlanta has fallen,"—is fast assuring all observers that it was only a temporary fall. She has been busy for years doing what the little colored boy said to Gen. Sherman in reply to his question, "Well, what shall I tell the folks up north about you darkeys?" "Tell 'em we're a risin'," was the answer, which surely was as near a prophecy as most things that are called by more prophetic names. Atlanta is rising. A noble city already, and destined to become greater and grander yet, if her loyal citizens—and they are many—can only hold up one another's hands until the dizzy feeling subsides and all unite in the effort to "hold the fort."

At Macon we were royally received and cordially welcomed by the G. A. R. men who have a Post there. We were urged to stay in Macon on Thursday, but as we wanted to reach Andersonville a day before the ceremonies of Memorial day should be observed, we proceeded on our journey after a good night's rest at Hotel Lanier, whose manager, I. D. Crawford, is Commander of E. S. Jones Post of Macon, and who is pleased to offer a hearty hand to all loyal citizens, whether they fought mistakenly under the stars and bars that floated over the army in grey, or stood by the flag of the Union and fought in the ranks of the blue. "One flag, one Union, one interest, loyalty to the government, and thanks to Almighty God that the war ended as it did," was the sentiment more than once expressed to us by Macon men who had fought upon the losing side.

"It was a rich man's war and a poor man's fight," said Major Hanson, of Macon, in a gloriously patriotic speech made at a camp-fire of the E. S. Jones Post, in which other ex-Confederate soldiers beside himself took a part. In the same speech he said, "If it lay in my power I would resurrect all the dead soldiers who wore the grey, and all who wore the blue, and ram into their graves the demagogues who brought the war upon us." At this camp-fire we met several men of big hearts and cultivated brains, who told us they were glad that secession was a failure and that slavery was abolished, even though they had served for years in the Confederate army. The sentiments of these men are in direct contrast to those of such men as Col. Geo. T. Fry, of Chattanooga, who made a red-hot rebel speech in his own city on May 10th, in which he charged the war upon the Northern States and declared that the South only acted in self-defense. We quote from his words: "Under the stern law of necessity and self-preservation and self-defense the South rallied to meet the invasion."

And again: "Deplorable as were the prisons at Andersonville and Libby, they were both places of paradise when compared to the miserable hells on earth at Camps Douglass and Chase, Johnson's Island, Elmira and other death

holes in the north where confederate prisoners were confined during the war." The Chattanooga *Sunday Times*, of May 11th, published his address in four columns of that issue and said that "he was greeted frequently with spontaneous outbursts of applause."

Thus it may be seen that there are yet two distinct classes of ex-Confederates,—one class will do much to bring about an era of peace, while the other will seek to keep the people in a condition of anger and hatred. Fortunately for us, we met grand specimens of manhood who stand high among the former class, and whose acquaintance we are glad to have made.

We reached Andersonville soon after noon on May 29th, and ordered dinner at the only hotel in the place, for this hamlet, so widely known, is now, as in war time, only a group of a few houses, a store or two, a single hotel and a terrible reputation. Before our dinner was ready three gentlemen of our party disappeared, overcome with the desire to start at once for the old stockade, and despite the rain, which was dripping mournfully from murky clouds, as if trying to sympathize with the heart agony we were all trying to smother, these three men were not seen again until they had made the tour of the prison grounds and the cemetery whose flag we could see from the hotel and which proved to be about a mile distant.

After dinner, the remaining seven, five ladies and two gentlemen, donned our raincoats, overshoes, and umbrellas, and started for the cemetery. Here we met with an unlooked for satisfaction. The government has made this sacred enclosure a very pretty place. Neat gates open in the brick wall which surrounds the lot, and on the left, as you enter, stands a comfortable residence for the home of the Superintendent, and stretching away in long straight lines from the central plot of the cemetery stand the white marble stones, each bearing the name and State of the soldier buried there, as well as the number of the grave. The stones are eighteen inches above the ground, and average about five inches apart, as the men were buried in trenches and very close together. Ornamental trees and shrubs beautify the grounds, and here and there a huge black cannon stands with muzzle down and casts its long shadow over the graves, like a silent finger keeping count of the battalions who await the of *reveille* the resurrection morning. A number of colored children were busy planting small flags by each headstone, preparatory to the coming ceremonies of the morrow. There are nearly fourteen thousand of these graves, hence the task is no small one. As we passed through the gate into this sacred enclosure, and the beauty, the grandeur, the awful solemnity of the place came suddenly upon us, all were silent. Words are all too weak for such a time and such a place. Later on, when we stood by the graves of own kindred, and by more than two hundred graves of men who had served in the 85th regiment, and had died of starvation just over yonder in the stockade, and had been laid here to sleep away the years of their grand manhood until the graves be opened and the dead come forth, we looked through our tear-blinded eyes up to the skies that hung darkly over us, and wondered if the heavens were not brass, or if the ears of God were not turned away from our poor suffering soldiers in those terrible days of war.

Thank God the war is over now, but what a sacrifice for the little that was gained! Perhaps not so small are the results in the eyes of him who holds the universe in his hand and molds the destiny of nations. We do not know, but

this seems sure, if we had not the hope of the resurrection, the burden of our anguish would be more than we could bear.

We climbed the wall on the side toward the stockade, walked down the old road through the woods, whose trees have nearly all grown since those days of the war, passed the fort where some of the artillery was planted, with which to terrorize the defenceless prisoners in the stockade, and came upon a few upright posts only a foot or two high which proved to be remnants of the old stockade itself. Originally the prison pen was surrounded by upright logs of pine, set into the ground four or five feet, and standing sixteen feet in air, one log against another, forming a solid wall which was made level enough on the top so that the rebel guards could walk about the pen, and from their eminence amuse themselves with shooting at any poor fellow who might seem to be too near the dead line. This was a rough rail or bar placed on stakes set twelve feet away from, and within, the wall built of the logs. But time and space forbid a description here of those details and the scenes of atrocious cruelty there enacted. Read McElroy's history of Andersonville and be sure that while every word of that is true, the half cannot be told. The men of our party (for all five of them were with us now in our visit to the pen itself) were able, after a little research, to locate the spot of ground where each had slept during the months of his imprisonment, although the trees that have grown up all over the land have made the place look very different from what it did when not a weed or blade of grass grew in all that enclosure. Every foot of soil in this prison pen has been the dying bed of some poor fellow who knew from the first that he might be released if he would take the oath of allegiance to the confederacy, but preferred death to such dishonor. Providence spring, which burst forth so miraculously when the men were dying by hundreds in need of pure cold water, is still bubbling away, a living witness of the power that created and controls the forces of the universe.

George Kennedy, a colored man (and up to the emancipation, a slave), bought the land where the stockade had stood and has owned it for several years; recently, however, he has sold it to the G. A. R. department of Georgia, and the intention is to improve it and hold it as a park. Our visit there was a time never to be forgotten.

The next day our party went early to the cemetery and held private services at the graves of Horace Maxson and Hadwin Irish, brothers of two of our number. Later in the forenoon thousands of people assembled, both white and black, and the black faces were largely in the majority. The speakers were prominent citizens, some of whom had been on one side of the question and others on the other side, but all united to do honor to the dead heroes of Andersonville, to the solemn ceremonies befitting the day, and to the cause of loyalty, liberty and the flag of the Union. We feel kindlier toward the South for what we heard while in Georgia, and if all who stand upon the other side of the chasm were like the men who represented the lost cause that day, we could heartily meet them more than half way, and be only too glad to extend to them the hand of fraternity.

On our way home we stopped in Macon, Atlanta and Chattanooga, spending most of one day upon Lookout Mountain, the summit of which is reached by two railroads, one a broad gauge which takes a zigzag course several miles in length, the other a steep, inclined narrow gauge,

which climbs right up the mountain and comes to a halt at the very point which lifts up its head toward the north and seems like a great couchant monster set to guard the winding Tennessee River and the busy city of Chattanooga, near which another National Cemetery contains over twelve thousand graves of Union men who died for the honor of the flag that floats over their resting-place.

To the men and women of our party, this journey to Andersonville was a pilgrimage most sacred. We had looked forward for years to the time when we might go there and see the prison grounds, the cemetery and the better condition of the surrounding country now that war is no more in all the land. We are thankful that our hope became a reality and that our pilgrimage was made in such a pleasant season of the year, and was attended with so much of pleasure, while yet it was a solemn occasion and the journey was made as a tribute of love and honor to the men, both living and dead, who suffered untold anguish in Andersonville prison in the weary years of the war.

BOOKS AND MAGAZINES.

The Century for July contains a discussion of "The Single Tax" by Edward Atkinson and Henry George, which will be read with avidity by political economists; John Burroughs gives an appetizing "Taste of Kentucky Blue-grass;" "The Women of the French Salons" is continued with portraits; "The Anglomaniacs" gathers point and interest; "The Autobiography of Joseph Jefferson" gives South American incidents, "Italian Old Masters—Filippino," "Friend Olivia," etc., make an interesting number throughout.

Harper's for July opens with a poem by Thos. Bailey Aldrich, which W. T. Smedley gracefully illustrates in the frontispiece. Among the descriptive articles, "Social Life in Oxford," by Ethel M. Arnold, is of especial interest to students, "Texan Types and Contrasts," is profusely and vividly illustrated as is also Daudet's "Port Tarascon," No. II. Many short stories make this a pleasing number to be enjoyed in a midsummer holiday.

SPECIAL NOTICES.

☞ THE churches that have not yet paid the apportionment due the General Conference for the year 1889, are requested to do so at their earliest convenience.

WILLIAM C. WHITFORD, *Treasurer*.

BROOKFIELD, N. Y., July 1, 1890.

☞ TO COMPLETE the proposed set of Conference and Society Reports for Bro. Velthuysen the following numbers are needed: *Conference*, 1825, '45, and all previous to 1821. *Missionary Society*, 1845, '46, *Tract Society*, 1846, and '47. A full set of Denominational Reports would be of great value to Bro. Velthuysen, and we are anxious to send them to him at the earliest possible day. Persons who can help us may send the needed numbers to the Corresponding Secretary of the Missionary Society.

☞ THE Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets. The Mission Sabbath-school meets at 2 P. M. The preaching services are at 3 P. M. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address: Rev. J. W. Morton, 973 W. Van Buren Street, Chicago Ill.

☞ JONES' CHART OF THE WEEK can be ordered from this office. Fine cloth mounted on rollers, price \$1 25. Every student of the Sabbath question—and all of our people should be that—ought to have one of these charts within reach. It is the most complete answer to the theory that any day of the seven may be regarded as the Sabbath, provided people are agreed in doing so, and all that class of theories yet made. The uniform testimony of the languages is that one particular day, and that the seventh—the last day of the week—is the Sabbath. Send for the chart.

☞ THE New York Seventh-day Baptist Church holds regular Sabbath services in the Boys' Prayer-meeting Room on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service.

Pastor, Rev. J. G. Burdick, 1289 10th Avenue.

MISCELLANY.

THE MAN WHO NEVER CRIED.

A True Incident.

BY MARY LIVINGSTON SPAULDING.

"You are said to be a hard-hearted man—a man who has no sympathy with the sorrows of other people, and strangely lacking in feeling when trouble comes to your own home."

These words were addressed by a young man to one much his senior in years and experience. His name was John Andrews; and one would have compared him to George Washington. There was the same kindly erectness of form, the same firm, commanding bearing and voice. His forehead was high and broad, an index of great intellect. Heavy brows shaded a pair of steel-gray eyes, noticeable for their expression of controlled force. The lower part of his face, especially his squarely-built chin, told of an iron will and an inflexible nature. As he walked the street, many gazed after this courtly man, and owned that his influence counted for much in the town where he had grown up. But the same thing was always said about him: "His heart is as hard as Pharaoh's."

The young man, Philip, who uttered the above words, was a favorite nephew of Mr. Andrews. He was a fine, manly fellow, just entering college. Philip had been stung to the quick by the oft-repeated opinions of people in regard to his Uncle John's "hard-heartedness," and one day he followed him to his office, and, before he could choose his sentences or soften the words, spoke his heart out in this heavy accusation of others.

Looking up quickly to note the effect, he was pained to see a look of anguish settle like a dark cloud over his uncle's face. "Why!" he exclaimed, "do you mean to say, Uncle John, that you have never heard what people say of you? I heard a man declare to-day that he never knew of your shedding a tear in your life."

Mr. Andrews stood by his desk with his hands shading his eyes. In the bright sunlight which flooded the office his hair was almost white, and deep lines were furrowed in his face, that Phillip had never noticed before. His form was bowed and his whole appearance was expressive of extreme agony, as if from the shock of a sudden blow.

He raised his head, gazing long and earnestly at his nephew's bright young face. "And this," he said in a voice that trembled, "is the sentence that my old friends have pronounced upon me! I am a 'hard-hearted man,' and yet I have been a good citizen, thank God! a good Christian, I trust; a good husband and father. Ah, my boy, it is too true that I have not shed a tear since I was your own age. There is a secret of my life which others have never known. I have always kept it buried in the depths of my heart; but your hand has unlocked the door; you shall know why no one has ever seen me shed a tear or show any emotion. When I was a boy of sixteen I was not unlike you, Philip. I had your quick sensibilities, your warm, impetuous disposition. I had a brother, your Uncle Charles, who was five or six years older than I, and we were as fond and loving of each other and of your Aunt Helen as any brothers could be.

"She was then a young girl of twelve, and it seemed to us that there never was a daintier, sweeter sister in the world. She had a timid, clinging nature that appealed to us for protection. We were all the more tender because she shared the family trouble; our skeleton in the closet was known to her. How many nights have I seen her with her dear, sweet face pressed against the window, peering into the darkness for a familiar form, shuffling home at night from the grog store around the corner.

"Often I would take her into my arms, and tell her to leave Charles and me to watch for father; but she always insisted that she could wait on him when he came in, and perhaps comfort mother.

"Things grew from worse to worse, until we would not allow Helen to see father when he came home. His language was often abusive and cruel.

"Our family had never been poor until then,

but we soon commenced to feel that father was drinking up all the earnings. Charles had a position in a village academy, on a small salary, and I was clerk in a bank. Even with what we boys could earn, we had hard work to make both ends meet. I could not bear to have Helen do so much, and see her growing paler and thinner every day. My heart was broken as I sometimes heard mother cry.

"One day a thunderbolt fell upon us in the shape of a big bill from Greggs, the owner of the grog-store. We did not know what to do. In those days men were put in jail for debt. We talked of that, mother wringing her hands at the thought of it. Well, your Uncle Charles and I at last succeeded in getting enough money, and I took it to Mr. Greggs, with the firm resolve in my heart that father should never get another drop of liquor at that place.

"It was hard for me to enter the store. There was, on the walk outside, a group of half-drunken men. They were hovering near like moths round a flame. I was ashamed to go into the brightly lighted room, where there was another group of men, who were taking their 'night caps,' as they called the final drink. The fumes of the liquors made me sick, and I wanted to rush out into the fresh air again and forget what brought me to such a place. As I stood before the bar, my eye followed the revolting faces around me. I turned away with loathing from the profane, obscene jokes that filled the room. And yet I was in the place where my father was most at home—a father who was once my pride.

"Mr. Greggs looked up when he saw me enter, and asked in a jocular tone, 'Well, my lad, what can I do for you? Is there anything in my line of business that will hit your taste? Perhaps your father has sent you for a little drop to warm him up this cold night.'

"Imagine how my pride was aroused at those jeering words. The hot blood rushed to my temples; the half-drunken men watched me with noisy glee. It was all fun to them. At last holding up my head, I walked past them all close up to the desk. I held out the bill and the money to Mr. Greggs. 'Ah!' he said with a greedy eye on the money, 'your dad is paying up brisk this time, eh?'

"Mr. Greggs, I said, in as firm a tone as I could master, 'I have come to pay the money father owes you for last year. Here it is. You can count it and see that every cent is here, and may it be the last.'

"And now my spirit was up. I went nearer the man. I thought of mother and Helen. I spoke low and firmly. I said, 'Mr. Greggs, I have one thing to ask you. Will you promise me that you will never sell my father another drop?'

"Humph! he replied, 'you had better go about your own business, young man. Don't be spoiling my trade. Your dad is too good a customer to give up as easy as this.'

"The tears sprang to my eyes, but I dashed them away, and going behind the bar, I said to him in a lower voice, 'Mr. Greggs, I know that father pays you a good deal of money. I have thought of that. I should like to make this agreement with you: If you will reckon up what your profit is from the liquor you sell father, Charles and I will pay it to you, if you will promise not to sell him a drop for a year.'

"He laughed at my proposition. At first I was angry. I could have struck him in my passion, but, somehow, I was so filled with pity for mother and Helen, and even for father, that my anger all melted away. I was broken in heart, and I thought to soften this man by our great sorrow. Somehow, I don't know how it was, as I pleaded with him in my awful agony, I fell upon my knees. I clasped my arms around his feet and fairly bathed them with my tears, as I begged him not to ruin my father. I told him of my mother's breaking heart and of little Helen's prayers. For a moment or two he let me lie there, and then he lifted his foot and spurned me with his heavy boot. He kicked me. 'Go!' he said 'you crying baby. I'll have none of your pious cant and womanish tears. Go home and tell your mother that her son is a weak, snivelling boy, and tell your sister that not if she crept on her knees and prayed to me would I stop giving your old dad all the drink he wants.'

"When these cruel words were out, he gave me a push and drove me out into the street, following me with a fearful oath that rings in my ear to this day.

"I do not know how long I wandered around in the cold, but I know that my tears gushed out like fountains of water, and that great sobs shook me. I sank down overcome with grief, and for a time I lost myself.

"When I awakened, my eyes were like burning coals, and in place of a heart I felt as if a great stone was in my breast. Ah! the agony of that home-coming! I told mother and Charles all that I had experienced. I saw their tears, but I never mingled mine with theirs. The fountain was dry. The great revulsion of feeling had come, and I was a dumb animal, feeling a sorrow, but with no voice to utter it. Now, my boy, you know why I am called a hard-hearted man.

"In my own sorrows, the loss of a loved wife and children, I have stood by their silent, dead forms, and my eyes have been dry. I could not cry, though my heart was breaking. Long years ago I sobbed out all my emotions on the floor of that grog-store. The cruelty of that man, a sense of his un pitying nature as I pleaded with him and as he put his foot upon me; it froze my heart. My father, after a while, grew to be a better man. He became a Christian.

"One Sunday morning the minister, 'Father Chester' we called him, preached a sermon on the text, 'Nor drunkards shall inherit the kingdom of God.' The sermon was very powerful, but the prayer that followed was more powerful for it was tenderer. Every one was moved when the minister raised his arms to pronounce the benediction; but just then father stepped from the pew into the aisle, and looked earnestly at the minister; raised his hand, a signal that he wished to speak. Mr. Chester, dropping his arms, called out father's name, and asked him what he had to say.

"Slowly father moved down the aisle, and when he came to the pulpit platform he turned around facing the great congregation, and then he spoke, his voice breaking under his great feeling. He confessed his sin and shame, and solemnly promised that he would never drink another drop of liquor. He asked the minister and the people for their prayers. Everybody was in tears; but I, with my heart swelling within me could not cry.

"Father lived years after, a strong temperance man, a noble Christian. When he died I mourned him, but there was no tears. Ah! they say I never cry, do they? The agony of not being able to cry has been the secret sorrow of my life.

"I feel for the trials and sadness of other lives, but I cannot express it in any outward way. So they call me 'hard-hearted.' Little do they know what turned my heart to stone. Mr. Greggs, that monster of hard-heartedness, is the cause of all this. He, and the men of his profession, brutalize themselves by their traffic in human souls. They are putting their feet on the necks of proud sons, praying mothers and sisters, and are surely crushing out the life in them. This monster, Intemperance, is like a fiery dragon, breathing its hot breath upon human hopes, aspirations and love, and blighting them forever.

"Ah!" he murmured in a sad tone, "they call me hard-hearted. How little they know! How little they know!"

Phillip, with his arms around his uncle's neck, felt a tear drop on his cheek. He looked up and saw that again the fountain was unlocked. The strong man was weeping like a child.—*Central Baptist.*

It is in the Bible said to be "a fearful thing to fall into the hands of the living God." Heb. 10:31. The idea intended to be expressed, as the connection clearly shows, is that it is a fearful thing to fall into God's hands for the purposes of judgment and justice, after one has despised his mercy as offered to him in the person and work of Jesus Christ. To reject the gospel, and then to fall into God's hands for retribution, is to meet the stern award of justice.—*The Independent.*

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CONDENSED NEWS.

Domestic.

A Cherokee Indian was admitted to citizenship at Muskogee, I. T. This is the first instance of the kind.

It is reported that the greatest deposit of manganese ever found in the United States has been opened at Tredegar, S. C.

The saw fly is committing such ravages in the wheat fields of Central Illinois that large areas of wheat will be plowed up and other crops put in.

The Astors of New York are about to build in that city the finest hotel in the United States. It will cost between \$2,000,000 and \$3,000,000.

It is stated with much positiveness that the Atchison, Topeka, and Santa Fe Railway Company has purchased the Baltimore and Ohio road. This gives another through line from the Atlantic to the Pacific.

The production of iron in the northern mining districts of Michigan and Wisconsin is marvelous. The output of iron ore for the Lake Superior region last year was over 7,000,000 tons. The estimated output this year is 9,000,000 tons.

Three shocks of earthquake were felt at Santa Rosa, Cal., June 29, at 7.25 o'clock. They were quiet severe. People were awakened from their slumber. The vibrations were from north to south.

It is now understood that the site selected for the new synagogue to be erected by the Congregation Beth Ellis, New York, is at the corner of Seventy-seventh Street and Fifth Avenue. The new temple is to cost \$500,000, and is intended to be the handsomest in America.

Minerals appear to abound in Georgia. The Atlanta Constitution remarks: "From every corner of Milton county comes the news of newly discovered minerals. In Double Branch, there is iron, gold, silver and asbestos. In Big Creek and the Old First there is iron and gold. In Alpharetta district there is iron without end."

Foreign.

It is reported that Stanley, with his wife, will sail for New York Oct. 29th. He will lecture.

The British Government has ordered that a census be taken of all foreign paupers arriving in England.

The latest invention of musical Germany is a mechanical conductor, a figure that beats with the greatest accuracy and desired time.

The Sultan of Morocco is asking Ger-

many to protect him against French aggression.

The Government of Chili, it is said, has decided to purchase fourteen Krupp batteries, at a cost of \$500,000.

An exhibition of the trades and industries of North-west Germany has been opened at Bremen.

Fears are entertained in London for the safety of St. Paul's Cathedral, owing to a proposed underground railway which is to pass close by.

The chief of the Czar's Private Police has been dismissed for failing to detect a recent Nihilist plot. A barrel half full of dynamite was found in the wine cellar of the Gatschina Palace.

Colonel Bradford, the new Chief Commissioner of the London police, has issued an order forbidding the members of the force from holding meetings for the purpose of agitating their grievances.

It is rumored that revolutionary movements are on foot in the Northern States of Mexico against President Diaz, who is charged with endeavoring to centralize the government with the object of proclaiming himself Dictator.

A revolt against the existing government occurred in San Salvador, June 22d. President Menendez was deposed and Gen. Esta was proclaimed Provisional President, and a new Cabinet was formed. During the revolt 23 persons were killed.

The Chinese expedition against the Formosa savages has not been a success. In one of the last engagements over 800 of the Chinese were slaughtered, the two first officers in command were killed and beheaded, after which their bodies were horribly mutilated.

The new law of universal suffrage, recently adopted in Spain, does not extend to Cuba, and that fact, just discovered, is creating much excitement on the Island.

It is announced that the Canadian Government is about to advertise in English papers for a fast Atlantic steamship service, the minimum average speed to be eighteen knots an hour.

A letter from the Czar, written in reply to one from the Queen of Denmark, is published. In the epistle the Czar promises a strict inquiry into Siberian scandals, and says he will punish heavily excesses of severity on the part of officials. Lastly, he promises to instruct his ministers to draft measures of amelioration.

The long-projected railway from Jaffa to Jerusalem is at last being laid. A French company is constructing the line, with the permission and promised protection of the Sultan. Though only a single line will at present be laid, such structural arrangements will be made as will facilitate the laying of a second line in course of time.

The German training ship Ariadne, Captain von Finch, has been anchored in Hampton Roads for a fortnight, and several companies of sailors are sent ashore for daily drills at infantry tactics. The general appearance of the soldier-sailors is excellent, and their movements are executed with a precision that American sailors have not yet attained. The marching of the German soldier is peculiar. The foot is raised to a height of six or eight inches, and is brought to the ground with a decided stamp. This forcible movement had its origin in the tactics provided during the reign of Frederick the Great.

MARRIED.

LEWIS—TAYLOR.—On Monday, June 30, 1890, at the residence of the bride's mother, 187 Park Avenue, Plainfield, N. J., by the Rev. Robert Lowry, D. D., assisted by the Rev. A. H. Lewis, D. D., Elizabeth Loxley, daughter of the late James M. Taylor, to Edwin Herbert Lewis.

DIED.

CRUMB.—At Brookfield, N. Y., June 22, 1890, in the 77th year of her age, Lydia Burdick Crumb. Sister Crumb found Jesus at the age of 13, being baptized then, and uniting with the Free-will Baptists, with whom she worshiped as long as they

Highest of all in Leavening Power.—U. S. Gov't Report, Aug. 17, 1889.

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had an organization near her. But she always held the seventh day of the week to be the true Sabbath of the Lord. Her faith was strong. Her exhortations during her last sickness were beautiful and joyous, and she died with that content with which a child goes to sleep in its mother's arms.

CLARK.—Near Nortonville, Kansas, June 12, 1890, of consumption induced by *la grippe*, Deacon Daniel Clark, aged 60 years and 20 days.

Brother Clark was born in Edmeston, Otsego Co., N. Y., in 1830, and was married to Miss Susan M. Stillman, of DeRuyter, N. Y., in 1854. He embraced religion and was baptized by Rev. J. C. Rogers in 1857, joining the church at West Hall, Ill., where he then resided. He was ordained as deacon of the Carlston (Minn.) Church in 1867, and has held the same office in the Nortonville Church during his residence here the past five years. He was a devoted husband, and a conscientious Christian, and will be missed in the church where his place was so regularly occupied. His friends in Minnesota will also sympathize with his wife in her bereavement. He long entertained hopes of recovery, but died trusting in Jesus, and rests from his labors. He leaves a wife, a brother, —Alva Clark, of New London, Conn.—two half brothers, and stepmother, at Little Genesee. He was also uncle to Rev. H. D. Clarke, of Independence, N. Y., a letter from whom the night before his death, greatly encouraged him. In the absence from home of his pastor, Eld. D. K. Davis preached the funeral sermon from Job 14:14: "If a man die shall he live again?" G. M. C.

If you want a good paying position write D. H. Patty, the Nurseryman at Geneva, N. Y. He wants men to sell Trees, Shrubs and Vines, for fall delivery. See his advertisement in another column.

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The people of the State of New York, by the grace of God free and independent: To Louisa M. Green, residing at Alfred, New York; George Manroe, residing at Davis Junction, Illinois; Duane F. Pierce, residing at Wildwood, Wisconsin; Josephine O. Warner, residing at Whitewater, Wisconsin; Henry Manroe, Sidney E. Pierce, Everett L. Pierce, Arthur N. Pierce, Hanson C. Pierce, and Nettie Pierce Bowers, residing at Milton Junction, Wisconsin, heirs at law, next of kin of Seeley Manroe, late of the town of Alfred, in Allegany County, New York, deceased, Greeting:

You, and each of you, are hereby cited and required personally to be and appear before our Surrogate of Allegany County, at his office in Friendship, N. Y., in said county, on the 1st day of August, 1890, at 10 o'clock in the forenoon of that day, to attend the proof and probate of the last Will and Testament of said deceased, which relates to Personal Estate, and is presented for proof by Olive M. Green, one of the Executors therein named; and thereof fail not. (And if any of the above named persons interested be under the age of twenty-one years, they are required to appear and apply for a special guardian to be appointed, or in the event of their neglect or failure to do so, a special guardian will be appointed by the Surrogate to represent and act for them in this proceeding.)

In Testimony Whereof we have caused the Seal of Office of our said Surrogate to be hereunto affixed.

[L. S.] Witness, Hon. S. McArthur Norton, Surrogate of said county, at Friendship, N. Y., the 13th day of June, in the year of our Lord, one thousand eight hundred and ninety. EDWARD RUTHERFORD, Clerk of the Surrogate's Court.

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