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THE GOOD SHEPHERD.

BY SARAH S. SOWELL.

HE LEADS us forth—perchance, along the way,
Sharp thorns and brambles our tired footsteps stay;
Can this, dear Lord, be the enchanting path
By which we 'scape from woe and endless wrath?

Can this gray sky which lowers overhead
Light up the gloom of the lone way we tread?
And can these stony slopes the pastures be,
Where we, thy flock, must ever follow thee?

Lo, here beside us wind fair flowery ways,
Where many a joyous band in comfort strays,
While we, with bleeding feet, climb wearily
These dreary heights, lost in immensity.

Courage, O! weary ones; see, in the van,
Strong and yet gentle, walks the Son of Man;
Listening in pity to each wail and plaint,
Aiding the feeble ones who fail and faint.

Height upon height is scaled, and now we stand
Where heaven bends to meet the barren land—
What vision this, that meets our longing eyes?
What hand hath spread for us this glad surprise?

For lo! before us, radiantly unrolled,
Lie the green pastures, stretching fold on fold,
Where the sweet waters, in their lapping flow,
With murmurous music fill the softened glow.

Dear Lord, forgive that we've impatient been,
Unwilling still to trust where we've not seen;
Help us thy patient love to emulate,
Till back, for us, shall swing the Golden Gate.
A TOBACCO manufacturer has just presented the McGill University $500,000 for endowment. Probably some squeamish people would advise that this money be rejected because it is the product of a harmful traffic. But again we say that all funds that can be reached from the wrong channel, will be of substantial benefit to this sin-cursed world should be hailed with joy. We make this brief note because in an editorial some weeks ago we took occasion to criticise the action of some of the students in Drury College, Mo., who, insist that the President should refuse to receive a gift of money tendered the college by a brewer. We noticed in the "Union Signal" an article from Josiah Leeks, of Philadelphia, criticising our remarks and insisting that the students were right. We confess there is some inconsistency in that sentiment; still we believe that if the principle were strictly carried out it would greatly cripple benevolent works and strengthen the works of darkness rather than to weaken them.

One of the best and most beautiful books in our literature is "The Life and Sermons of Rev. J. Allen," written and compiled by his life-long companion and faithful helper, Mrs. A. A. Allen. The work is well known, and some may say does not need resting at this time. But on this point opinions may differ. That it is quite well known we agree, but that it needs resting we also believe. Many of our people have done themselves the honor and favor of obtaining a copy. But many books are left and many people who are abundantly able to purchase a book are still unsupplied.

There are still eight books in the hands of the Editor of the Sabbath Recorder that were left over from the sales at the last General Conference. Five of these are the Monroe bound and are sold for $5 each. Three are neatly bound in cloth and sell for $3.50 each. Mrs. Allen very much needs the avails of the books, as they cost her heavily. They will be forwarded to any address prepaid on receipt of the price. Some who have them say they would not be without one for many times their cost. Friends, will you not order at once.

There have been several calls for more of the supplements of the Sabbath Recorder on the subject of Religious Legislation. Parties ordering them have been supplied from stock, except in the case of Charles E. Buel. A thousand or more still remain and will be sent gratis in quantities of fifty, more or less, upon application to Mr. Buel or this office. These papers have proved to be "eye openers" to many who have been blinkered purveyors and have been laying back all this movement in favor of the legal enforcement of Sunday-observance.

Objections to this measure are not monop-sized by the Seventh-day Baptists, nor the Adventists, nor by the Jews, nor by all these religious bodies. Millions of people see the danger and recognize in it the policy of the Roman church to bring about their long-cherished union of church and state. Every voting Roman Catholic in the United States will vote against it if it shall even be submitted to the people. And if it shall be carried, it will be the greatest triumph of Catholicism over Protestantism that has ever been recorded in the American Republic. Religious zealots among Protestants are blinded. They make no opposition by signing us a "sop," pretending to except from the penalties of Sunday-breaking those who "religiously observe any other day as a Sabbath," but that does not wipe out the mischievous and dangerous principle of religious legislation. That is what we object to, and we would object just as firmly if the proposition were to be enforced, by law, the observance of the seventh day. These religious matters are questions for conscience to settle and for the churches to discuss, but not for the legislatures and the courts.

PROFANITY, presumption, and reckless defiance of the Almighty are not always met by immediate and severe judgments from God as they deserve. This fact has confirmed some skeptics in their profession belief that God does not take notice of such human frailties, and they go on in their defiance. Col. Ingersoll is reported to have said that he has defied God all his life and yet a hair of his head has never been injured. Poor, deluded mortal! This has not yet arrived. But unless he changes his defiant attitude soon, he cannot fail to be overwhelmed by "a certain fearful looking for judgment and fiery indignation, which shall devour the adversaries." History is continually repeating itself. The language of many a dying infidel has been the bitterest lamentation of their short-sighted folly and wickedness, and their last breath a sad waif of the eternally lost soul. But while some escape severe punishment for many years, others are promptly rebuked. Many are still instanced in which God's speedy judgments have followed acts of defiance. A young man given to profanity to such a degree as to shock his unbelieving associates was rebuked, while standing at the bar and about to take another social glass. His companion warned him that if he did not desist God would strike him dead. He replied he was not afraid of God Almighty; and that if God could do it let him try it before he drank that glass of liquor. He at once placed the glass to his lips, his hands trembling, and instantly fell to the floor a corpse. God had taken him at his word.

On the hill overlooking Moscow, Napoleon, with nearly half a million of men to do his bidding, was overwhelmed in defeat and ruined. He captured the city but the Russians burned it and destroyed 400,000 men. The general was disappointed that Jesus Christ did not come to him before this disaster some one quoted to him the proverb: "Man proposes but God disposes." He replied, "I will show you that I can propose and dispose also." What a showing he made! And thus it will ever be when man sets himself up against God. It will be an unequal, and to him, always a disastrous, conflict.

The following well-written article in defense of the Sabbath, we clip from the Atlanta Journal. The widow of the late Dr. N. V. Hall, is well-known in our denomination, and it is pleasing to know that she is still able to use her pen in defense of the truth. Such seed-sowing will not be in vain.

AS TO THE SABBATH-DAY.

To the Editor of The Journal:

I write this privilege on a recent Sunday morning to hear the very able and interesting sermon by one of the South's greatest preachers, Dr. Hawthorne, at the First Baptist church, of Atlanta.

We were impressed at the opening by his most earnest question, when, after mentioning the opportunities of the city to hear the gospel and the work of the consecrated Moody which had and yet do so fruitlessly in bringing the city to Christ, he asked with pathetic earnestness, "What is the matter with Atlanta?"

We may not be able to solve the problem, but when, in the midst of his eloquent discourse, he broke off from his line of thought to speak lightly of God's positive command concerning the Sabbath, the thought came to us that possibly it was this very indifference to the keeping of the Sabbath of the Bible, the Sabbath from the beginning, the Sabbath of the Jews, Sabbath which Christ and the apostles kept, the Sabbath of the Old and New Testaments, that is keeping Atlanta and the world from a closer communion with God.

We may not get the exact words of the divine edict regarding the Sabbath, but the sentiment was this: What folly it is to give the questions as to whether the Sabbath is the first day or the first day of the week, or whether it was a whale or a shark that swallowed Jonah, or the question as to what day is kept, if one is faithfully keeping the Sabbath, and the question as to whether the Sabbath is the fourth day of the week or the last day of the week, and the question as to whether the Sabbath is the first day of the month or the last day of the month, that is keeping the Sabbath. We admit that the question of the whale and his voyage is a question, but the question as to whether the Sabbath is the first day or the first day of the week, or whether it is the fourth day of the week or the last day, or the first day of the month or the last day of the month, is no of importance to Christianity. Nor does the question as to the serpent or the orang-outang need trouble the minds of those who are only matters of history and contain no command to us, nor do they make any requirements of us. But God's command concerning the keeping of a certain day, that he has set apart, sanctified and blessed, we feel should not be thus lightly considered.

It is very easy to make the excuse that there is no difference as to what day we keep, if one is faithfully observed. But there is no statement in God's Word that forms a reasonable basis for such a conclusion, and in the face of all the statements that the church would have had to go two days in the week without bread if they had kept any other than the seventh day while dependent on the gathering of manna for sustenance.

In tracing out the history of the Jewish people, we find that many of the punishments which God inflicted upon them was because of infidelity in not keeping the Sabbath of the fourth commandment.

In Neh. 13: 15-18 we find that evil was brought upon Israel for profaning the Sabbath-day, and still greater wrath would be visited upon them if they continued breaking it. And in Jer. 17: 24, 25 we find that Jerusalem would not have been destroyed but for the breaking of the Sabbath-day. Christ corrected many errors in keeping the Sabbath, but kept it himself and taught its observance (Mark 1: 2) and declared it to be essential to salvation in the year 45 A. D., we find the Gentiles Christians coming together for worship on the seventh day of the week. Acts 13: 42-45, "the Lord said by the "Lord's mouth," as spoken in Rev. 1: 10, the Sabbath is meant, it must have been that day of which the Saviour spoke when he said he was the Lord's sabbath. Is not Christ to say this? Is it not then, that the keeping of the first day of the week that following of a pagan custom of sun-worshippers during the dark ages, and the Jewish Sabbath the minor assumption of fools trampling the Seventh-day Sabbath, the only Sabbath of the Bible, under their feet, in open defiance to the Lord? That is what our question is. Is not this Sabbath-desecration, and disobedi- ence to the Lord's command a unwittingly hindering the progress of Christianity in Atlanta, and in every other city of this country?"

Mrs. L. A. BELL.

KINWKOOG, Ga., March 13.
The heavy losses of sugar plantations in Cuba is expected to produce higher prices in sugar in this and other countries soon.

Overworked. Such is the story now told of Professor Drummond who is ill and obliged to postpone all literary work for a time.

Alaska is now as great an occasion for a gold craze as was California in 1849. Many adventurers are on their way in search of the shining ore.

The war in Nicaragua is not ended as was hoped. The president, Zelaya, made terms which the insurgents would not accept, and so the struggle is prolonged.

Both houses of Congress have passed a bill removing all naval and military disabilities from those who were engaged in the War of the Rebellion, on the Southern side.

A new invention is announced. It is a phonograpthic watch. The hours are called off by a human voice from a small revolving cylinder upon which the words had been spoken.

Rhode Island has led off in the state election for the year. It is called a Republican wave. The prohibition party made extensive gains, according to the New York Tribune, and in many towns exceeded the Democratic vote.

The death of President Hippolyte, of the Hlytanian republic, is causing much anxiety and fear for the safety of the republic. He was chosen president in 1890. His rule has been one of peace, but the government is not very strongly organized.

In Wichita, Kan., the United States District Court directed the professor of electricity in the State University to examine a man claiming a fractured arm, in a suit for damages against the Santa Fe Railroad. The cathode ray process was to be used.

On the first of April, Rochester and other towns in Central New York were in great danger from high water in the Genesee River. Albany was also in danger from the waters of the Hudson. Much damage was done, but not as sweeping a nature as was feared.

A scientific exploring expedition in charge of Prof. Hite, of the University of Pennsylvania, will sail for Labrador this summer. Over fifty students and scientists have engaged passage. The study of geology, archaeology, botany, and zoology will engage their attention.

The Advance states that "Two recipients of the degree of Doctor of Philosophy of the University of Chicago gave theses on, The Osteology and Relationships of Protoptogus, and, A Difference in the Metabolism of the Sexes." Now, that is capital! No one hereafter, having access to these theses, need be in doubt on these important points.

The vote of the House of Representatives on the resolution recognizing the belligerency of the Cubans, in their struggle for liberty was 245 against 27. Substantially the same passed the Senate on February 28, by a vote of 64 to 6. This overwhelming expression is probably a fair index to the sentiment of the constituents of Congress.

The question of binding (or rather unbinding) the feet of women, in China, is being discussed there. At a recent meeting of Chinese ministers the question was asked, "Shall our women unbind their feet?" Some of the women replied, "They are too few feet; cannot we do what we please with them?" That looks like woman's rights, even in China.

Now steel wagon roads are in a fair way to be tested. It is maintained that roads fitted with steel rail tracks for wheels to roll in are likely to be a strong rival of the macadam roads, and at not more than one-third the expense. It is also claimed that a horse will draw twenty times as much as on a dirt road, and five times more than on a macadam.

The State of Arkansas is by no means an inferior farming country, according to its agricultural reports. It has 100,000 farms which produce in the aggregate 600,000 bales of cotton, 900,000 bushels of sweet potatoes, 1,000,000 pounds of tobacco, 42,000,000 bushels of corn, and 2,000,000 bushels of wheat. From its forests are cut over $2,000,000 worth of lumber every year.

The Duvallen Call, of April 9, gives quite an extended notice of a man called "Uncle Noah," who claims to be 124 years old. He says he was born at Eutontown, N. C., April 1, 1772. No one has yet been found old enough to dispute the claim from personal knowledge. He is well known all about the county of Middlesex, N. J., and has been in the poor-house near New Market, for thirty years.

In an address by President Patton, of Princeton College, N. J., recently given before the students of Macalester College, Minnesota, he said: "It is a good thing to begin the day with the worship of God. Princeton is now to be hallowed, but if that means the abandonment of compulsory prayers, I had rather stay where we are. I hope Princeton and Yale will stand shoulder to shoulder in resisting the attempts to push religion out."

Thomas A. Edison does not seem willing to be outdone by any discoveror or inventor. He has quickly turned the X rays to valuable practical account. He can now subject a person to the rays in such a way, independent of photography, as to see with the naked eye all the internal organs of the human body. Clothing does not hinder these wonderful rays from penetrating and revealing all. It must work wonders in surgery, and diagnosis and treatment of disease.

New York papers were prolific in comments, last week, on the discovery of the plagiarism of Rev. Dr. Parker Morgan, a somewhat eminent Episcopal clergyman. His Easter sermon was an almost exact copy of a sermon preached by Rev. Dr. George Putnam, and published about eighteen years ago. Dr. Morgan has defended his reproduced sermon largely from memory, having read it several times over. He claims that he did no more than that which is justifiable. The man who made the discovery and published the case is a minister of the same faith, Rev. T. J. Lee, of Newark.

The American Volunteers.

The base drum said "Hallelujah!" You could just hear it above the roar of shouting voices and clapping hands. This was after Ballington Booth began his address at the Auditorium last night with the opening words, "Fellow-countrymen."

"It was a royal welcome for Mr. and Mrs. Booth. Four thousand people paid for the privilege of attending the meeting in their honor and brought their flags with them.

We have felt a deep personal regret over the break in the Salvation Army, hearing rivalry and strife in that host which has been such a moving power in lifting up the fallen. There were no harsh words, however, last night. Commander Booth said that he and his wife had not disobeyed orders. Their instructions had simply been to hand over all their keys, deeds, and bridges of authority. This they had faithfully done. They had consented to head a new movement only after a flood of earnest solicitations from their American friends. Not a single Salvation Army soldier had been asked to leave his allegiance, and there could be no way of saying an unkind word against the old.

Under wise administration, the Salvation Army might doubtless have continued an unbroken band in America for years to come. Yet it was, perhaps, inevitable that a break should ultimately come. Under a kindlier control, the American colonies might possibly have remained unto this day in organic connection with the mother country. But King George unwittingly inaugurated a much larger plan. It was the manifest destiny of America to be a free and independent nation, and it is manifest destiny that there should be a distinctively American Salvation Army. We have come to the opinion that if the Volunteer movement is handled with consummate wisdom, it is destined gradually and peacefully to absorb the old, and fill the void in the country. But if ever Ballington and Mrs. Booth needed the wisdom from above, it is in this critical and trying time, when great harm could be so easily done, by a few impulsive words; and when the path to future usefulness can be kept only by more guarded guidance. God bless the American Volunteers!

Prices for the Grand Opera.

Whether the Shakespearean drama and the grand opera are conducive to piety or not, they are out of the question with the great mass of people. The theatre question is not a question of Irving or Paderewski. While it costs from two to five dollars to hear and see the best musical and dramatic, there are the plays and operas which taint the imagination and pollute the soul, are the ones which are cheap. Remember this when you are discussing the theatre with a young man.

The season of grand opera in Chicago has come and gone; but the poor music students, the struggling teachers, the great body of choir singers, any of whom might wish to attend, have been practically shut out by the high tariff. The rich and favored have claimed the privileges and doubts enjoyed the very exclusiveness maintained. But if grand opera is the unmixed blessing its patrons claim it to be (which we very seriously question) it ought to be within the reach of all who could appreciate its excellence and appropriate its culture.

CONTRIBUTED EDITORIALS.

The American Volunteers.
The tempest in a teapot over the state flag law in Illinois is not without its lessons. The grand jury which indicted the trustees of the state university, including Governor Altgeld, for a technical violation of the statute requiring every school-house to have a flag floating above its roof, seems to have been actuated less by sympathy with the law than with a desire to demonstrate its imperfections when rightly applied.

Your Western editor loves the flag, but he has misgivings as to the value of this method of teaching others to love it. As a nation we are jealously enough for our country's emblem; but care too little for little for her honor. There is any lack of respect for the flag, it grows out of lack of confidence in the government which it symbolizes. Rather than more flags we need better standard bearers to carry them. If the flag had been hanging in our city council chamber, it would have to be unfurled before you should be willing to kiss it.

The practical work done at the polls yesterday, and during the weeks preceding, in Chicago, to retire bad men from office, offers much lessons to patience than would the covering of every public building in America with red, white and blue bunting.


BY REV. GEO. W. BURDICK.

Elston M. Dunn was born in Plainfield, N. J., Sept. 9, 1832, and died in Milton, Wis., March 25, 1896.

He early manifested a desire for a liberal education, and was able to gratify his desire.

He attended school at what was then known as DeRuyter Institute, at DeRuyter, N. Y.; afterward at Alfred University, at Alfred Centre, N. Y., and finally at Union College, at Schenectady, N. Y. Owing to illness, he was obliged to leave school before the completion of the Senor year, but Union College afterward conferred upon him the degree of A. M.

He looked forward to the ministry as his life work, but, advised by his physicians, he gave up his studies and entered upon business pursuits, for which native talents eminently qualified him.

For eight years, from 1861, he held the position of Post Master of his own town, and afterward for ten years was United States Deputy Collector of Internal Revenue.

During the twenty years of business and official which, from a worldly view, were years of success, but which involved a change of religious observance, there was an unceasing conflict between ambition—prompting to political preferment, and worldly honor, which surely awaited him, and conscience—appealing to return to God, and obedience to his divine law. This conflict caused intense unrest and oftimes great mental depression, but finally native integrity, inherited from a loyal father and Quaker mother, asserted itself and, aided by divine grace, caused the right to triumph.

Ambition and the world were laid upon the altar of consecration, and our brother returned to full allegiance to his Lord. It is not often that similar conflicts terminate thus to the glory of God. More often conscientious conflict is the ambition of another, and is diabolized in the results. The decision made in this crisis in the history of our brother is that which, in my estimation, above all other acts of his life, gives him a pre-eminent place as an example worthy of emulation.

He resigned his office and entered the Baptist Theological Seminary at Morgan Park, Chicago, completing his course in two years.

In July, 1876, while still in the Seminary, he was called to supply the pulpit of the Milton Seventh-day Baptist Church. He was afterward called to the pastorate, and by a council convened by the church was ordained to the gospel ministry. From that time, a period of almost twenty years, he has been the pastor.

For these years he occupied, in addition to his pastorate, the position of Professor of Greek, and Mental and Moral Philosophy. In 1857, he was united in marriage with Miss Helen E. Clarke. In this union there came to them three children, who, with their companions, and the bereaved woman, are present today to mourn their loss.

There is also with us to-day a beloved brother of the deceased, Mulford M. Dunn, of Boston, Mass.

Dear friends, we are assembled to-day to pay the last tribute of respect to one who, for twenty years, by his genial presence and public ministrations, has exerted a molding influence upon the life and character of the people of this community and the surrounding country.

There are few, if any, assembled here, who do not feel a personal loss in the death of our brother. To some the loss is much greater than to others. There are many here whose first religious impressions from pulpit ministrations have grown from childhood to young manhood and womanhood almost exclusively under his gospel tutorage.

With their earliest recollections of the sanctuary and its service, he is intimately associated as the central figure. They have learned to love, and will follow his counsel in their times of perplexity. Their loss is greater than they know.

Many have past the meridian of life, with worked shoulder to shoulder with him in their work. They have borne with him the burdens and toils of the day. Together they have labored for the building up and strengthening of the church. The tie formed and cemented by a score of years of association in Christian work must be strongly indeed. Your sense of loss will be great.

There are those here in the decline of life who have come to rely upon him for spiritual support and who have anticipated that he would, probably, perform for them the last sad rites. You have thought that in your last hours upon earth he would bring you the message of comfort, and remaining with you till you reached the brink, he would, in prayer, commend you to the One who would go with you through the valley of the shadow of death.

But there is more danger to-day that language will fail us than that we shall place too high an estimate upon the character of our ascended brother.

Dr. Dunn was a very busy man, a great reader, a vigorous thinker, although not obtrusive in any sense; quite the opposite. He was in no offensive way aggressive. Perhaps not so much in his theology as in many of us who are called to stand for denominational principles would be. But our beloved brother was always aggressive in trying to build up his people into Christ, the Great Head of the church, and in promoting every great moral and religious interest of the community.

This vacant chair, with its drapery of mourning, silently yet impressively gives out its message of loss and bereavement to church and community. It is also suggestive of the fact that in that other sanctuary, the home, there is also a vacant chair, that he who as high priest occupied it is removed forever. In that home where, if his failings were better known, his virtues were also better approved, the loss will be deeply felt, the loneliness and desolation most intensely realized.

Milton does not seem the same since our beloved Brother Pastor has gone.

Perhaps no man (if we make one exception) could be so greatly missed. Seldom, if ever, has a fellow pastor so completely won my heart in so short a time. The utter absence of suspicion, the simple, open manners, the evident sincerity of his thought and motive disarmed the stranger, and compelled a loving surrender.

It has been sweet to live by and work side by side with such an able, and noble, and trustworthy friend.

I often feel that the eulogiums and eulogies made over the dead are somewhat extravagant; and that a more modest statement of a good man's virtues would do him more honor than those that are under the momentary promptings of sympathy and a keen sense of bereavement.

But there is more danger to-day that language will fail us than that we shall place too high an estimate upon the character of our ascended brother.

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modest, unpretentious outward expressions of the man.

His piety was of that plain, practical and straightforward sort, which the world so much needs for the sake of the church today. He had that poise, a splendid balance between the too radical spirit on the one hand and the too conservative spirit on the other. This made him a safe adviser, a beloved pastor and an honored citizen. He was thoroughly evangelical in his faith and experience.

He cultivated, and, I believe, maintained, a personal acquaintance with his Lord and Saviour.

Christ, to him, was more than a teacher; much more than a mere example of men’s excellence. He was “the Lamb of God that taketh away the sins of the world.” He was “God manifest in the flesh,” and “able to save to the uttermost all who come unto God by him.”

While loyal to his convictions and to his church, he was most considerate and fraternal and liberal minded toward all who love our Lord Jesus Christ in sincerity, and was always welcome, and often invited to occupy pulpits of other denominations. These pulpit interchangees most of his acts of helpfulness.

Prayer (and a man’s prayergenerally reveal his real faith) were sure to show how full of love his heart was toward all branches of the Christian church, and how genuine was his fraternal spirit; yes, and his piety as well. He talked with God.

We have greatly missed him in our revival meetings during the past winter. We shall miss him more and more. How much his beloved church and his dear family will miss him, no words can tell. We must say farewell for a time, but we will meet him again on the shores of a blissful immortality.

With sorrow and with grief intense and keen, mingled with hopeful, peaceful joy, I bring this public tribute of my grateful heart to lay it here with reverent hand at the shrine of the late beloved and lamented Rev. A. J. Dunn.

By Rev. E. A. Witter.

I am glad that I can be here to-day to speak of the help I have received from the friendliness of Eld. Dunn to the suggestions received from Bro. Dunn during my association with him as a brother pastor.

To-day there sits with us one of Bro. Dunn’s brothers. Often have we heard him say that he never lay his head upon his pillow without first praying for these brothers. No more in the evening than in the morning, as he ascends to heavenward; his voice is silenced, but may the knowledge of this brotherly interest be a source of comfort and consolation to those who remain.

As a preacher, Eld. Dunn was in many respects exceptional. Being past forty years of age when he took up the work of the gospel ministry, he brought to the work the ripened judgment of a well-developed manhood.

He was a man unusually quick and strong in his intellectual and spiritual perceptions; a fact often manifest in the strong and full feeling sermons which he preached upon subjects not often treated. He brought to the work the studious habits of one who works from love for, and devotion to, the work.

While he had a good bonmiletic mind, by that means of which he would take a thought or suggestion and evolve from it helpful teaching which often bubbled over with the native wit with which he was so well endowed, yet his writings and sermons were, nevertheless, racy as well as instructive.

His piety was of that plain, practical and harmonious sort of God, with a wholesome balance between the too radical and the too conservative spirit.
Of Dr. Rosa Palmborg.

Yours of Dec. 25 at hand long ago, and would have been answered ere this, but I put it off to a more convenient season. The convenience of some reason, fails to arrive, so at last I will use an inconvenient season, which I might have done long ago.

You ask about my work and I will tell you as well as I can about it. My principal work, so to speak, consists in making this language, while the medical work has been intended simply to "hold on" till next year, when I will have the language better and when I hope Dr. Swinney may return. The mornings of five days in the week are spent in very hard work with my rather limited ing, except when I am interrupted, or I intend very soon to hold a clinic in the city at the old chapel, on Tuesday afternoons, as Dr. Swinney did before.

I tried for awhile, during Dr. Swinney's sickness, to go to hospital work also, but we all concluded that it would be better to close that for a time. During this year the hospital building has been occupied by the Boys' School. How I wish there was a place of their own ready for them now, so that any time that was open, they could go into it. It seems too bad to think of moving them again into a rented building for a short time and there are many reasons why they ought to be right here as long as Mr. Davis must look after them. Perhaps it will be best to leave them there any way till a place is provided for them, which I hope will be soon.

I spend my afternoons and all of Sunday in study, except when I am interrupted, or go away to see the sick. I have also been trying to teach the student girls a little, but it is very hard work with my rather limited vocabulary, to make them or my teacher understand just what I wish them to know, and takes much more time than if I could teach them in English. But I think that also is a help to me, in the language.

Sometimes I go out to see the sick, though I do not like to just yet, because it takes so much time. They never call a foreigner to any except very serious cases; and I cannot talk with those who talk anything but the Shanghai dialect, yet, enough to tell them something about the Gospel. I went the other day to see a poor sick woman, who was too weak to talk, but I asked her brother, if he knew the "Jesus Doctrine," He said "O, are you a missionary?" I said I was, upon which he inquired if I taught about the "American Jesus." I tried to explain to him that Jesus was not sent to one nation, but for all nations, Chinn included. He did not seem to understand me very well, and I do not wonder at it, for I spoke poor Shanghai, and he spoke no English at all. I wonder how long it will be before I am able to speak intelligently to this people: but when I think of it, I can speak much better than I could a year ago, so there is hope. Sometimes I am inclined to feel discouraged because I seem to be a real missionary, working in China, yet, after all, I am glad I am here, for several reasons. One is, I am preparing. Another is, that I believe it is easier and less discouraging for those who are in the thick of the work than it would be if there were no one else here. This letter seems full of the capital I, but you wanted to hear about me, you said.

After my experience of so much sickness last summer, and not having been over strong this winter, I think it would be too great a risk to try to spend next summer in Shanghai, but I hope to be thoroughly acclimated and have my usual health. They say that those who have the hardest time the first two years have the "best health after ward. Hope it is true.

We had a letter from the Taotist priest who joined us last summer, Mr. Tsang. He has gone back to his home in Western China, and there among the people who knew him as a heathen priest, he says, it is talking the doctrine morning and afternoon, while Sabbath day be quiet together, studying the Bible. I hope he will be a wise worker for God. He seems to be in earnest.

I must close in order to get this letter off in the mail. I hope you are praying for us that we may be strengthened;

Yours in the work,

Rosa Palmborg.

Shanghai, China, March 6, 1896.

HOW TO INCREASE THE EFFICIENCY OF THE OFFICERS OF FOREIGN MISSION BOARDS.

BY REV. W. B. LAMBERT, D. D.,
(Concluded from last week.)

THE TREASURER.

The efficiency of the Treasurership can be increased, in the first place, by recognizing the strong personal equation it involves. A heavy responsibility rests upon the Treasurer of a Board of Missions, and peculiar fitness is required for the position. His qualifications, in addition to those of piety, sterling integrity and missionary spirit, should be a thorough training in business, a good stock of common sense, and capacity for finan­ cing on a large scale. A mere accountant or book-keeper is unequal to the demands of a position where investments, as well as ways and means, call for wise, safe counsel. Such an officer should have that quality which Thomas Jefferson inherited from his father, a surveyor and successful man of affairs in the Commonwealth of Virginia, of whom it was said, "his judgment was swift, solid and unerring." But efficiency depends upon more than a personal equation.

Second, the office itself and the entire department must be adequately co-ordinate a co-ordinate branch of the administrative service. By doing this the purview of work is enlarged, a sense of self-respect and of per­ sonal obligation created with the result of insuring immediate effort at better equip­ ment. Considerable effort is always more efficient than perfunctory service. The trans­ fer, moreover, from the Secretary to the Treasurer of all that legitimately and neces­ sarily belongs to this department would in­ crease the efficiency of both offices. We quote the opinion of the Treasurer of one of our largest Boards in regard to correlation of duties:

"I believe, sincerely, and I hope without magnifying the personal element, that the treasurer's office greatly needs to be dignified and recognized as an important factor, not simply in the disburse­ ment of a given amount of money, but in studying the financial problem, which is, after all, so large a factor in our work. I believe, also, that the Treasurer of the various Boards, trained peculiarly for other classes of work, an undue share of the financial prob­ lem, for the reason that their correspondence may be so filled with questions as to appropri­ations, buildings and kindred topics, that the financial view becomes the largest view of work to them. I think it would be the home office. I would be inclined to advocate a sys­ tem which would study carefully the elimination of these problems from the habitual cor­ respondence of the Secretaries, either through having a Financial Secretary, or where the magnitude of the work did not call for this, throwing some of this work upon the Treas­ urer. I do not mean by this that the Treasurer should have the responsibility of decision, but that his duty, or the duty of a Financial Secretary, is to authorize appro­ priations and summarize the relation of any new proposition to existing forus of work or expense."

Third, the officer should be brought into closer relation to the Board. The relation of Treasurer to the Board should be organic. While he may be elected by that body and should be subject to its authority, he should at least be an ex-officio member. The largest sense of personal responsibility there cannot be without an organic relation, and conscious responsibility there must be when the duties of the Treasurer make it necessary that he should keep "an exceedingly careful and un­ remitting watchfulness and oversight of current receipts and expenditures;" guard against the misapplication of funds, give frank and timely warning in case of unwise expenditures, and see to it that funds are applied to the objects to which they were directed. In shaping the financial policy of the Board, in planning to meet emergencies, or in carrying out business measures by cor­ respondence with financial agents abroad, there must be a relationship sufficiently strong to justify authoritative opinion and prompt action. No mere employee can speak with such authority. I would not advise, however, that responsibility should rest upon the Treasurer alone. It should be shared by a Finance Committee, which should direct and control all investments, loans and bequests.

In further support of these views I quote from one of our colleagues of large experi­ ence, Dr. A. Sutherland, who has served as Secretary and Treasurer of the China In­ dians.

"With us the Missionary Treasurer, although a member of the Board, is not an active officer—that is, he transacts no part of the work, and spends very little time at the Mission Rooms. After financial matters have passed the Treasurer, his business is transacted almost entirely by the General Secretary. This holds true of all correspondence with the missionaries on financial mat­ ters, as well as of preparing estimates to be laid before the General Board at its annual meeting. I cannot say that I regard this as a good system. It would be much better, where the nature and extent of the work allows it, to separate entirely the secretarial work from that of the treasurer, and leave that matter entirely to the Secretary, who is in a position to give his undivided attention to the work. No employee can be expected to do both."

The China In­ dians.
of expenditure. It seems to me, therefore, that the relation of the Treasurer to the Board on the one hand, and to the missionaries on the other, should be such that he would have the right, not only to communicate with the missionaries on all matters of finance, but to speak with some degree of authority in regard to either forms or degrees of expenditure that might seem to him to be questionable. This would involve giving him a good degree of authority, but certainly not more than would always be given to the treasurer of any financial corporation. There is a business side to all missions, and the business aspect is entitled to more consideration than it has received in the past."

Fourth, a more thorough and exact knowledge of the work that is to be done, and better facilities for doing it, will immensely increase efficiency.

The Treasurer should make a careful study of the mission fields, routes of travel to and from, transportation of freight, rates of exchange, banking facilities, and conditions of finance peculiar to foreign markets. He should not only be furnished with adequate information, but should have facilities for securing reliable information from the field concerning self-support and native contributions, and be prepared to disseminate such intelligence as may stimulate interest and lead to systematic giving and larger collections.

The Treasurer could largely increase the income of the Board by personal cultivation of laymen in order to bring them into touch with missions, by keeping a watchful eye for legacies, by making wise investments, by careful book-keeping, the financial policy and economy, both at home and abroad. Then catching the sound of a musical whistle, as the crime of larceny. And the only difference I see between the work that is to be done, and the business aspect is entitled to more consideration than it has received in the past."

Lastly, an annual conference of Treasurers and Secretaries would give rare opportunity for discussing questions germane to this department, and might add a large measure of efficiency to our plans for the future. In fact, a half day of our Secretaries' Conference might be profitably devoted to such discussions.

AT SUNSET.

BY MARYL

"Aunt Mabel, come quick, heaven's gates are left open, and its glory shines out and lights up all the sky, And see, auntie see, there's income for securing reliable information from the And see, auntie see, there's income for securing reliable information from the And see, auntie see, there's income for securing reliable information from the And see, auntie see, there's income for securing reliable information from the And see, auntie see, there's income for securing reliable information from the And see, auntie see, there's income for securing reliable information from the And see, auntie see, there's income for securing reliable information from the And see, auntie see, there's income for securing reliable information from the And see, auntie see, there's income for securing reliable information from the And see, auntie see, there's income for securing reliable information from the And see, auntie see, there's income for securing reliable information from the And see, auntie see, 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**Woman's Work.**

Our hearts go out in sympathy to our afflicted sister, the Woman's Board, Mrs. E. M. Dunn. May she feel our love and the presence of the Comforter. In the freshness of her grief we send her the beautiful poem, "Beyond," trusting it may find a response in her sorrow-burdened heart.

It seems such a little way to me Across to that strange country, the Beyond; And that is a little way, for it has grown to The home of those of whom I am so fond. They make it seem familiar and most dear, As journeying friends bring distant countries near.

So close it lies, that when my sight is near, I see I am the gleaming strand; But when I come near to it, those who've gone from here. Come near enough to touch my hand; I will hold it, and lead me to the land.

We should find heaven right around us lies
I cannot make it seem a day to dread
When from this dear earth I shall journey out To that still dearer country of the dead.

And join the lost ones so long dreamed about.

I love this world, yet still I love to go And meet the friends who wait for me, I know, And so for us there is no sting to death.

And so the grave has lost its victory. It is but a little way to me.

And while, set here, a little strip of sea, To find the loved one waiting on the shore.

More beautiful, more precious than before. To find this fulness of others?

It is but a little way to me.

And meet the friends
As journeying friends bring distant countries near. The results, although we cannot make it seem a day to dread.

And so the grave has lost its victory; The home of such a little way to me.

Woman's Work.

Dr. Husted says, I never yet saw a missionary's wife whose companionship did not double her husband's usefulness. I have known more than one face whose样子 as the years of life increased took on that charm, that warmth which youthful faces never wear—the beauty of character disciplined by suffering, of a life unselshly devoted to the highest ends. One of the choicest things of missionary work is the unwritten heroism of missionary homes. It is the missionary's wife and the children's patience of endurance, an acquired experience in the foreign field has made it possible in these later years for unmarried women to go abroad and live and work among the people of Eastern lands.

ARCHDEACON WOLFE gives this emphatic testimony to the value of woman's part in the world's evangelization: "A mission without a large staff of devotee lady missionaries, I have no hesitation in saying after thirty-two years of experience, is distate of one of the most potent agencies for the conversion of China to Christianity. The vast masses of Chinese women can be reached only by lady missionaries. Even our Christian congregations, on account of the ignorance of the wives and daughters, are sadly lacking too often in devotedness and zeal. The presence of lady missionaries is the only remedy for this state of things, and I can bear testimony, with deep thankfulness to God, to the improvement seen everywhere in our Christian congregations which have had the privilege of their presence and teaching."

**CONSECRATION.**

This word comprehends more than one would at first suppose. It means consecrating a person or thing to the service or worship of God, a dedication to a sacred use. There is inspiration in a consecrated life. But it is brought to us in a spiritual truth that we find this element so generally lacking in humanity. For this reason, the Master's vineyard has not been properly cultivated. The vines are sadly neglected. They have not been pruned. The vineyard is overgrown with weeds, and in many places desolation prevails. If each person were fully consecrated, reapers would be sent throughout the land to those fields which are ready to be harvested, and the helping hand would be gladly extended to all, and men would not so disregard and trample upon the precepts of the Golden Rule. Consecration by no means necessitates a life of extraordinary sacrifice, but if this principle were to have our influence to be felt and impress the world for the good of others, we must be fully consecrated to the service of Christ, and in this service throw all the energy of our being and seek to accomplish good results, aiming to be so completely consecrated as to make many sacrifices. There are many, very many, who have found time in their dusty way through life to speak hopeful words, to bestow thoughts of sympathy, to perform little deeds of self-sacrifice. They have not withered and died, but have lived and brought forth fruit in its season. Perhaps we may License as much as thinking of making the most of straying opportunities which come to us in our round of employment as we ought to have done, but have sometimes from time to time met with such results from the thoughtfulness of others? If consecration were the principle upon which all persons should act, what changes would be wrought in society, in churches.

**THE PATRIOTS OF HINDU WIFEOOD.**

"Let me tell you, writes a Zenana missionary, "of one home I visited before last return: what changes would be wrought in society, what changes would be wrought in the human heart. Would it not be possible in these later years for unmarried but we might be compelled to work in Europe, or partly in the countries more in that way than in any other. Perhaps something of the kind is necessary. If, for my part, I am ready. The people are excited, but we are not, for we are sure that God's hand is in all this movement, and that whatever may happen that no grave mistakes are made." And Mrs. Montgomerie, without the presence of any male missionary, held her post at Adina, though urged to come away, and wrote: "While we hear of dire massacres in many directions, and know not to what our own people may yet be liable, still faith says it is but part of the coming forward of the kingdom for which we pray and worked so long; and to be on the ground now, I count the privilege at least, partly because our presence here means so much to the people in their fears and distresses, and partly because the occasion reveals, as nothing else could do, the quality of the Lord's material in them. Surely the faith, love, and genuine spiritual power that many of them evince is nothing less than Divine."—Missionary Review.

Ten cents in India is as much as one dollar here. Seventy cents for a day's work would mean seven dollars here. They would at first suppose. It means consecration of many dollars. They have not been pruned. At one time when a woman's work was to be done, but we have not from time to time met with such results from the thoughtfulness of others? If consecration were the principle upon which all persons should act, what changes would be wrought in society, in churches.

"Take me and let it be Consecrated, Lord to Thee;
Take my hands and let them move
At the impulse of Thy love."

Mrs. U. M. Barbrook.

A LOVE OF JUSTICE.—"Where did you get that cake, Annie?" "Mamma gave it to me. That's always a good time for her, you know," she says. "Never mind, Harry; she's going to put mustard plasters on us to-night, and I'll ask her to let you have the biggest."
Home News.

New York.

New York City.—Our pastor was recently absent a couple of weeks, being at Alfred during the last illness and the death of his mother.

Sabbath, March 28, was the day of our communion service. On this occasion the sermon was dispensed with and we were pleasantly and profitably entertained by Miss Susie Burdick, who spoke concerning the Boy's School connected with the China Mission. Miss Burdick spent several days in this vicinity during her stay here, giving lessons by improved methods of teaching, in order to better fit herself for her own work upon her return to China.

We have been pleased to welcome among us this year Mr. and Mrs. John B. Cottrell, of Shiloh, N. J., who have come to make their home in Brooklyn. Mr. Cottrell having secured a desirable position as teacher in the public schools of that city. We should be pleased to have many more follow the example of these friends.

In this connection we may note the fact that Prof. Frank L. Greene, who has been for several years one of Brooklyn's most aggressive public school principals, was prominently mentioned as a candidate for the principalship of the Boy's Public High School of that city last summer. Although not a successful candidate for that position, he presented such a creditable record at that time that, very unexpectedly to him, he was promoted to the principalship of one of the most desirable grammar schools of the city.

Two of our young ladies have made, during the past three or four years, enviable records as medical students. They are Miss Anna L. Langworthy, who is well known as a lecturer for the W. C. T. U., on Heredity; and Miss Martha B. Stillman, who has recently received a hospital appointment in the New York Infirmary for Women and Children.

Mr. C. C. Chipman has recently been chosen by the Board of Education of the City of Yankees as architect for a large public school building to be erected in that city during the coming summer. Mr. Chipman has taught architectural drawing in the evening schools of Yankees for the past three years. He bears the distinction of being the first teacher to make a success of that subject here.

Mr. Herbert G. Whipple, an attorney well known to many of the readers of the Recorder, has recently been admitted to practice in the Supreme Court of this state.

Watson.—The winter in this part has been very long and cold. Considerable snow has fallen, and the thermometer was quite low most of the time. However, the winter has been quite agreeable, as there have not been so many sudden and hard changes. The temperature has been more even than any of the other three past winters. At this date, spring seems to be coming, as the snow is melting quite fast. Some may have been tapped, and the sap runs quite freely. Some persons have been afflicted with gripe, but we never had better health, during any winter.

March 31, 1896.

U. M. B.

Attalla.—While it has been some time since the Home News department has had any items from this part of the sunny South, yet we, as a church are still faithfully holding up the banner of God's unchangeable truth. Many discouragements have come to us in financial ways and through the decrease in membership by death and removal. Within the past year, two of our most valued members have been called up higher to receive the reward of the faithful. This church now numbers thirty-three, seven being non-resident. Weekly church services, Sabbath-school and Christian Endeavor prayer-meetings are well maintained.

We are again comfortably located in the little chapel which we have, and which we were obliged to vacate last fall.

The last week in March, Pastor Wilson and the writer took a day and a half's drive to Etha, Ala., and visited Mr. A. H. Williams, a brother who has recently accepted the true Sabbath. Three services were held, and on Sunday Bro. Wilson gave a Sabbath discourse to which the audience listened very attentively. After the service, many expressed their pleasure at hearing the discourse and wished to learn more of the Sabbath question; some frankly admit they had the right.

During our stay one of the most influential men in that neighborhood decided to come out boldly for God's Sabbath truth, and has since joined the Atalla church. We hope others will soon follow. The First-day friends cordially invited us to come again next summer and conduct a series of meetings. This place appears to be one of the most encouraging points for Sabbath Reform work in the state.

Attalla, Ala., April 2, 1896.

W. L. GREENE.

Illinois.

Farina.—Duties of a pressing and encouraging nature for months past have prevented your correspondent from sending to the Sabbath Recorder items from Farina which might have been of interest to the readers. Though late, it may not be too late to mention now the death of Brethren H. F. Crandall and N. W. Crosby to the office of deacon in the Farina church. By request of the church, the Seventh-day Baptist church of Chicago sent their pastor, Rev. L. C. Randolph, as synonymous in the ordination, which took place on Sunday, Feb. 9, 1896. The order of exercises was as follows:

1. An examination of the candidates as to their harmony with the published views of the denomination, and their views of the nature and duties of the office of deacon, conducted by C. A. Burdick.


3. Consecrating prayer and charge to the candidates, C. A. Burdick.


5. Hand of fellowship to the candidates by the deacons; also by the membership.

It had been the intention to have Bro. Randolph remain and hold a few meetings with us; but, revival meetings being in progress in the M. E. church, and a call coming to Bro. Randolph to visit a sick man in Fairfield, we had to forego the privilege.

The most extensive revival that has visited Farina, within the past ten years has been in progress during this past winter. A series of meetings, conducted by a Baptist preacher, began in the German Methodist church. It was followed by a protracted meeting of several weeks in the M. E. church, and that by a series of meetings in the new Free-Baptist church. Besides the quickening of the membership of the churches, there have been considerably over one hundred conversions and reclamations as the result of the meetings. The meetings still continue in the C. F. church; and conversions occur nearly every evening. A marked change is manifest on the streets and in business places in the village.

Dea. Daniel B. Irish has been sick for some time, but is now as well as ever. His recovery is hardly expected.

We are expecting Rev. J. L. Huffman and wife here next week. Bro. Huffman was to have entered upon the pastorate of this church the first of the month.

Seven members of our Sabbath-school have been, by vote of the church, accepted as candidates for baptism and membership, and are now waiting for the necessary preparations for the ordinance. Others may follow.

C. A. BURDICK.

April 3, 1896.

Minnesota.

Dodge Center.—Our village has again chosen its officers and decided the license question for a year. There was unusual interest in this annual affair in a larger vote than last year. A large majority of both tickets was "scratched" and parts of both elected. Our Seventh-day brethren were honored with places on the Board, Bro. A. North, Jr., being elected President, and Bro. Ellis Graham, Vice President of the Board. Eight officers make up the list of "city fathers." The liq-

uor element worked hard this year and succeeded in reducing the no-license majority about one half. No-license majority was thirty-two. The old and stale arguments were used, such as revenue money needed to build side-walks, bringing more business to town, etc. The temperance work before election was done quietly. A few leading men, including all the pastors, met three times at the Seventh-day Baptist parsonage once a week elsewhere for consultation, and taking the poll list, selected the names of doubtful voters, who were privately visited. The local Democratic paper used its influence strongly against license.

Our Sabbath-school gave a fine temperance entertainment a week before election. The church was well filled.

Evangelist Hare, of Chicago, has been holding union meetings for two weeks under the auspices of the Y. M. C. A.

On the evening of April 12, Mr. Evans, of Minneapolis, and general overseer of the American Bible Society for Minnesota and the two Dakotas, is expected to speak in our church. That occasion is the annual meeting of the local Bible Society, of which the pastors are officers ex-officio.

Our Christian Endeavor Society some time ago appointed a committee to canvass for the Hand Book and revised edition, and will report in due time. The Society's committee to distribute Sabbath tracts reported for March a large number distributed in the churches, of which the pastors are officers ex-officio.

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Young People's Work

"AM I MY BROTHER'S KEEPER?"

BY LENA TOMLINSON.

Nearly six thousand years ago, a guilty man stood before God with this question on his lips. From that day to this it has been the first question to arise when one desires to discuss responsibility for other's wrong doing. But however we may shrink from it, however we may try to deny it, we cannot dodge the issue—we are our brother's keepers.

The Christian church rests upon this foundation. Why does it exist? What is it for? To tend the Perishing. The Endeavor Society is simply a branch from the parent tree. It is, perhaps, a more direct effort by young people for young people than was ever before made.

In former years, the lack of any organized movement in this line was severely felt; but not until the time was ripe (and that it was ripe is proved by its phenomenal growth) did the right thing come.

In past years, when young people came into the church, it was simply to enroll the name, and then stand back and respectfully give way to their elders, or to make an unnatural story and proceed. This too often resulted, producing greater apathy than before. Growth must be gradual. As we see in the physical world the patient, unending work, the slow minute processes of nature, so spiritual growth must come simply and naturally—step after step, a constant progress. For:

"Heaven is not reached at a single bound.
But we build the ladder by which we rise
From lowly earth to lofty skies.
And we mount to its summit round by round."

Now the lowest round in this ladder—lowest only in the sense of being first stepped upon—is the Junior Society. It is made up of a band of earnest little workers, who put to shame us "children of an older growth." When they enter the Senior division, they are better equipped than we could possibly be. For no matter how earnest, how faithful we may be, they, just as earnest, just as faithful, have had the training that we lacked, and so must surpass us in power.

The greatest strength, and perhaps also the greatest weakness, of this body, is the Lookout Committee. Its strength, because its object is to so carefully look after, so lovingly to guide its members, that indifference, the greatest foe we have, may gain no entrance into our hearts. And if, by chance, members have become wayward, or careless, or sinful, to seek them with the spirit of Christ, and bring them back to their former allegiance. One can say in such a case, "I am not my brother's keeper"? Can any one feel it a hardship to stretch out the helping hand?

No committee of the numerous list so calls for tact, for love, and above all, for conscientiousness. How can it escape the criticism of this society which is not, but whose names are printed on the list of committees feel called upon to do any work; where a stranger can immediately tell who belong to the social committee by noting the greetings he receives; where the indifferent feel the cold touch of duty in place of heartfelt sympathy.

Just as we expect the captain to direct and inspire his men, who bear the brunt of the battle, so should we be eager to help each other and our church, guided and controlled by the experience of those chosen for the purpose. Let him who is especially appointed to no service hold himself ready for any,—thus not only help others, but insuring his own growth.

At the beginning of this New Year, when we look backwards so gladly upon four years of usefulness, and hopefully toward others still more successful, what more fitting motto than this:

"Without halting, without rest,
Lifting better up to best."

PLAINFIELD, N. J.

PRESIDENT'S LETTER.

Dear Young People,

Our Salem meetings closed Sunday evening, after continuing five weeks and three days.

The work of gathering into the churches has not yet been done. This will of course be carried on by the pastors of the three churches. Churches less than fifty have found Christ. The whole town is very much changed as a result of this work. I have seldom seen a greater revolution come to any place. From Salem I went to Lost Creek where I found a blessed work in progress in the 1st E. church under the direction of its pastor, assisted by Eld. M. G. Stillman, pastor of our church at Lost Creek. Many young men are finding Christ in these union meetings. I go next with Bro. Stillman to spend the Sabbath with the Rock Lake church. Brother Huffman is at Salem on his way to Farina, Illinois, where he goes next week to commence his pastorate. The spring term of school has just opened at Salem with a good attendance of fine looking young people, many of whom received a blessing from the meetings.

I know of no place where a small amount of means will help more young people to get a start in life than here. Many of them are willing in one or two terms of being able to teach in order to help themselves, and unable to go farther without a little assistance, or a place to work for board or help to pay tuitions. Elder Gardner and his good wife are giving their all and doing a great work, indeed.

It is expected that next campaign will be with the Ritchie church, where Eld. Seeger is pastor. Contributions on this field are liberal for this work. Continue to pray for the work in West Virginia.

E. B. SAUNDERS.

RESOLUTIONS OF SYMPATHY AND RESPECT.

Whereas, the messenger of death has taken from our midst our beloved pastor, Rev. E. M. Dunn, who has been a faithful and active member of our society since its organization,

Resolved, That we, the Society of Christian Endeavor of the Milton Seventh-Day Baptist church, sincerely mourn the loss of him whose cheerful words and loving counsel has so often encouraged us to nobler action in the cause of truth.

Resolved, That we wish, hereby, to express our appreciation of the great value which the inspiration of his presence has been to us in our fields of effort to promote the spiritual life of our associates.

Resolved, That we extend to his bereaved family our family and sympathy in their family affliction, and commend them to God with the prayer that he may be with them through the holy spirit of comfort.

By order and in behalf of the Society,

MARY WHITFIELD, PRESIDENT.

T. M. BARBOCK, Sec'y.

MILTON, Wisc., March 29, 1896.
cerns us than that we, by our personal effort, strive to make each one better by performing our duty.

Do we each realize that there is a vast field before and around us, and that each one of us is a sower in that field—life? These bright days of youth, that pass so swiftly, are the seed time. This is the season that thrills the heart, every thought that moves the mind, every word that is lisped by the tongue, every action we perform, be it small or great, is the seed we sow. It has been sown and the harvest remains; the good or evil fruit reaped there determines our future condition and possibilities.

The following is the present order of services of the Dodge Centre Juniors as arranged by the Superintendent:

1. Service of Song.
2. Coronation. One verse, all standing.
3. Responses—Leader, O God, my God, thou art my God, my heart, every thought that moves the heart, every word that is lisped by the tongue, every action we perform, be it small or great, is the seed we sow. It has been sown and the harvest remains; the good or evil fruit reaped there determines our future condition and possibilities.

The privilege of the state, as it would resent the remoter possibilities.

The citizens are all equal to God, and Christ as the ruler of nations, and his character of Christian. If there is any danger that the movement to put Christianity into the Constitution will prevail, as they fear it would be the precursor of discriminating laws against non-Christians. Dr. Morais assures them in very florid and Biblical Hebrew, stating that efforts at Christianizing the Constitution have been made before and failed. "The Ruler of the Universe," hesays, "watches over the American people, and will not allow them to be a people against which Christian priests have brought on other countries, but that here one that comes to trust under the wings of this standard of liberty shall be a singer in his soul, and shall believe according to the desires of his own heart and mind.

He is the author of all good or evil fruit reaped the citizens.

As Christians we will do our best to make other people believe our truth; but as citizens we want to put no pressure and no stigma of nonconformity on atheist, infidel or Jew. We believe no one in Christianity not to desire to ask the state to help us propagate it or proclaim it. As to the indorsement of the state, we will have none of it. The Christian church does not need the indorsement of the state, as it would resent its help. As we want no interference from the state, we ask for no favors in return. When its doors are open to all, and we are not afraid that Christianity will not hold its own in a fair field.

Much talk is like much water in the milk; it kind of weakens things—weaken the respect of the listener for the talker. Of course you never talk too much. It is always the other fellow who does that.

THE SONG OF THE ROBIN.

BY MRS. C. M. LEWIS.

A robin sits on a leafless tree And merrily, sweetly sings to me. His song is full of wildness, green While fast the snow is falling.

But merrily, sweetly sings to me. His song is full of wildness, green While fast the snow is falling.

The balmy June of airs is in it, The song of blitheness, that wins the land, How can he guilty, sweetly sing it, While fast the snow is falling?

GRADUATE STUDY AT BRYN MAWR.

By Professor E. J. C. Smith

No other woman's college in this country offers as great facilities for advanced work as does Bryn Mawr. This statement is made without fear of contradiction. Before the birth of this college there was a feeling—and vastly—that not yet were there accessible to women advantages equal to those found in the great men's universities. Women, aspiring to stand on a par with men scholars were fettled. The founders of Bryn Mawr had this fact in view and their aim was to give to women the opportunities not yet offered by Johns Hopkins, Harvard, and foreign universities. (Bryn Mawr is sometimes called the Jane Hopkins.) Thus from the beginning, the tendency of the college has been to graduate rather than undergraduate when its doors were flung open there had been a sufficient number of women prepared for graduate study, doubtless no undergraduate department would have been organized. Inductions to graduate in the sciences and philosophy departments are constantly increasing and without not effect, for there are over forty graduates in residence this year. Portions of the residence halls are reserved for them that they may be free from the noise of the younger undergraduates. In Dr. Hall, club rooms have been given them and these have been furnished prettily at the expense of the college. Here, every afternoon from four to five o'clock, tea is served, each taking her turn in serving. Members drop in for tea, sociality, and to read the newspaper. The Graduates Society, which graduated two years ago and has become a prominent factor in the college life. Every other week an informal meeting is held when some member gives a talk or reads a paper in regard to work in her particular department. Once a month there is a formal meeting in the parlors of Pembroke East, the club being addressed by some noted person on a subject which has been his special life-work and which is likely to be of much interest to the club.

For exercise and amusement (aside from the Gymnatorium) the graduates walk, skate, play tennis, basket ball, and just now a Golf Club has been organized.

But beyond all, is the pleasure of being associated in study with such professors as Dr. Morgan in Biology, Dr. Collitz in comparative Philology, Dr. Andrews in History, Dr. Greif in English, Dr. Dobbie in Law, and many other scholars noted in their special line of study.

If last year students leave Bryn Mawr without thinking of sometime taking Ph. D., either here or abroad, and they are quite sure of gaining the doctorate from foreign universities open to them, for Bryn Mawr women have already made the college an enviable reputation in Europe.
Children's Page.

FROWNS OR SMILES?
Where do they go, I wonder,
The clouds of a cloudy day,
When the shining sun comes peeping out
And scatters them all away?

I know! They keep there and out them down
For the cross little girls who want to from.
Frowns and wrinkles and pouts—oh, my!
How many I would make—oh, skyly sky!
I think I should like it better
A shinning day to take,
And cut our hands for dimples and smiles.
What beautiful ones 'twould make!

Enough for all the dear little girls
With pretty bright eyes and waving curls,
To drive the scowls and frowns away,
Just like the sun on a cloudy day.—Child's Hour.

"STRAIGHTENING OUT THE FURROWS."
CAP'N SAM'S LITTLE SERMON TO THE BOYS.

"Boys," he said, "I've been trying every day of my life for the last two years to straighten out the furrows—and I can't do it!"

One boy turned his head in surprise toward the captain's neatly kept place.

"Oh, I don't mean that kind, lad. I don't mean land furrows," continued the captain, so soberly that the attention of the boys became breathless as he went on:

"When I was a lad about the age of you boys—well, what they called a 'hard case'—not exactly bad or vicious, but wayward and wild. Well, my dear old mother used to coax, pray and punish—my father was dead, making it all the harder for her, but she never got impatient. How in the world she bore with all that stubborn, vexing ways so patientely will always be to me one of the mysteries of life. I knew it was troubling her, knew it was changing her pretty face, making it look anxious and old. After awhile, tiring of all expression contented as possible, but the furrows will all straighten out."

Then Mrs. Hollis, meeting the captain about that time, remarked that Jimmy always meant to be a good boy, but he was actually being one.

"Guess your stories they like so much have morals to them now and then," added the gratified mother, with a smile.

As Mrs. Hollis passed, Cap'n Sam, with folded arms and head bent down, said softly to himself:

"Well, I shall be thankful if words of mine will help the dear boys to keep the furrows away from their mothers' brow; for once there, it is a difficult task straightening out the furrows."—The Life Boat.

AFRICAN BOYS IN ZULULAND.

BY MRS. F. W. BAYES.

Hark! do you hear that distant rumbling? That is an ox wagon coming over the hill, and soon you will see the big, heavy wagon, and two—four—six—twelve pairs of oxen drawing it. A man with a long lashed whip is driving the oxen, and in front of the long line is the 'leader boy,' who leads the first pair. "Leader boys" are the general utterance by all boys on a journey, and their position would not be coveted by an American youth. They are coming to a deep river. In splashes the boy, though the driver may climb into the wagon or ride over. Now they will "out span" to the left and rest, meanwhile cooking their own meal of porridge. Off goes the leader boy for wood to kindle the fire, then away for water to a neighboring stream and any other business that may come up. When they are ready to start, the leader boy must go and hunt the oxen up and drive them to the wagon and help the driver to "in span," and off they start on a run, the small boy keeping ahead to guide the oxen. Transport wagons carrying goods far up into the interior are very numerous, and of all sorts and places for a Zulu boy, the position of leader is one of the worst, for the class of men with whom he comes in contact is very low. Another occupation which belongs especially to the small boys is making animal garb, especially if they are not removed. The herder boy has plenty of time to meditate as he has nothing to do for hours in the day but to lie in the grass and keep his eyes on the herd. His wages are not high; $1 to $1.25 a month being his usual pay.

Another occupation which keeps both boys and girls busy in the summer, when the crops are growing, is "watching the monkeys," or, as we would say, watching the gardens to keep the monkeys away. A whole drove of these chattering little pests can do a great deal of damage in the growing gardens. The children share the work of bringing water, weeding the gardens, etc., though the latter belongs more especially to the women and girls. The children also act as nurses to their younger brothers and sisters. Often and oft will you see, on visiting a kraal, several children of six years or so, each running about with another child nearly as big as himself, strapped to his back. A boy of three or four will sometimes be found clad only in the garb in which Nature dressed him, but as he grows older, he is not respectable unless he has a string of beads around his waist.—Sel.

WHAT THE MULE SAID.

A civil engineer tells this story:

While overseeing a gang of men who, with mule teams, were hauling loads of dirt, a friend of mine—a ventriloquist—came up and stood by my side, watching the men at work.

Presently a mule, driven by a large, red-headed and fiery tempered Irishman, barked when right in front of where my friend and I were standing. The Irishman soon lost his temper, drove the mule and began to thrash the animal with his whip. Every now and then the mule would turn his head and look reproachfully at the angry Irishman, but still refused to budge.

"Now just watch the Irishman," the ventriloquist whispered in my ear.

At that moment Pat, losing all patience, gave the animal a tremendous kick in the ribs with his heavy boot.

The mule turned his head, and looking the Irishman in the face, opened his mouth—"Don't you do that again!" The voice sounded as though it came direct from beneath the mule's nose, and ended in a most reverent tone.

The whip dropped from the Irishman's hand.

For a moment he stared at the mule, and then, without uttering a word, he whirled about and bolted down the street as fast as his two legs could take him.—New York Herald.

Flossie is six years old. "Mamma," she called one day, "if I get married will I have to have a husband like pa?"

"Yes," replied the mother, with an amused smile.

"And if I don't get married will I have to be an old maid like Aunt Kate?"

"Yes." "Mamma,"—after a pause—"it's a tough world for us women, ain't it?"
Sabbath School.

INTERNATIONAL LESSONS, 1896.

September 5. The Sabbath Observance. Rom. 15:30-33.

LESSON III.—THE LOST FOUND.

For Sabbath-day, April 18, 1896.


GOLDEN TEXT.—“Likewise, I say unto you, there is joy in the presence of the angel of God over one sinner that repenteth.” Luke 15:10.

INTRODUCTION.
The 13th chapter of Luke is a record of Christ's warnings against sin, the 14th contains the invitations of mercy, and the 15th is filled with, and rejoiced over, the finding of the lost. In the first parable only one sheep out of a hundred is lost and found; in the 2d, one piece of money out of ten is recovered; and in the 3d, one son out of two is found. Amid general joy and gladness, no wonder that publicans and sinners drew near and listened to such words of hope and salvation.

verse 11. “A certain man.” This simple story of earth has in it the beauty of heaven with God's plan of grace and love. To make the prodigal, the penitent and pardoned ruined man a subject for this expository story, all could realize how forgiving and gracious is our heavenly Father. How blessed the home with such a father that any one who should want to leave it, but sin is always unreasonable.

“Two sons.” Not a large family but sufficient to represent God's children. One represented the Jews and the other the Gentiles, both were alike the objects of the father's love.

verse 12. “The younger.” In the orient, and according to custom, a son takes his father's business and goes ahead in the business, giving the younger greater freedom and greater temptation to idleness and dissipation. “Give me the portion that fallth to me.” In his restless way he asks for the inheritance that would make the prodigal, the penitent and pardoned ruined man a subject for this expository story, all could realize how forgiving and gracious is our heavenly Father. How blessed the home with such a father that any one who should want to leave it, but sin is always unreasonable.

verse 19. “Father, I have sinned.” The heavy penitence, the sincere confession, the humble plea stand un­ivalued in human history.

verse 22. “But the father said.” He did not answer him and could not. But looking above the rage, he saw that great longing penitent heart in his own boy, and cried, "Bring the best robe, and ring, and shoes and put them on my son, he has been away and come to our house and us his heart and merciful heart as he was that of the prodigal's return.

THE CROSS.

BY J. V. HADDOX.

I wish to give you another article on the Cross. There is frequent allusion made to it in the New Testament, and crucifixion connected with it. Indeed, the Apostle Paul says, that he “determined not to know any­thing save Jesus Christ and him crucified.”

There are the words of the Father in the parable. We are to understand that he intended to make Jesus as the Saviour of the world, the exclusive subject of all his preaching. His discourses were not rhetorical essays on science, or literature, or philosophy—either natural, moral or mental—or even morality, only as the cross represented to him the sin of the world, the sinner from God, and the intermediate agency of the Son of God, between God and man. He saw that the death of Christ was the greatest hope of the Bible is in its intellectual, moral, and religious instruction, the child of the world, and the cross of Christ was the means of its salvation.

THE SPIRIT OF TEASING.

One word in particular: Never snub your brother. Don't let him go in the back of the bank of the Nile, and wade out and upset the ark of bulrushes. Don't tease him. Brother­hood and sisterhood do not consider it any harm to tease.

The spirit abroad in the family is one of the most pleasant and most Satanic. There is a teasing that is pleasurable, and is only another form of innocent railed; but that which provokes and irritates and makes the eye flash with anger is to be reprehended. It would be less blame-worthy to take a bunch of prares and draw them across your brother's cheek, or to take a knife and draw its sharp edge across your brother's hand till the blood spurts, for that would damage only the brother, but this is found in the ex­cruciating and the soul and the world. It is the curse of innumerable habitual habits that the brothers tease the sisters, and the sisters tease the brothers. Sometimes it is the color of the hair, or the shape of the nose, or an affair of the heart. Sometimes it is by revealing a secret, or by a suggestive look, or a guffaw, or an shouts. It is the work of the devil, and it isn't. But beg of you. It is a leprous abomination. Let your interests be identical. Let the joy of the family be a work of thought, and the success of the brother be that of the sister. But don't be a tease! Help your sister in her work, and encourage her in her work. In families has complexities; don't aggravate them by teasing.—T. DeWitt Talman.
Popular Science.

A Flash of Lightning.

What we see and call a "flash of lightning" is the lightning bolt itself, but simply dust and air made red hot by the rapidity of the passing of the electrical current. Its apparent length of duration is caused by the slowly cooling of the dust and atmosphere.

We have many times, of an evening, watched the beautiful phenomena of a discharge passing from one cloud to another in the distance, when the eye apparently could follow its track, but it was only apparently. An electrical discharge will travel at the rate of 180,000 miles per second. No eye can follow the light, when it passes near us; the red-hot dust and air is so bright as to nearly blind us.

We seriously question whether there is, or can be, what we call an electrical spark; for a flash can be measured, and found to last not longer than the millionth part of a second; that would show that what we call a spark would be over a thousand feet in length.

The bolt, as it is called, in its course to the earth, diminishes itself in many peculiar ways. We once saw a strip, about two inches wide by three-quarters of an inch thick, that was taken from a tree 80 feet high, from the top to the bottom, without a break. It was evidently thrown off by the sap being converted into superheated steam.

We have also seen the body of a large whitewood tree completely stripped of every particle of bark, leaving it as white and smooth as though polished, the bark thrown some distance, evidently by the expansion of the steam.

During a shower, no more exposed place can be selected than an isolated tree in an open space. Every year chronicles the death of many people and animals who have thus sought shelter. The safest course to pursue when overtaken by a shower in the storm, is to lie flat on the ground, face downward, until it is past.

The trembling of the ground, the vibration of buildings, and the general commotions are caused by the action of the atmospheric waves being so suddenly sundered and expanded by heat, while the crash, or rolling thunder, is simply the effect of returning atmosphere to its normal position, the same as the report of a gun or cannon is caused by returning atmosphere to fill the vacuum.

The time between seeing the flash and hearing the report, is the measure of the distance and time that it takes for the waves to carry the sound. Where there are no ears, the earthquake effect is as silent as the grave.

Atmospheric electricity has the peculiarity of wanting to sport itself on sharp things. It will not enter or cling to the back of a razor, but will travel on the keen edge; it will not enter the blunt end of a rod, but chooses a fine point to run in, and must be bright or it will then be discarded.

Lightning seems to have an affinity for dampness and water. Evidently the steam arising from hay and grain in barns is the procuring cause of more barns being destroyed than any other building.

Lightning also seems to delight itself in paying its respects to ice-houses, for the same reason.

How electricity is generated in the atmosphere, and what gives it its impenetrable force to start and continue its course, no one knows. We venture to say the scientist is not now able to discover or describe the process. We see and know very many results that it produces, and although we are allowed to manufacture and apply it to many useful purposes, yet the secret concerning itself and the source of its wonderful ability so far seem past finding out.

I. H. B.

PARKHURST ON COLLEGE ATHLETICS.

Dr. Parkhurst, in his article to young men in March, sets himself to write very forcibly upon the necessity of physical development as a requisite for proper mental growth—the development of the body and mind—and says relative to college athletics:

"It is, therefore, encouraging that our schools and colleges are making physical culture obligatory; and the encouragement lies less in what such institutions have already done in the way of cultivating the body than in what such institutions have a right to expect in the way of cultivating the body.

The time between shower, or description, is not, as we see and call a flash of lightning, but that which precedes, but possessing additional powers and possibilities. What we do not yet know about them may safely be left to be made known in God's good time. But the sanctity of our information about what follows must not obscure our assurance of the sublime fact of the resurrection itself. There is a future life into which those who love God are to rise. Christ taught this and rose himself in testimony to the fact. There is no escape for any proof in proof of it. The Christian church has been proclaiming it for nineteen centuries.—Congregationalist.

$100 Reward $100.

The readers of this paper will be pleased to learn that there is at least one drowned disease that science has been able to cure in all its stages, and that is Catarrh, Hall's Cataract Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Cataract Cure is taken internally, acting directly upon the blood and mucous surfaces of the system, thereby destroying the minor and external, and establishing the general strength necessary to build up the constitution and maintaining nature in doing its work. The proprietors have so much confidence in Hall's Cataract Cure that they offer One Hundred Dollars for any case that it fails to cure. Send for list of testimonials.

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Special Notices.

ASSOCIATIONS.


WANTED.

By the Tract Board's Committee on Distribution of Literature, to complete files of Seventh-day Baptist periodical publications, the following:


The Monthly Sentinel, April 14, 1830 to Dec. 19, 1837, and May 3, 1838, to May 31, 1839.

S. D. B. Memorial, three volumes, entire.

S. D. B. Register, March 10, 1840, to Feb. 1844.

SABBATH RECORDER, June 13, 1844, to Jan. 1, 1850.

Those having the above mentioned publications, any or all, bound or unbound, which they are willing to dispose of, are requested to correspond at an early date with the undersigned sub-committee.

Concord F. Randolph,

State Editors.

New York.

All persons contributing funds for the Mispick Mission, New York, will please send the same to the Treasurer, Mrs. Emma Kenyon, 340 West 56th Street.

There will be a Roll Call of the Deacons at the next Sabbath in May, and members are earnestly invited to be present, or send letters to be read at that meeting.

L. B. Swiney.

The Sabbath-keepers in Utica, N. Y., will meet this Sabbath in each of our public worship, at 2 P. M., at the residence of Dr. S. C. Maxson, 22 Grant St. Sabbath-keepers in the city and adjacent villages, and others are most cordially invited to be present.

The First Seventh-day Baptist Church of Chicago holds regular Sabbath services in the Le Moyne Building, on Randolph street between State street and Wabash avenue, at 2 o'clock P.M. Sermons are most cordial. Invitation is extended to any who may be over the Sabbath are especially invited to attend the service. Pastor's address, Rev. L. C. Randolph, 6124 Wharton Ave.

Alfred Williams, Church Clerk.

The First Seventh-day Baptist Church of New York City holds regular Sabbath services in the Boys' Prayer-meeting Room, on the 4th floor, near the elevator, 411 S. A. Bliss avenue and 33d St.; entrance on 33d St. Meeting for Bible study at 10.30 A.M. followed by the regular preaching service. Strangers are cordially welcomed. The friends in the Branch City of New York City and the Sabbaths are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Minna, 509 Hudson St.
DEATHS.

Most ordinary virtues are invented free of charge, and usually are worth something. The sooner they are extinguished the better for them. And yet it is difficult to say that a man who has spent a life in misfortune and hardship has not left a legacy for posterity that is worth the cost of keeping it. He has left a legacy of self-sacrifice, of work, of suffering, of love. He has given the world the example of how not to live, how to suffer, how to love. His life is a lesson in the power of the human spirit to endure and triumph in the face of adversity. It is a lesson that should be studied and learned by all who wish to live a full and meaningful life.

Josephine F. Davis

A Good Child

A Good Child

is weakly and unhealthy, and conditions are not unusual in many families. A young child should be encouraged to develop a healthy personality that is strong and resilient. It is important for parents to provide a supportive and loving environment that fosters growth and development. A Good Child

is a person who is well-behaved, who respects others, and who is able to express himself or herself in a thoughtful and considerate manner. It is important for the child to feel safe, secure, and loved in order to develop a healthy self-esteem and self-confidence.


For the loss of a dear one, we feel a sense of sadness and the realization that life is full of pain and suffering. We are reminded of the importance of cherishing the moments we have with loved ones and the need to live life to its fullest.

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