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 cannot be expected that this brief sketch 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 one 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 was to be lowly, sorrowful and suffering, and finally end his ministry in death.

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

That his was the death of no mere man or ordinary man, but the God-Man, being born of the virgin earth, was witnessed by 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 been a subject of shame to the enemies of Christ.

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 assurance 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 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 constitutionally necessary, or necessary to the God of the necessity, or necessary to the punishment of the soul, finds its righteous requirement fully met. Pleaury (full, entire, complete), punishment is inflicted upon One who is infinite, and therefore competent; upon One who is limited, 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 3: 18 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 classical writers, so-called, make the Greek verb ἁλογίαν 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 next step in the doctrine of the New Testament writers makes it certain that God is represented as rendered propitiatory by Jesus’ death, or, that his grace is secured by it.

Rev. 5: 9 says: “They had hasted 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, delivered 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 condemnation sentence, the hope of futur- nal eternal life, are attributed to his death as the producing 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 own precious blood as the atonement, 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, in this connection, we well studied. Hovey translates it thus: “Being justified freely by 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 propi- tious manner toward the transgressor, and a clear view of his righteousness. When the publican (Luke 18: 10) prayed, he did not ask that he might be made friendly toward, but rather that God would be gracious to him, a vile sinner. God must be reconciled to us, as well as to us 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 pub- lican’s prayer, has all the time been referred to by us as meaning propitiatory. It is the same Greek word, ἁλογίαν. In the words of Romans 3: 25, translated “propitiation,” is employed to denote the ark’s lid, on which was sprinkled blood on the day of atonement. It is worth while for the 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 through the priest. Every year, it was brought into the Holy of Holies 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, and for the azazel and for all the people, as it is written in the law of Moses," both for the people and also for the "mercy-seat." 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, as the Jews understand Jesus Christ to be no analogy. The idea in regard to cover of the ark is as 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 through the priest. Every year, it was brought into the Holy of Holies 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, and for the azazel and for all the people, as it is written in the law of Moses," both for the people and also for the "mercy-seat." From this mercy-seat, after blood was shed and sprinkled, God pronounced pardon, or declared himself reconciled to his people.

Reconciliation during the Jewish ceremony, was effected by sprinkling blood on the mercy-seat. This is by analogy, 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 bull, that reconciliation was made. Lev. 16:17, 18. So, in the case of the Christian, it was by his blood, the blood of atonement. His own blood. In both cases there was an expiatory (atonement) 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 animal, "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 their life. It is by shedding the life of the flesh in the blood. Lev. 17:11. Hence they could not eat the blood or live. To shed blood was a 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 refers to the offering of his life as a sacrifice, the giving of his 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. "Christ, our Passover, was sacrificed for us all." 1 John 1:7. "Washed us from our sins in our 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 sacrifice, 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 life. 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 therefore of the fruit thereof, so the believer as partakes of Christ's life is 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, "whose drinketh my blood hath eternal life." Drinking his blood is necessary to be born of water and the Spirit, to be born again. He is made like unto men, and thus the sanctuary is entered, 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 this the blood of a virtue?" It can hardly be, "but the blood as the vehicle of the soul, which possessed exalted virtue." Time will not allow lengthy consideration of each question, let the hearer take note of them and study them hereinafter. 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, seeking such and such 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 led him as offering to destruction, of the sinner, but that he loves men, and delights in mercy, hence Paul wrote, "God commended 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 he laid down his life, that he offered his blood to wash away the sins of those who will believe in this bloody atonement.

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 these Jewish offerings that they "sanctified to the purifying of the flesh," and that if 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 sacrificers could not give pardon for heart sins, but avails 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, which we observe that the Scriptures, Mat. 16:17; 17:12; Mark 8:31, Luke 9:23, Heb. 8:3, Rom. 7:9, 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 is not enough that we believe in this, but we must be in the case of the Jew, before God, purge your conscience from dead works to serve the living God. 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, Mat. 16:17; 17:12; Mark 8:31, Luke 9:23, Heb. 8:3, Rom. 7:9, 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 is not enough that we believe in this, but we must be in the case of the Jew, before God, purge your conscience from dead works to serve the living God. 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, Mat. 16:17; 17:12; Mark 8:31, Luke 9:23, Heb. 8:3, Rom. 7:9, 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 is not enough that we believe in this, but we must be in the case of the Jew, before God, purge your conscience from dead works to serve the living God.

AN ESSAY.

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

"Pastors for our feeble churches; what should be your 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 God's leading, and count these as necessary qualifications. 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 the convert is considered qualified for 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 men; 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 Sun-
man. A clergyman churches too much, and when 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 bound, half dead in sin and degradation; and though, like the man
in the parable, he can 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,
they 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 they can have vacations or a 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 missionaries and after a fair trial of
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 benefiting both the students and the churches. This would eventu-
ally furnish our feeble churches with faithful, efficient, and energetic pastors. But I suppose
you will ask, How is this best way to raise to support them? I think the best way to raise
the money for church and mission work is to revive
the principle of fasting, and thus to encourage the poor. 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:

"A man stricken with a fast falls the encratia,
The darkness deepens, Lord with me abide;
When the stars burn blue, help of the helpless, O, abide with me!
Swift to its close eide out life's little day;
Earth's golden shield is lost away;
Change and decay in all around I see;
Who, who can change not, abide with me?

Hold thy grace can foil the tempter's power;
Through cloud and sunshine, O, abide with me!

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 of 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
that "heaven's morning broke"—the morning of
that day whose sun never sets, and across whose
sky there falls no shadow—Christians Standard.

"THE LIGHT OF ASIA."

A great deal of effort has been made to con-
tact 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 had been a passenger with
Dr. Ashmore on the
party consisted
of
Christianity, for us to enjoy.

THE BRAHMO SOMAJ, who seemed to supplant
both Hinduism and Christianity by a mixture of
Irish, English, and English, and a creed, which
seemed to carry him into poverty and obscurity,
the men of the world, and his
the thought 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
across the valley to Mission Ridge, and

In a recent speech Congressman Atkinson, of
West Virginia, said: "If all the ports of entry
on both oceans were to-day blocked so that
no vessel could enter 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 last resistance for
a thousand years."

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

For two epic poems of the figures, we
remembered the famous battle there, and the
corectures 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 Tennes-
see where it forms the great Moccasin Bend. All
that valley is sacred ground, for from Cam-
eron Hill, Orchard Knob, and every eminence
near have rolled the thunders of cannon and
flashed the signals of victory. The city of
Chattanooga is beautiful, and our 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
seeded in the hands of colored men, women and
boys, or disciplined by the single

Continued on page 444.)
It was my good fortune to make his acquaintance on the voyage outwards in the summer of 1889. We had fair weather and calm seas all the way over, and there was no chance to see my passenger much. His interest, however, 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 helping to rail and watching the mighty waves which tossed us on our crests. We heard the third officer, Mr. Ishlman, state his love 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 conversation 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 broached my own self 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 leaving us, and the "bridge" for the next watch of four hours.

At about half past seven, in a full in the conversation, he reached over to the Bible. The Testament was opened, and while a tender light shone in his eyes, he said:

"My brother, I have never told you about my conversion. My parents, by the way, would not believe it would 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 morning, and by some incredible good fortune entered a mission church. It was Dr. Thoburn's church, and Dr. Thoburn was preaching as he always preached, that he was heart-touched, and when the appeal came I hastened to the altar, fell prostrate on my face, wept for mercy, and felt that my prayers were answered, and that I was indeed a child of God. And," said he, "from that day to this, in these past twenty 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 again, every day before I go on watch, with the care of all these lives and interests, for four hours, in my hands, I spend the half hour in the 'book' and the Master, seeking direction and help.

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

"I confess my heart was thrilled, and my eyes were filled with tears. 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 in the shadow, seeking to escape the tempest with the God-fearing sailor at the helm. From this I infer two things: First, everybody would have felt to feel the presence of God with the God-fearing sailor at the helm. From this sentence, then, we see the general philosophy of it is true: when we are in the presence of God, our hearts are touched by a personal sense of his power, and we are able to grapple with the great questions of the age now looming on the eastern horizon, and with the sublime reasoning of minds we call "heathen," but of far older civilizations, and far more inveterate and overwhelming.

When a vessel is tossed about, and has the assurance of the Master, and the assurances of the Master. It demands, too, men of faith, and not of mere, speculative or dogmatic beliefs, able to give a credit to the faith that is in them, because it is founded in reason and enlightened Christian consciousness.

But our hearts went from conversion rhetoric, I verily believe, until a larger and purer and better Christian could enter through its opening gates than have been possible to the expression of the light that is breaking forth from God's Word in this age by the narrow interpretations of an outworn theology. Both are attempting to frustrate the divine counsel. It is one more attempt to "prevent a future," and like all previous attempts, it will fail. —Henry Martyn in Christian Union.

ITEMS.

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

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

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

Mr. MacAlpin is preparing 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 persons, many of whom became doors of the Word.

As old Brahman in India said to a missionary leader 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."

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 benevolent existence, issued from its London house alone, 30,000,000 complete Bibles; nearly 32,000,000 portions of the Bible—altogether 72,500,000 books.

In different parts of the world, under the auspices of sixteen different societies, there are eleven vessels specially engaged in Bible distribution. Six of these are employed in the Pacific Ocean, and sixteen of them along the coast or on the ocean.
ALONG the valley of the Nile, from Alexandria to the first cataract, are seventy Mission stations, and around, numbering 4,911 scholars, while the day and the boarding-schools have over 5,300. There has been an increasing demand for Bibles, having been sold the last year, with 3,836 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 gross amount of $1,250,890. This may be taken as one of the replies to the late criticisms upon Protestant missions as a great failure.

On March 20th, Miss Agnes Babcock, 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 Savior, plant and develop to a self-supporting basis a mission station before I quit the field; and no station shall be the ultimatum of its own existence, but a center of evangelizing light—a beacon light to all 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 live stock.
One-tenth of fruits and vegetables.
One-tenth of rain and shine.
One-tenth of living herds.
One-tenth of the cream and milk.
One-tenth of bleating flocks.
For ten-thinths shine and rain.
One-tenth of man and maid.
One-tenth of mill and mine.
One-tenth of works of art.
One-tenth of the climate.
One-tenth of glowing speech.
That golden grizzled hair.
One-tenth of written thought.
That yields the writer gold.
One-tenth! and dost thou, Lord, in the one-tenth serve as a memorial to one who might have been a fitting tribute to one who did much self-sacrificing work in the early days of the Church?

THE CHRISTMAS BOX.

A correspondent writes as follows concerning the "Christmas 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 sending it. Would it not be well to publish her name and address so that we might act understandingly? I found out before writing to sister Bailey, but others were not so fortunate; some misunderstood, some were baffled. I 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.

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. Miss Bailey, in attendance at this meeting, was asked at this time, about the following facts were elicited: As many as four societies are in hearty heart and hand, doing a vast amount of work, and all of them are supporting, in a great measure, the funds coming after, above passed to her rest. Pastorless churches are also 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. It would be possible 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 caused much failure to have made all resolve to do more for missions in future. For several months the work of Miss Bailey had been a heavy task to the regret of her many friends, yet her interest in the cause was unabated. For several months falling strength prevented her from engaging in this work, but she moved to 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.

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 coming year. Mrs. E. L. Rogers, as they will certainly interest many.

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 children singing, under the direction of Miss Maud 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.

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HISTORICAL & BIOGRAPHICAL.

COMMENEMENT 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 proved public, as was by the members of the institution, grew to the last. The general opinion is that a commencement week programme, more varied and satisfactory, has never before been presented at Milton.

On Friday evening, June 29th, 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 College 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. Miss Nettie L. West, of Utica.


The address was a thoughtful production; the paper was read exceeding 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 change 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 commendable. The following was the programme:


Address: Choice of a Profession. L. C. Randolph, Morris, Ill.


Oration: Practical Politics. B. W. Bullcock, 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 illuminated 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 by Prof. E. W. Gunsaulus, D. D., of Chicago, on Savanna.

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 effective.

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 enjoyed. 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. This 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 speculative 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 devil-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 O revisit Thomas, of Milton, calling up reminiscences of former college days.

The second address by Prof. L. Dow Harvey, Ph. D., of Oakkosh, 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 is thus fully outlined.

In the absence of the address of Mrs. Innes 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 after service. One hundred and ten alumni and invited guests partook of the repast.

After this the president of the day, Howard E. 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 Oakkosh; W. P. Clarke, Esq., of Milton; W. B. Morgan, M. D., Ph. D., of St. Louis, Mo.; Prof. J. L. Bond, of Madison; and J. W. Wallbach, Mus. Doc., of Sherrill, Iowa; Hon. J. C. Bartholof, 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 jokes 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; J. J. Van Natta, of Milton, Secretary; and Treasurer. The Constitution was so amended that the graduates in the Teachers’ Course are nominated by 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 26th, 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. Wallbach, of Sherrill, Iowa. This entertainment was enjoyed in every respect, the best of which Dr. Stillman must be presented at Milton. The singing of the Chorus Class gave the highest satisfaction. Wade J. Loofbor0, of Welton, Iowa, exhibited superior quality of voice in his song. The piano solo of Miss Dunn, of Milton, was most admirable. Miss Nettie L. West, of Utica, received an encore for her solo

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 solo.

Miss Whitford gave upon the piano, with the most finished expression, his own composition, “Echoes of Chopin,” which he dedicated to Dr. Still- man. The latter was heard 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 and Milton academy. Prof. 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 Prof. Pearl Smith of Milton, on “The Growth of American Literature.” She paid a glowing tribute to the great names whose writings have illuminated its pages. “There is a Day after To-day,” was the subject of an exceptionally strong oration by Lara J. Dow, of Brooklyn, New York. Original grace in delivery were the features of her effort. The next orator was Ray Wicker Taylor, of Lima, Minn., who discussed the “Power of Public Opinion.” He made the point that such an opinion has potency in the affairs of life only when intelligent, habitual, and 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 adjusted to his condition of sin, and that only the ultimate redemption of man from this 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 many of the reforms are the fruits of saving 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 im- pression by his opinion that the political oratory 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 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 valenced portion was most graceful and effective in thought and delivery, as was the whole oration.

Diplomas were then conferred upon the following graduates: Teacher's Course, Carl B. Dennett, Juan A. Dow, Edward Earl Sheldon, Birdie Pearl Smith; Scientific Course, Jennie A. Dunn, Ray Wicker Taylor, Anna L. Tomkins; Classical Course, James B. Brydon 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 Bay Cooke, of White-river; James Mills, M. D., of Janesville; Massini G. Stillman, of Utica; Master of Arts, Lillie Dobill Smith, of Elkhorn. Master of Music, Mary Jane Haven, of Salem, W. Va. Doctor of Music, Rev. J. H. Wallisch, of Sherrill, Iowa. Doctor of Philosophy, Prof. L. D. Lovar Harvey, of Oshkosh; Attorney, Marion Morgan, M. D., 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 Juan A. 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 the degree was presented by Rev. Albert Whitford. Music was furnished by the College Oratorio. 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 organist, played with acknowledged excellence by her playing, especially the familiar and cherished pieces of music.

THE 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 "Puritan Sabbath" made it necessary that the Seventh-day Baptists should be thus prepared. More than once during the last three or four 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 prepared. More than once during the last three or four years ago, has increased rather than lessened the responsibility of the latter.

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 are by nature and fortune foremost in the greatest 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 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 the cause of the Sabbath. In the days of comparative inactivity through which we have passed, we have cultivated 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. Respecting to those 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 seed, 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, moldes it into a sphere, and finishes it with a polished surface. Thus the trial of our 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, that does not seem to be laid down. Some souls thus dealt with chafe against the trial; they contend with it till their spirits are lacerated by its cruel edges, and their hearts become morbid and bitter. They make its presence long perpetual pain and poison. Others, recognizing the trial as heaven-sent, and, therefore, sanctified, accept it—not with joy, indeed, but with meekness; and though it press hard and sharply, they feel that God's presence makes it endurable.

Our folly. Every day enables them to carry it more easily. It proves to be the crowning, adorning attribute of their character—the special quality, which, rounded out to perfect symmetry, reflects the beauty of heaven.

STORY OF LINCOLN.

It is related of the late President Lincoln that not only the petitions of suffering men and women reached his ear, and tore at 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 a small child of children. He wrote to one of such a nature, with a sneer, saying, "What do boys and girls know about such great matters?" But, down upon it, wrote back, with his beautiful letter, Tell those little people I am very glad their young hearts are so full of just sympathies. 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 is able to do it for them."

But it is well for us that when our thoughts must cease, God's thoughts have not yet reached their end.
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The Sabbath Recorder.

L. A. Platts, D. D., Editor.

CORRESPONDING EDITOR.

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MARY A. BAILEY, Milton, Wis., Woman's Work.


Rev. J. C. WHITE, M. D., Warsaw, Ont., History and Bibliography.


Rev. W. D. DALLAS, Lebanonville, N. Y., Young People's Department.

JoA. F. MOORE, Business Manager, Alfred Centre, N. Y.

"True worth is being, not seeming. It doesn't look that way that goes by. Some little good, not dreaming it, is being by, For whatever men say in their blindness, and spite of all they say, There is nothing so kindly 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 Congress 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 seen a promise of the more beautiful home. Or seek pleasure and recreation in some far-off land, for 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 saw such a family, 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 and the second 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 loved companion of our youth and the confidant of all our youthful hopes and plans. What memories came thro' and then to mind and heart as we stood by those graves, and recited the last burial service over the little church 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 heart.

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 we Meet Allen says, we may speak anon, or possibly anonymously.

I. A. P.

Conmenence Exercises of Alton Academy and Normal Institute.

The thirty-seventh anniversary of Alton Academy occurred Tuesday, June 29th. 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 graduated students and alumni, with teachers, and visitors from the country adjacent. A commodious and nicely decorated reostrum had been arranged, and comfortable seats for the audience. Every one seemed to have come, as usual in Alton on such occasions, to enjoy 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.
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 is but one of the bright, and justly so — of the long list of noted men who have gone out from her halls, he told—yes, he almost knew that five young men were being added to the Alumni to-day who would also be heard from soon to add to the list of prominent men already gone forth. They 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; Morton L. Head, Modern Classical Course; Christian Johnson, Ancient Classical Course; (these diplomas admitting the recipients to the corresponding courses in the State University, with all the distinctive articles of the programme). His address was succinct, yet wise.

Beneficence 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 bands, the hearty 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 forbade our saying in detail of the proceedings of the afternoon.

Every one seemed in good spirits, and all day was very warm, enjoyed the occasion greatly. The programme for the afternoon was a reunion of old students and friends. This did not give an opportunity of the programmes, but will state as follows:

Amoural address by W. Arthur Short, of Albion; Sketch of Prof. Thur. Kumlben, by Geo. W. Currier, of Stoughton; Class of '90, represented by G. 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 has 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 the time 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 $8,000 toward perpetuating an Institution.

In conclusion, 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 to come from friends of the Institution and of the 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 enlivened, and strengthened by further endowment. 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 there 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 us do the faithful in setting before them the necessity of prompt action and increased liberality. To fail to give the support demanded will mean retraction, and retraction is equivalent to death of some fruitful branches of the work.

Are we willing to do our share? 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 who has placed in our hands the maintenance.

J. B. CLARKE.

TRACT SOCIETY.

Spent in 1893.

Church, Albion Center, N. Y. $7 20
Berks, N. Y. 3 50
Albion, N. Y. 25
Milton Junction, Wis. 19 57
Albion, Iowa 12 25
Leomars) hut, N. Y. 34 71
Lincoln, Neb. 9 11
Freefield, N. Y. 11 25
Ladson, S. C. 1 25
Frankfort, Ky. 6 11
Stoughton, Olass Academ- 2 25
H. Greenman, N. J. 4 50
M. A. Young, N. Y. 10 10
D. O. Williams, Norwalk, N. Y. 8 25
G. H. Burrell, N. Y. 5 10
Mrs. W. B. Davison, N. Y. 1 00
Mr. and Mrs. W. B. Greenman, Milton Junction, Wis. 2 50
Mrs. George H. bold, North Lee, N. Y. 1 50
Milford, N. Y. 1 75
Mrs. D. E. Scudder, New York, N. Y. 3 75
Mrs. W. B. Greenman, Milton Junction, Wis. 3 25
Mrs. O. M. Severson, 1 50
Mrs. H. M. Greenman, Milton Junction, Wis. 1 50
Cathedral Bethania-Eastern Association, 1 75
Mrs. W. B. Greenman, Milton Junction, Wis. 1 50
Silas White, Norwalk, N. Y. 1 75
Mr. and Mrs. R. E. Sheppard, Norwalk, N. Y. 1 75
Mrs. A. C. Jones, Norwalk, N. Y. 1 00
Joseph Essinger, Youngstown, N. Y. 1 75
Miss Nettie C. Knapp 1 25
Mrs. W. H. White, Norwalk, N. Y. 1 10
Mrs. A. C. Jones, Norwalk, N. Y. 1 00
Miss L. B. Jones, Norwalk, N. Y. 1 00
Mrs. Ellen S. Trussell, New York, N. Y. 1 10
Mrs. C. C. Jones, Norwalk, N. Y. 1 75
Mrs. L. B. Jones, Norwalk, N. Y. 1 10
Mrs. E. M. Wright, Norwalk, N. Y. 1 00
Mrs. H. M. Greenman, Milton Junction, Wis. 1 50
Mrs. C. C. Jones, Norwalk, N. Y. 1 00
Total, ....... $1,856 00

NEWSPAPER FUND.

Mrs. D. C. Burdick, Norristown, Pa. 200 00
Rev. J. B. McKee, New York City 100
R. 0. Jones, New York City 100
J. B. Campbell, Columbia, S. C. 25
Total, ....... $715 25

HOMENEWS.

New York City.

At our church meeting held June 23d, the following money was reported as collected during the year:

Special Collections.

For City missionary work .......................... $410 00
For the Biblical Institute .......................... 30
For the Medical Mission .......................... 30
For Missionary Society .......................... 36
For Trect Society .......................... 45 00
Total, ....... $556 00

For Missionary Society .......................... $ 5 22
For Trect Society .......................... $ 5 22
Total, ....... $ 10 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 long carried on, and in this work we pledged him our hearty support and co-operation.

C. R. B.
YOUNG PEOPLE'S WORK.

THE ANNEX MAID.

She was up on paleography, Knew all about ethnography, Considered chaos geography; An elemental study; She could lecture on palaeography, She could criticize theosophy, With thoroughness which would seem A man who wasn't ready.

She could analyze quartetions, Knew the Latin, French and Spanish; Could tell us why Hibernians formed an economic factor; She was quite a lexicographer, An amateur photographer, Who knows as a photographer, From Mozambique to Joctla.

She was versed in old Assyrian, And the dialect of Palaeis, Could identify the Tyrian foot sanitation; Knew the theory of philosophy; Told her hearers that man in the dark, She told them that culture, They came through the midnight luncheons and through pits,

But she failed in insomnium. —Selected.

The wold culture can trace its origin to three languages, the Latin, French and Spanish. In its most original sense it meant the act of tillage or cultivating, but time and custom has virtually altered 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 narrow 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 wrapped up in business. That is the channel of their thought and action. It is the one absorbing theme. Some concentrate their powers up on 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 to which 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, 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 man 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 faithfully as you can, and in the best manner possible. In so doing you will not only be cultivating yourself in body, soul and spirit, but gaining a perfectness of character, nearling 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 and 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 connected treatise which is ordinarily called "Society." 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 the child who has never thought of purchasing a book 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 a time 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 friends who have no acquaintance 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 various opinions which they believe to be right, and yet we know 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 acquaintances, and to learn to know them as such, and we know our work men 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 the name of his own father, to know 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 there are a few 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, as 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 sort. With a few exceptions the subject remains in the hands of the initiated, others in a statement of the case, and there the matter will remain until 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 yeing and old to make a little effort in order to obtain it.
EDUCATION.

PROF. W. F. PlAHE has resigned the professorship of Latin in Milton College. Prof. Ed- win Shaw, of Leonardville, 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 Christians Advocate, of New York City, published in its last issue the following item: "Milton College, at Milton, Wis., conferred upon J. H. Wallis 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 conversation he prefers to write almost exclusively sacred music."

"There are fifty-eight schools for females in Tokio, Japan, attended by 5,500 pupils.

Mrs. Walley is given $10,000 to erect a new building at Princeton University.

Lady Hopton laid the foundation-stone at Melborne hall, the preparatory school for the first college for ladies established in Australasia.

The trustees of Colgate University, Hamilton, N.Y., June 18, elected to the presidency, Prof. K. H. Hail, Ph.D., of W. N. Clingman, D.D., late pastor of the Baptist church in Hamilton, was elected professor of systematic theology in the Hamilton Theo- logical 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 day, was introduced to-day, July 1st, and devoted to class reunions. The society of the Alumni met in the college hall previous to the commencement, and were elected: W. R. Hopkins, President; J. H. Canfield, Vice-President; A. L. Perry, Secretary; Executive Committee.—A. L. Perry, James Somner, B. F. West, J. H. Canfield. It was recommended to found an "Alumni fund" of Wil- liams "to be used in such manner as is seen fit."

It is expected that the State legislature will pass a law allowing a State prison to accept, and to make use of, the services of prisoners for the benefit of the State, and that she will have her first appearance 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 House Committee on Alcoholic Liquor Traffic has authorized one of its members to address 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 refer- ence to it, says: "In America the present time is the time of temperance, 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 department hereinafter proposed."

"Arthur Ward once, during a journey across the plains, offered a stage driver a drink from his flask, which he declined in 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 liquor to yourself, and we'll get along as well as we did before."

"Temperance teaching in England. —There is to be an important development of the scheme of tempera- nce teaching in our schools," writes the London cor- respondent of the New York Times, "and the movement is of the most decided terms. Said the"

THE SABBATH RECORDER.

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

There are 48 brick machines in Philadelphia, each of which can make 30,000 bricks per day. In all, there are 80 brick machines in the United States.

A Oakland mechanic has invented a new rail for railroad, consisting of two parts, put together so as to leave an opening for any number of telegraph wires, whereby traffic is bestowed on the railroad."

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

A weak galvanic current, which sometimes causes the involuntary swallowing of poison, has been found by one on one side of the gun and a piece of zinc on the other. Rinsing the mouth with acidulated water will increase the current.

Dr. Mauden—In machine shops it is a frequent oc- currence that particles of metal penetrate in the skin and eyes. Messrs. Frister & Rossmann have, according to "Revue Industrielle," constructed a magnet for the special purpose of extracting such particles. It is horse- 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-Purra.—Dr. Percival Taylo, of London, has in obtaining in India in manufacturing gutta-"purra, having all the properties of gutta-"purra, but with a higher diastatic resistance. The new preparation is to be sold on the market according to the writer, very tough and elastic. A piece of iron covered with it, he states, was hammered out flat, then placed in boiling water and had been seen without breaking the covering. The cost, it is added, is only about one-forth that of gutta-purra. It may be made of any color, and either flexible or rigid.

Success of a Check by Electricity.—One of the mar-vels of electricity, and one of the most striking of the Edison exhibits at the Paris Exposition, was the little instrument which enables the one who pays to sign a check on 100 miles distant. The writing to be transmitted is im- pressed upon soft paper in an ordinary stylograph. This stylograph, which writes a line in the dark and breaks "the electric current by means of the varying indentations on the paper. At the receiving end of the wire is a similar cylinder, moving in accurate synchronism with the writer, receives a line of electrically printed paper, on which it transcribes the signatures in black letters on a white ground."

Dr. W. 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 great factory systems, and cause workmen once more to compete on living terms with great aggregation of capital in unceaseful 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 pat-tern, the Miller at his mill, the potter at his tile, the housewife at her stove, the housekeeper at her washing machine, the shoe-maker at his shop, the ironmonger at his store, the laundry, the elevator, and at the same time giving light, and possibly heat, in liberal quantity and intensity.
with Christ is a real conflict with the powers of darkness and moral death. It is a struggle for life, spiritual life and freedom. Discipleship is equally and persistently in his purposes. For one to take the cross as a figure of the lowly lower of Christ he must be willing to lay down his life need be in the conflict with the adversary. This thought is emphasised by the expression. The cross is the peculiar force in the word bear. It signifies willingness, readiness, to meet any emergency that may arise in the service of his cause. It is a word that speaks more than simply submitting to the cross; it is voluntarily taking up the cross and bearing it forward into the struggle until there is nothing at all but the ingress of heart, this cheerful readiness to take up and bear any cross that Christ and his cause may designate cannot fail to impress the hearer.

V. 28. For which of you intending to build a tower, artitheth not first, and confirm the cost, whether he have sufficient to finish it? The Lord now turns his discourses 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, second, the essential means and requisites by which to secure safety and defense. These men whom Jesus addressed perhaps were too high in their estimate of their own power and self-confidence. If so, they were not prepared to make an out­lay of any possible cost; and of course they were not prepared, the ministry of the Lord, to proceed to the course of self-denial and voluntary sacrifice.
holes in the north where confederate prisoners will do much to bring about an era of peace while the other will seek to keep the people in whose acquaintance we are glad to have made.

is now, as "and two gentleluen, come with the desire to start at once for the old graves be opened and the dead come forth, we if all of the graves be opened and the dead come forth, we if all

As if the heavens stood darkly over us, and wondered if the heavens were not brase, 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, but what a story shall be made of that war, and 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 heaven of our anguish would be bearable.

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 terrify the defensesless prisoners in the blockado, 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 inches apart, and 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 assume themselves with shooting at any poor fellow who might seem to be too near the dead lines. The court was in all bar placed on stakets 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.

T. J. McElroy's history of Andersonville and is sure that much of what has been written, 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, 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 it 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 one, and it is sobering to think of 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 bursts forth so miraculously when the men were dying by hundreds in need of pure cold water, is still placed on living witness of the power that created and controls the forces of the universe.

George Kennedy, a colored man (up and 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. O. T. of Georgia, with the intention 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 Horses Moseon and Haldwin Irish, brothers of two our party were over seen by the former 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 some on the other side, but all united to honor the dead heroes of Andersonville, to the solemn ceremonies befiting the day, and to the cause of loyalty, liberty and the flag of the Union. We feel kindler toward the South for what we heard while in Georgia, and in every word of that is future the Sabbath, provided people are agreed in doing all that clays of theory yet made. The uniform testimony of the ladies was always welcome, and brekfasts from a distance are curiously invited to meet us. Pastor's address: Rev. J. W. Morton, 973 W. Van Buren Street, Chicago.

The Chicago Seventh-day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church, corner of Clark and 4th Avenue, and in the Mission Sabbath-school meet at 2 P. M. The preaching services are at 3 P. M. Strangers are always welcome, and breakfasts from a distance are curiously invited to meet us. Pastor's address: Rev. J. W. Morton, 973 W. Van Buren Street, Chicago. Illinois.

The New York Seventh-day Baptist Church holds regular Sabbath services in the Meeting Room on the 4th floor, near the elevator, Y. M. C. A. Building, corner 4th Avenue and 33d St.; entrance on 4th Avenue; Meeting at 10:30 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.

Pastor, Rev. J. G. Burdick, 1239 10th Avenue.

BOOKS AND MAGAZINES.


For July opens with a poem by Theta, Bailey Aldrich, which W. T. Smollett gracefully illustrates in the frontispiece. Among the descriptive articles, "Social Life in Oxford," by Ethel M. Arnold, is of especial interest to Americans. "Scottish Types" is profusely and vividly illustrated as is also Daniel's "Fort Turners," No. 11. Many short stories makes this a pleasing number to be enjoyed in a millennium holiday.

SPECIAL NOTICES.

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

WILLIAM C. WITTMANN, TREASURY.

BROOKLYN, N. Y., July 1, 1889.

To complete the proposed set of Conference and Society Reports for Bro. Veltbusen the following numbers are needed: Conference, 1825, 46, and all previous to 1821. Missionary Society, 1865, 46, 47, and 51. The Mission's correspondence should be especially requested, as its contents will be of great value to Bro. Veltbusen, and we are anxious to send them to him at the earliest possible day. Pastors and others may send the needed numbers to the Corresponding Secretary of the Missionary Society.

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THE SABBATH RECORDER.

| Vol. XLII, No. 28. |

MISCELLANY.

THE MAN WHO NEVER CRIED.

A True Incident.

by MARY LAYTON SPEALING.

"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 with regard to your own home."

These words were addressed by a young man to one much his senior in years and experience. He was Mr. Andrews; and we have compared him to George Washington. There was the same kind of erectness of form, the same firm, commanding bearing and voice. His forehead was as white as a marble intellect. Henry browns 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 a iron will and an inflexible nature. As he walked the street, many gazers after this country man, and owned that his influence counted for much in the town where he had grown up. But the same thing was always about him: "His heart is as hard as Pharaoh's."

The young man, Philip, who uttered the above words, was a son of Mr. Andrews. He was a fine, manly fellow, just entering college. Philip had been stung to the quick by the haughty tone people took regard of Uncle John's "hard-hearteness;" and one day he followed him to his office, and, holding out his sensitive, quivering words, he spoke his heart out in this heavy accusation of others.

Looking up quickly to note the effect, he was provided with a touch 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 formed an idea of what people said?"

I heard a man declare to-day that he never knew of your shedding a tear in your life."

"There was an instant of silence, shading his eyes. In the bright sunlight which flooded the office his hair was almost white, and delicate lines were drawn in his face, things he 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 the young man who addressed him. "And this," he said in a voice that trembled, "is the sentence that my old friends have pronounced upon me? I am not like you, Philip; and yet I think I am a good citizen, thank God! I am 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 a lad. There is a secret—there are secrets 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 nature. It was about the same, you know, but I was a boy of father pays you a good deal of respect. I have come to ask in a jocular tone, 'Well, my lad, what erful thing as I pleaded with him. On this occasion his heart was always depicted with a smile, 'I have come to look at the world."

"He murmured in a sad tone, "I am living and dying."

"And I am, too, said Mr. Greggs. "I know that you will never sell my father another drop?"

"He laughed at my proposition. At first I was angry at the idea, but somehow, I was so filled with pity for mother and Helen, and even for father, that my anger and injustice to me, were all broken in pieces together. I have felt it in my heart, and thought to soften this man's heart by telling him you, if you will promise not to sell him a drop for a year."

"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 know how long I wandered around in the cold, but I know that my tears gushed out like fountains of water, and that great sobbs sank down overcome with grief, and for a time I lost myself."

"When I awakened, my eyes were like burning coals, and I was so hot and tired that even the great stone was in my breast. Ah! the agony of that home-coming! I told mother and Charles all this, and we held hands, 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 without the power of voice to utter. And, you know why I am called a hard-hearted man."

"In my own sorrows, the loss of a beloved wife is to me, I have stood by all her 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 unhyping nature as I pleaded with him, he put his foot upon me; it froze my heart. My father, my liquors made him a better man. He became a Christian."

"One Sunday morning the minister, 'Father!" his son called him,=" "you read the text on the text, 'Nor drunkards shall inherit the kingdom of God.' The sermon was very powerful. You spoke of the power- ful thing as I pleaded with him. He turned his face to me and said, 'my son, what for?' but I, with my heart swelling with pride, replied, 'I am a tender, over-used to speak. Mr. Chester, dropping his hand before father's name, and asked him what he had to say."

"Slowly father moved down the aisle, and went to his place at the platform. He turned around facing the great congregation, and then he spoke, his voice breaking under his great force. He confessed the wrong he had committed, 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 for me, a 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 being unable 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, for they call me a madman. I am too little to know what turned my heart to stone."

"He burst into tears, as he turned to the platform; raised his hand, a signal that he wished to speak. Mr. Chester, dropping his hand before father's name, and asked him what he had to say."

"Mr. Greggs, that monster of hard-heartedness, is here to-day. He has been elevated by the sight of the great congregation, and then he spoke, his voice breaking under his great force. He confessed the wrong he had committed, 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 for me, a my heart swelling within me could not cry."

"Ah!" he murmured in a sad tone, "they call me a madman. 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 into the face of his uncle. The strong man was weeping like a child.—Central Baptist.
Rev. W. C. Whitford, D. D., President, Alfred Centre, N. Y.

The only Manufac-
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 Tadzegar, S. C.

The new fly is costing much ravine to be made in the valley of Central Illinois that large areas of willow will be plowed up and other crops put in.

The area of New York is about to be built on that the finest hotel in the United States will cost between $2,000,000 and $3,000,000.

The growth 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 700,000 tons and it is expected that output will this year be 9,000,000 tons.

Three shocks of earthquake were felt at St. Louis, Mo., July 20, and 5 7/10 o'clock. They were so slight that the inhabitants seemed to awaken 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 El, New York, is that of the lots of Seventy-seventh and Fifth and Avenue. The new temple is to cost $500,000 and is intended to be the handsomest in America.

Miners have found gold in abundance in the Atlanta Constitution remarks: "From every corner of Milton county come the news of great discoveries of gold and silver." 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. 27th. 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 de-