

THE SABBATH RECORDER.

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THE GOOD SHEPHERD.

BY SARAH S. SOCWELL.

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 lapsing 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.

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Sabbath Recorder.

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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 rescued from bad uses and placed where they 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 insisted 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 Leeds, of Philadelphia, criticising our remarks and insisting that the students were right. We confess that in a sense there is some consistency 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. This fact is well known, and some may say does not need restating at this time. But on this point opinions may differ. That it is quite well known we agree, but that it needs restating we also believe. Many of our people have done themselves the honor and Mrs. Allen the benefit of obtaining a book. 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 Morocco 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 those that were printed on the order of Mr. 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 blinded to the dangerous purpose lying back of all this movement in favor of the legal enforcement of Sunday-observance.

Objections to this measure are not monop-

olized by the Seventh-day Baptists, nor the Adventists, nor by the Jews, nor by all these religionists combined. Millions of people see the danger and recognize in it the policy of the Romish church to bring about their long-cherished union of church and state. Every voting Roman Catholic in the United States will vote for this measure if it shall ever 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 may seek to silence opposition by tossing 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 principle of religious legislation. That is what we object to, and we would object just as firmly if the proposition were to enforce, 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 professed 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! His time has not quite arrived. But unless he changes his defiant attitude soon, he cannot fail to be overwhelmed by "a certain fearful looking for of 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 shortsighted folly and wickedness, and their last breath a sad wail of the eternally lost soul. But while some escape severe punishment for many years, others are promptly rebuked. Many are the well-authenticated instances 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 dropped powerless, and he 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 great general fled. It is said that just 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* of March 25. The writer, widow of the late Dr. N. V. Hull, is well-known in our denomination, and it is cheering 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*:

It was our 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 been so faithful and yet so fruitless 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 Sinai, the 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 eminent divine regarding the Sabbath, but the sentiment was this: "What folly it is to go about discussing the questions as to whether the Sabbath is the seventh or the first day of the week, or whether it was a whale or a shark that swallowed Jonah, or a serpent or an orang-outang that tempted Eve in the Garden of Eden."

This is a fair sample of the light and flippant manner in which the great mass of the Christian world dismiss the Sabbath question in the face of God's oft-repeated statement that the seventh day (not the first day, or Sunday), but the seventh day is the Sabbath of the Lord thy God. We admit that the question of the whale and the shark is of no importance to Christianity. Nor does the question as to the serpent or the orang-outang need to disturb the minds of Christian believers. They are only matters of history and contain no command to us, nor do they make any requirements of us. But God's commands 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 is kept, if one is faithfully observed. But there is no statement in God's Word that forms a reasonable basis for such a conclusion, and it seems to us that the children of Israel 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 food in the wilderness.

In tracing out the history of the Jewish people, we find that many of the punishments which God inflicted upon them was because of their disobedience 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 called himself its Lord. Mark 2: 28.

Matthew, Mark and Luke, who wrote after the resurrection of Christ, spoke familiarly of the Seventh-day Sabbath as an existing institution, and in the year 45 A. D., we find the Gentile Christians coming together for worship on the seventh day of the week. Acts 13: 42-44. If, by the "Lord's-day," spoken of in Rev. 1: 10, the Sabbath is meant, it must have been that day of which the Saviour spoke when he said he was its Lord.

True it is that Christ's resurrection was discovered on the first day of the week, but we have no intimation in the Scriptures that it should therefore be observed as the Sabbath. Is it not true, then, that the keeping of Sunday, the first day of the week, is but the following of a Pagan custom of sun-worshippers during the dark ages, and that the majority of Christians are indifferently trampling the Seventh-day Sabbath, the only Sabbath of the Bible, under their feet, in open disobedience to the commands of God? Should we not ask ourselves the question, Is not this Sabbath-desecration, and disobedience to God's commands that which is blocking the progress of Christianity in Atlanta, and in every other city of this country?

MRS. L. A. HULL.

KIRKWOOD, Ga., March 13.

NEWS AND COMMENTS.

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 phonographic 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 Haytian 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 of 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, archæology, 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 Protostega,' 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 our 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 \$20,000,000 worth of lumber every year.

THE *Dunellen 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 Eatontown, 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 become a university, 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 discoverer 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 explained that he reproduced that 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.

CONTRIBUTED EDITORIALS.

The American Volunteers.

The bass 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, fearing 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 badges 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 no one could please the new army by saying an unkind word against the old.

Under wiser 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 free and independent. 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 army and sweep 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 under divine guidance.

God bless the American Volunteers!

Prices for the Grand Opera.

Whether the Shakespearian 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 talent, 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 theater 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 doubtless 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.

Emblem and Honor.

The tempest in a tea-pot 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 rigidly 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 jealous enough for our country's emblem; but we care all too little for her honor. If 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 fumigated 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 more encouragement to patriotism than would the covering of every public building in America with red, white and blue bunting.

REMARKS AT THE FUNERAL OF REV. E. M. DMNN.

March 28, 1896, at Milton, Wis.

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 the 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 Senoir 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 life 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 oftentimes 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 conscience compromises with ambition and God is dishonored 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 soon after 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 three 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 wife, are present to-day 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 were received from him. They have grown from early childhood to young manhood and womanhood almost exclusively under his gospel tutorship.

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

Many here past the meridian of life, have worked shoulder to shoulder with him as their pastor. They have borne with him the burden and heat 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 strong 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 to 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.

He has brought you many a message of love, many cooling draughts from the fountains of living waters. He has helped you over many rough places in life's journey, steadying your faltering steps in times of affliction so that you passed without falling. To you his removal means incalculable loss.

The members of this church and society, over which he has so long presided as pastor, and others, will feel that something has gone

out of their lives, leaving a sense of desolation and loss.

Brethren in the ministry, again the chain has been broken and a strong link removed. Our experience for the past few years has been a sad one; again and again the chain has been broken, link after link removed and added to the eternity end of the chain. Our loss is also great. The little group of churches in Southern Wisconsin will miss him in the Quarterly Meetings and Ministerial Conferences and other gatherings. Our Associations will miss him, for he was among the strongest. In the entire denomination his loss will be felt. Were it true that the success of the Master's cause depended solely upon the crown of flesh, we might despair. God will care for his own and will finally cause victory to perch upon his banner.

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 appreciated, the loss will be most deeply mourned, the loneliness and desolation most intensely realized.

BY REV. C. E. CARPENTER.

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

Perhaps no man (if we make one exception) would 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 encomiums 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 panegyrics uttered 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.

Dr. Dunn was not obtrusive in any sense; quite the opposite. He was not in any offensive way aggressive. Perhaps not as much so in his theology as 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.

Dr. Dunn was a very busy man, a great reader, a vigorous thinker, although not inclined to controversy. He was an up-to-date man on the living questions of the times.

There was nothing fossil in his mental cast. I had occasion to know this by many pleasant conversations. How he accomplished so much, although in early life deprived of the use of one of his eyes, is a matter of astonishment to me. It shows what persistence and force was always in reserve behind the

modest, unpretentious outward expressions of the man.

His piety was of that plain, practical and stalwart sort, which the world so much needs for the problems of to-day. He had great 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; more than an example of mere human 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 interchanges were always most cordial.

His prayers (and a man's prayers generally 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.

BY PROF. E. B. SHAW.

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 my helper, counselor, and friend, all that can be known and felt in that word "pastor," for it was such that I had known him first and last, for fifteen years. He gave me, years ago, material help, and spiritual help always goes forth from a good man when he gives material aid. It cannot be otherwise. He gave me work to do in his garden, as he has to many and many a boy before and since, when I was struggling my way through college. The last year he loaned me money at six per cent, with no security at all except my bare note. He has loaned me books and papers. What he has done for me, he has done for many of you, and I have known of it no more than you have known of what he has done for me, so modest has he been with all his acts of helpfulness. Oh, beloved pastor, how sorely shall I miss him on Sabbath morning from the pulpit, how sorely in the Sabbath-school and in our teacher's meeting, and much more so in the weekly prayer-meeting. But most of all—and strange this may seem to you—I shall miss him in his garden and at the barn; for there I knew him best. How often has he asked me to go with him on Sunday when he went out to preach or to make pastoral calls, and how long will the influence of those rambling conversations be with me for good, and whether we talked of horses, fields, or books, or men, or God, I never heard an ill word said of any. He

often had his feelings hurt, 'tis true, and who has not. It is only dullards who do not know or feel a slight. But long ago he learned to overlook, forgive and disregard all real and seeming slights, in his all-absorbing aim to magnify and lift aloft the holiness of God, the love of Christ, that all might see and know. He loved this church, his first, his last and only charge. He loved the work, he loved the people, one and all; the children were his especial friends. He loved to preach good sermons, too, but most of all he loved his God. With pleasure do I look upon these flowers which loving hands have placed about us, fit tokens of the better, purer life beyond. With pleasure do I hear the words of praise so fitly spoken, for I know it would have pleased him well could he have seen this day. He loved the flowers, he loved kind words of commendation void of flattery, and we do well to bring these things to-day, and lay them on his bier. And yet far more than these he loved the beauty and the fragrance of a pure and holy life. He loved to see the natures of his people grow and blossom in the Christian life. And we, his people, can do nothing to please him more, can build no monument more suited to his memory, than to build within us such characters as he himself possessed. He was a peaceful man,—he never brought dissension to the church. He sacrificed his own opinions often, for the sake of harmony and peace. And I profoundly feel that his best wishes will be fulfilled, if, as a people, we do, one and all, with one accord, take up the work with cheerful, hopeful hearts, which he so bravely bore. Then shall we feel that from his home on high, together with his Lord he will look down with joy and satisfaction as we labor on, till by-and-by we, too, shall pass away to meet him in the great beyond.

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 friendly intercourse and helpful 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 hour will those prayers ascend 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 telling 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 homiletic mind, by 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. One of the first sermons it was my privilege to hear him preach, while well marked with his individualisms,

was, nevertheless, so pregnant, yea saturated, with the spirit of divine love and tenderness, nearly all yielded to the inclination to weep; and Bro. Huffman remarked, "When Bro. Dunn gets tender, we all weep."

While Bro. Dunn was in no eminent sense a revivalist, he was one whose mind being enriched by thoughtful study of the blessed Word, who gave his hearers a wholesome soul diet. A fact well attested by his long and useful pastorate of nearly twenty years. He possessed in a marked degree, the ability to play upon the feelings of his hearers and so move them to sympathize with his own mental and spiritual conditions.

Bro. Dunn lived in, and we believe he lived for, his work. At one time during his sickness when speaking with us about his work and his anxiety for the church and the work of the blessed Master, he said, "I want to go and be free from this suffering, yet if the Lord wills that I stay I am ready to do my best in working for him. I love the church, and I love to preach the gospel." At another time he said, "When the Lord calls I want to die with the harness on."

Not only as a preacher, but as a practical Christian, he believed strongly in the teaching that we should forgive one another. Indeed, he gave the impression that unless he could follow out this teaching in his own every-day life, he would not dare to repeat the Lord's Prayer. No man can fill acceptably the place of pastor for a period of twenty years without finding this quality of genuine forgiveness not only a very desirable but very essential quality.

These are some of the traits and characteristics noted in a brief acquaintance; yet without doubt, other and perhaps some richer characteristics will readily come to the minds of those who have long known and listened to him.

"DIVINE HEALING."

To the Editor of the SABBATH RECORDER:

In the RECORDER of March 23 your readers were advised to read Rev. Dr. J. M. Buckley's articles on the above subject, as published in the *Century Magazine*.

I suggest, in the interest of truth and fairness, that all who read the above articles should also read the replies made to them by Captain R. Kelso Carter, in a book entitled "Divine Healing," and published by John B. Alden, of New York City; price, 50 cents. Also a work on "The Ministry of Healing," by the late beloved and lamented Rev. A. J. Gordon, D. D., of Boston, Mass.

Truth always has its imitations, and so, unfortunately, the minds of many good people have been prejudiced against real Bible teaching on this subject, by its counterfeit of "Christian Science" and kindred unscriptural and unscientific systems of doctrine which are no more like the true Bible doctrine of "Divine Healing" than are the "apples of Sodom" like the noble fruits of our orchards.

An old writer has truly said: "The house of error stands close alongside the house of truth. The door of one is so like the door of the other that there is continual risk of mistake." Hence it is wise to examine well whatever is commended for our acceptance and belief; but let not our caution prevent us from the reception and enjoyment of all real truth.

J. LEE GAMBLE.

ALFRED, N. Y., April 5, 1896.

Missions.

FROM 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 convenient season, for 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 far, has been that of acquiring 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 holding clinics, and 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 carry on the 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 it was necessary 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 understandingly 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, China 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 Ningpo dialect. 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 doing so little real missionary work, but 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 hope after it 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 afterward. Hope it is true.

We had a letter from the Taurist 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, he is talking the doctrine morning and afternoon, while Sabbath-day he and his companion spend the day quietly 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. R. LAMBURTH, 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 financiering 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 should be raised to the dignity of a co-ordinate branch of the administrative service. By doing this the purview of work is enlarged, a sense of self-respect and of personal obligation created with the result of inspiring immediate effort at better equipment. Conscientious effort is always more efficient than perfunctory service. The transfer, moreover, from the Secretary to the Treasurer of all that legitimately and necessarily belongs to this department would increase the efficiency of both officers. 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 treasury departments of our Boards greatly need to be dignified and recognized as an important factor, not simply in the disbursement 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 there is a tendency to lay upon Secretaries, 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 to the missionary in his relation to the home office. I would be inclined to advocate a system which would study carefully the elimination of these problems from the habitual correspondence 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 Treasurer. 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, should be to scrutinize appropriations and summarize the relation of any new proposition to existing forms 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 unremitting watchfulness and oversight of current receipts and expenditures;" guard against the misappropriation 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 correspondence 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, but that 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 experience, Dr. A. Sutherland, who has served as Secretary and Treasurer:

"With us the Missionary Treasurer, although a member of the Board, is not an active officer—that is, he transacts no part of the business, and spends very little time at the Mission Rooms. After financial matters have passed the committee stage, the business is transacted almost entirely by the General Secretary. This holds true of all correspondence with the missionaries on financial matters, 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 with the latter officer the complete management and control, in connection with the Board, of all the financial side of the question. Perhaps the weak point in such an arrangement would be this, that the missionaries would regard the Treasurer as a sort of commissariat general, whose sole duty was to send on supplies, and who had no right to interfere in the way of advice or supervision

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 or inexpedient. 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 missionary operations, 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 fro, transportation of freight, rates of exchange, banking facilities, and conditions of finance peculiar to foreign markets.

He should not only be furnished with adequate clerical help, 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 the careful husbanding of surpluses and balances, and by the vigilant supervision of appropriations for rents, buildings and repairs. There are no points at which silent but fatal leakage can occur more readily than these last, and where the administration of an efficient Treasurer can be better demonstrated.

Fifth, the efficiency of a treasurer is increased by the efficiency of his agents. Mr. Dulles has well said: "In regard to the relation of a Treasurer to missionaries, it is evident that his work touches them all from the time of their appointment throughout their entire career."

Careful instructions should be given newly-appointed missionaries concerning outfit, transportation, fluctuations of exchange, basis for estimates and appropriations, his method of book-keeping, the financial policy and regulations of the Board, and their business relations to it and to the mission. These will bear their legitimate fruitage in an administration notable for clear-headedness and economy, both at home and abroad.

Sixth, a financial system is indispensable. While the formulation of any plan of operations must largely be shaped by the polity of the particular church or society, that of the American Board is a most admirable one. It requires that "Each mission shall annually appoint a Treasurer and Auditors, subject to the approval of the Prudential Committee; also Station Treasurers, who must be approved by the Mission Treasurer. Mission Treasurers are directly responsible to the Prudential Committee; Station Treasurers to the Committee through the Mission Treasurer. They are financial agents of the missions for their several stations, with powers

and responsibilities in their locality similar to those of the Mission Treasurers. They must submit accounts to the Mission Treasurer, as he does to the Board's Treasurer, such accounts to be open to the inspection of the members of the Station. Station Treasurers should only keep small balances of funds on hand for current needs. All deposits should be held by the Mission Treasurer, and if of large amount and not temporary, should be transferred to the Treasurer at Boston."

Responsibility by this plan is distributed, yet the policy of a strong central committee is carried out and each agent kept under careful supervision. Efficiency and economy are admirably conjoined.

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 the road up to heaven,
All gold, like the streets of the city on high.

"I thought that the road was a narrow and dark one
That leads into heaven, for 'twas just yesterday
You read in the Bible that not many find it;
But heaven's light makes it shine every step of the way."

I went to the window where Harold was watching
The sun sink from view, one bright October day,
The sky in the west was with broken clouds covered,
Each gleaming like gold in the setting sun's ray,

While stretching away to the southern horizon
A long even cloud like a golden road lay;
All making a scene of such wonderful beauty
The child well might feel heaven was not far away.

In rapt admiration we watched all the changes
In color and form till the light died away,
And left on the sky but a soft tint of yellow,
And the golden clouds turned to a dark leaden gray.

Then Harold sighed softly and said "there the angels
Have fastened the gates and shut in all the light;
And now see how dark the road is, and uneven,
Though with the gates open it seemed smooth and bright."

Then catching the sound of a musical whistle,
Away Harold rushed to meet big brother Hugh,
And left me to muse on the thoughts which were
wakened

By what he had said of that bright sunset view.
We read, it is true, that the road's straight and narrow
That leads into Life, and few enter therein.
We know that it seems full of hardships and crosses,
To those who are walking the broad road of sin.

But when once the feet on Life's pathway have entered,
The heart fixed on Jesus as Saviour and Guide,
Believing he'll give needed strength for the journey,
And help to overcome when by temptations tried,

The way that seemed dark grows alight with his presence,
And smooth he the rough thorny places doth make;
The yoke and the cross which he lays on the shoulder,
Becomes a light burden when borne for his sake.

Nor should they be few who are journeying heavenward,
Since all men through Jesus salvation may know,
And this to each penitent soul is his message:
"Your sins though as scarlet shall be white as snow."

THE SIN OF LICENSE.

Please permit an "out and out prohibitionist to have his say" on this much agitated question, political question (?). I am as utterly opposed to licensing the demon of drink, as the crime of larceny. And the only difference between the liquor traffic and stealing is, first, the liquor dealer not only takes money without any consideration whatever, but he injures the patrons of his business, in purse, heart and soul. I doubt if legalized murder would produce more, or as much, harm as drink does. Every man condemns murder. In his calm deliberations he has said it is wrong and ought to be suppressed. Thieves, even, in their very hearts, know that stealing

is wrong and ought to be suppressed. Gamblers know that gambling is wrong; but why is gambling outlawed while covetousness and extortion (covetousness acted out) are not? Lying, swearing, tale-bearing are wrong, and every one knows they are wrong.

But there is a question in millions of minds as to the wrong of moderate drinking which sustains the business of the saloon-keeper, general or wholesale dealer, and the manufacturer; and the last mentioned is the man who should be suppressed! After more than a half century of observation I know that all the incomprehensible evils resulting from accursed drink is attributable to the man that owns the still for any purpose whatever. And yet, prohibition sentiment dare not condemn the manufacture and sale . . . for medical (?), scientific and mechanical purposes! Don't ask me to believe that God has not provided something else that cannot be perverted to, and used for, such destructive ends.

But there are millions of people who believe that drink is good and beneficial to them, sincerely believe this. I will go further and say that millions who do not use it at all themselves, believe it is very necessary as a beverage. But what of that? Just this; correct this belief, this sentiment, popular sentiment; convince the great majority that total abstinence is the only possible escape from the curse of drink; that nothing short of entire abandonment of the whole business will ever effect a radical cure, and you will have but little need for prohibition laws, and then you can enforce such as readily as you can enforce any law now upon the statute books. But in all solemnity I tell you that you cannot enact a law that will as nearly effectually suppress the saloon as our laws do now suppress gambling, stealing, adultery, perjury, murder, until you bring the popular mind to as largely condemn it.

But my enthusiastic friends of Prohibition laws, you who so vociferously denounce all Christian, moral men even, who do not see fit to sacrifice every other, or many other, interests, for Prohibition politics, you will yet learn that "unwavering fidelity is a better weapon than open denunciation." That until men's minds, I fear until their hearts, become as nearly unanimous against the manufacture for any purpose of all intoxicants, as they are against murder, that your most earnest and persistent efforts for the suppression of the saloon and license will continue to be abortive. Nowhere has Prohibition obtained until the majority was converted to the propriety thereof; and as yet, no state has enacted such laws as have effectually reached every community.

Just as long as drink is made it will be drunk; and as long as it is drunk so long will men sell it for gain. If you wish, or dare hope to suppress this unmitigated evil, you must change your methods very radically; because the best of Prohibition evidence shows that the evil is alarmingly on the increase; notwithstanding the slight increase in your vote. Begin to persuade men of the enormity of the drink curse, convince them of its awfulness, and then you can induce them to abstain from drink, and then the work is done; the evil will cease for want of material to work on. This is as purely a moral, a religious, matter as exists to-day.

I always vote against license when there is a barely reasonable prospect of success. But when there is no possible chance of success I elect to vote to secure, preserve and prosper such other interests as seem attainable. And I am not voting for, not even casting a half vote for, license by so doing. Yet I allow no man to go further than myself against every form of dissipation, including tobacco, wines, beer, etc. Yours for righteousness.

Woman's Work.

Our hearts go out in sympathy to our afflicted sister of 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 the beautiful poem, "Beyond," trusting it may find a response in her sorrow-burdened heart.

It seemeth such a little way to me
Across to that strange country, the Beyond;
And yet not strange, for it has grown to be
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 clear,
I think I see the gleaming strand;
I know, I feel, that those who've gone from here,
Come near enough to touch my hand;
I often think, but for our veiled eyes,
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 shall I love to go
And meet the friends who wait for me, I know.

And so for me there is no sting to death,
And so the grave has lost its victory;
It is but crossing with a bated breath
And white, set face, a little strip of sea,
To find the loved one waiting on the shore,
More beautiful, more precious than before.
—Ella Wheeler Wilcox.

DR. HERRICK says, I never yet saw a missionary's wife whose companionship did not double her husband's usefulness. I have known more than one whose face as the years of life increased took on that charm, that wondrous beauty, that youthful features never wear—the beauty of character disciplined by suffering, of a life unselfishly 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 who by years of endurance and 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 devoted lady missionaries, I have no hesitation in saying after thirty-four years of experience, is destitute 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 a sad and solemn 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 predominates. If

each person were fully consecrated, reapers would be sent throughout the land to those fields which are fully ripe and ready to harvest, 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 monotony of action, but if we would 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, although we may be compelled 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 kindness and love which have not withered and died, but have lived and brought forth fruit in its season. Perhaps we may not have given as much thought of making the most of stray opportunities which come to us in our round of employment as we ought to have done, but have we 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, and in homes. Food would be given to the hungry, the naked would be clothed, employment furnished to the unemployed, and God's Word would be sent to the heathen, many of whom would prize it as the thirsty do water, and to them it would indeed be the water of salvation. The ignorant would be taught the way of life, vicious ones redeemed from the paths of sin, and their minds filled with tender self-sacrificing thoughts. Let us quit our idling and seek to save sin-stained and perishing souls. We are not to confine ourselves to congenial people, but we are to remember the bruised and broken-hearted who are perishing for the lack of helpful sympathy.

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

MRS. U. M. BABCOCK.

THE PATHOS OF HINDU WIFEHOOD.

"Let me tell you, writes a Zenana missionary, "of one home I visited to-day. The husband is in government employ; there is one boy of five years, and the mother is a nice gentlewoman.

"After last year's heavy rains some portion of their house fell in; the man and child escaped, but a great weight fell on the young woman. She was injured internally, and being a strictly *purdah* woman there was no medical help for her, and she gradually fell into bad health. Thin and weary she went to her father's house for a little time; that seemed to comfort her, but having no mother it was little real benefit. She got a poor welcome on her return: what good was a sick, ailing woman? One day, as I tried to comfort her when she had told me her husband was dead to her—that his only question day by day was, 'When are you going to die?'—I tried to turn her thoughts to her little boy. But she said, 'What is he? Is he not like his father?—daily telling me I am in the way—when will I die!' Of course the child had been so taught by his father. Thus her only comfort seemed gone, and she said, 'You alone have words of love for me. Oh, if I

could be quite sure that God loves me as you say; I know you believe it true, but I can't.'

"My last visit before this morning found her very low, and with glazed eyes and tottering steps she came and sat down by me. After I had been pressing home the message of life some little time, she said with great longing in her voice: 'Do one thing for me. Oh, if you are sorry for me as you seem to be, if you wish me to have rest—do one thing.' I did feel I would do much to bring her rest, but what was my pain and surprise when she pleaded, 'Just one powder [opium] large enough to put me to sleep forever.'"—*Sel.*

THE foreign field contains Christian heroes by the hundred, and of both sexes. Take these two as specimens. Rev. Dr. Barnum, of Harpoot, in a private letter written before the massacre, said: "We are glad to be here, whatever may happen. If the Lord permits us to be cut off in an uprising of fanaticism, it will be because we can bless the country more in that way than in any other. Perhaps something of the kind is necessary. If so, 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 he will see that no grave mistakes are made." And Mrs. Montgomery, without the presence of any male missionary, held her post at Adma, 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 you and we have prayed and worked so long; and to be on the ground now, I count the crowning privilege and joy of my life, 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 grasp 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 are very poor. At one time when a company of natives had been holding a prayer-meeting, they said, "We have been praying, now we must give."

The missionary replied, "You have come a long way and you need what you have." The answer was, "We cannot pray and not give."—*Selected.*

THERE are ways in which even silent people can belong to God, and be a blessing in the world. A star does not talk, but its calm, steady beam shines continually out of the sky, and is a benediction to many. A flower cannot sing bird-songs, but its sweet beauty and gentle fragrance make it a blessing wherever it is seen. Be like a star, in your peaceful shining, and many will thank God for your life. Be like the flower in your pure beauty and in the influence of your unselfish spirit, and you may do more to bless, than many who talk incessantly."—*Helping Hand.*

A LOVE OF JUSTICE.—"Where did you get that cake, Annie?" "Mamma gave it to me." "She's always a giving you more'n she does me." "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 familiarizing herself with 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 Brooklyn.

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 R. 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 Yonkers as architect for a large public school building to be erected in that city during the coming summer. Mr. Chipman has taught architectural drawing acceptably in the evening schools of Yonkers for the past three years. He bears the distinction of being the first teacher to make a success of that subject there.

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. F.

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 one of the other three past winters. At this date, spring seems to be coming, as the snow is melting quite fast. Some maple trees have been tapped, and the sap runs quite freely. Some persons have been afflicted with *la grippe*, but we never had better health, during any winter. U. M. B.

MARCH 31, 1896.

Alabama.

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 formerly occupied by us, but 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 admitted that we were in 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 Attalla 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.

W. L. GREENE.

ATTALLA, Ala., April 2, 1896.

Illinois.

FARINA.—Duties of a pressing and engrossing 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 ordination of Brethren H. F. Crandall and N. W. Crosley 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 their delegate, to assist 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.

2. Ordination sermon by L. C. Randolph. Theme: "A Consecrated Christian Laity." The discourse was founded on the public life of Joseph.

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

4. Charge to the church, L. C. Randolph.

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 at least ten years, has been in progress during the 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 Cumberland Presbyterian church. Besides the quickening of the membership of the churches, there have been considerably over one hundred conversions and reclamations as the results of the meetings. The meetings still continue in the C. P. 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 weeks, and is now quite low. 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 and 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. Giles Ellis, Justice of the Peace. Eight officers make up the list of "city fathers." The liquor 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 and once 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 our 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 tracts, and will report in due time. The Society's committee to distribute Sabbath tracts reported for March a large number distributed.

Bro. Ernst has been preaching once in two weeks at a school-house near his home. His audiences were large for such a country place.

Much sorrow is expressed here at the death of Rev. E. M. Dunn, of Milton, and his bereaved widow and the church of which he was pastor so long have our heart-felt sympathy.

H. D. C.

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 disclaim 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 save men. 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 stride forward. This too often reacted, 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 the lowly earth to the vaulted 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 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 guard 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 love and service. Can any one 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 consecration. How then can it be a source of weakness? It cannot be to itself, but it may to some of the members of the society. Does one seem to go astray? "It is not my work, I do not want to say anything. We have a committee for just that."

Picture to yourself the lifeless condition of that society in which none but those 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 most efficiently helping 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 forward to 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. Probably not 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 M. 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 Roanoke 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 within 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 Gardiner and his good wife are giving their all and doing a great work, indeed.

It is expected our next campaign will be with the Ritchie church, where Eld. Seager 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 our Master.

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 feeble efforts to promote the spiritual life of our associates.

Resolved, That we extend to his bereaved companion and family our heart-felt sympathy in this their great 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 WHITFORD, }
F. M. BARKER, } Com.
T. M. BABCOCK, }

MILTON, Wis., March 28, 1896.

OUR MIRROR.

FILL up each hour with what will last;
Buy up the moments as they go;
The life above, when this is past,
Is the ripe fruit of life below.

Sow truth if thou the true wouldst reap;
Who sows the false shall reap the vain;
Erect and sound thy conscience keep;
From hollow words and deeds refrain.

—Horatius Bonar.

"A GOOD prayer meeting, like a pin, is pointed at the entering in, is long enough to bring everything together, and comes to a good head."

THE one that can labor patiently, quietly waiting for recognition through all his toil, if it come; and if recognition comes not, can still continue, is the true nobleman.

WHAT is there that does any one more good, that gives them more encouragement, than to meet a sweet, smiling face, that is always accompanied with a pleasant word. Strive to keep a sunny face.

OPEN your heart every morning to Christ. Let him enter and repair the strings that sin has broken, and sweep them with his skillful fingers, and you will go out to sing through all the day. Only when the song of God's love is singing in our heart are we ready for the day.—Miller.

"THERE is seldom a line of glory written upon earth's face, but a line of suffering runs parallel with it; and they that read the lustrous syllables of the one, and stoop not to decipher the spotted and worn inscription of the other, get the least half of the lesson that earth has to give."

THE North Loup, Neb., C. E. is reported to be in the best condition spiritually that they have enjoyed for some time. The revival meetings that have been held there have greatly benefited them, and awakened new interest in their meetings. We hope to have something more at length from them in the near future.

THE true heart of personal consecration is not a devotion to this or that particular kind of service for Christ, but an unfettered devotion to the divine will. This may not be in earnest, active work, but is sometimes in patient, trustful waiting. It is a readiness to do in his service, not what we wish to do, but what he presents to us to do.

WE are pleased to note the following: The Bethel, Ill., C. E. Society might well be classed among the prominent societies of our denomination in that locality. They were organized about three years ago, and since that time have held out manfully against the many odds they have been obliged to meet. Isolated as they are, and yet with a few loyal, consecrated supports, they need our most earnest prayers and Christian sympathy.

IT is said that three principal points mark the duty of our taking a part in our regular prayer meetings. First, it makes the seriousness of speech much more real and important to us. Second, it makes for our very own what we have volunteered to express as the substance of our belief. And third, it fosters within each one a true earnestness, by the very fact of witnessing for Christ. This being true, there is no more important part connected with the prayer meetings that so vitally con-

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. Every emotion 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 therein 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, early will I seek thee. *Juniors.* They that seek me early shall find me. *Leader.* O Lord, remember me and visit me. *Juniors.* I will visit you, and perform my good word toward you. *Leader.* Hear my prayer, O Lord. *Juniors.* Thou shalt make thy prayer unto him and he shall hear thee.
4. Singing. Tune, "Old Hundred."

"A prayer to thee we lift, dear Lord,
Ere we shall listen to thy Word;
The truth thy Spirit brings from thee
Help us to study patiently.

"Our Father, through each coming day,
Watch o'er our every step, we pray;
And may thy spirit hide the Word
Deep in our willing hearts, O Lord."

For Jesus sake, Amen.
5. Prayer.
6. In Concert. O Lord, our Lord, how excellent is thy name in all the earth! who hast set thy glory above the heavens, I will praise thee with my whole heart.
7. Singing. "True hearted, whole hearted."
8. Sentence Prayers.
9. Responses.—*Boys.* What shall I do to inherit eternal life? *Girls.* If thou wilt enter into life keep the commandments. *Teachers.* What is written in the law? How readest thou? *Juniors.* Thou shalt love the Lord thy God with all thy heart, soul, strength and mind, and thy neighbor as thyself. *All.* Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city.
10. Hymn.
11. Reading of Topics. Scripture Verses.
12. *Gloria Patri.*
13. Class Work.
14. General Exercises. Announcements.
15. Hymn.
16. Benediction. Gospel Hymns, No. 6, 257.

JESUS CHRIST IN THE CONSTITUTION.

Once more the little band of agitators, led by those who will not vote for God's righteousness, because the supreme authority of God is not mentioned in the Constitution of the United States, have brought before Congress their periodical bill for an amendment of the Preamble to the Constitution so as to recognize God as the source of all civil power, and Christ as the ruler of nations, and his supreme will as of supreme authority. The proposition has actually passed to a second reading in the Senate and is also before the House, and it is among the remoter possibilities that it may pass and be sent to the State Legislatures for ratification. Possibly the character of the very devout men who have advocated the measure before the committees of Congress, and of the pronounced unbelievers who have been moved to oppose it, may have affected the attitude of our legislators. We take the liberty to represent the views of the great body of Christian men in this country, and to explain why it is that they take no interest in trying to secure such a recognition of the Almighty in our organic law.

In the first place they do not believe that a state is affected one way or another by a formal, and necessarily to a great extent per-

functory, acknowledgement of Jesus Christ. Religion is something that affects individuals, and affects states as it affects individuals. The citizens are not Christians because the organic law of the state acknowledges Christ; but the state is Christian if the citizens are such. If all the lawgivers and judges and executive officers are trying to do their duty in the fear of God, the state is not made a particle more religious by putting the name of God into its Constitution. If lawgivers and judges and executive officers do not fear God, then his name in the Constitution makes the state worse rather than better. It is putting the cart before the horse to attempt to sanctify the people by first sanctifying the state. The citizens give character to the state, not the state to the citizens. Putting the recognition of Christ into the Constitution would not make one citizen better, nor insure the better observance of one law; but making our citizen better will insure a better observance of law, and a greater power to Jesus Christ.

Next to the utter uselessness of such a printer's-ink assertion that this nation recognizes Jesus Christ as its ruler is to be considered the propriety of it as effecting the rights of those who do not accept the Christian faith, but who yet are and should be citizens possessing equal rights with us. This point is emphasized to us by a letter from a distinguished Hebrew rabbi in Philadelphia, Dr. S. Morais, in *The Hebrew*, a weekly journal printed entirely in the Hebrew language. A number of Hebrew immigrants who have escaped the persecutions of Christian Russia have written to ask him 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," he says, "watches over the American people, and will not allow them to be afflicted by the ills which Christian priests have brought on other countries; but that here every one that cometh 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." He is right. This land belongs equally to all its citizens. It puts no one religion into its constitution. The framers of the Constitution decided this intelligently and wisely. They wished our flag to give equal rights to believer and unbeliever, to Jew and Christian.

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 enough 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, nothing but equal rights, and we are not afraid that Christianity will not hold its own in a fair field.—*The Independent.*

Much talk is like much water in the milk; it kind o' weakens things—weakens 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, cheerily sings to me.
His song is full of wildest glee,
While fast the snow is falling.

But Robin sings of soft spring showers,
Of meadows starred with opening flowers,
Of violet banks and leafy bowers
Where birds their mates are calling.

Ah, Robin is a prophet true,
There's hope and promise ringing through
The song he sings to me and you,
While fast the snow is falling.

The balmy airs of June are in it,
The song of bluebird, thrush and linnet,
How can he gaily, sweetly sing it,
While fast the snow is falling?

GRADUATE STUDY AT BRYN MAWR.

BY EVANGELINE ST. C. CHAMPLIN.

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 justly—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 fettered. The founders of Bryn Mawr had this fact in view and their aim was to give to women opportunities not inferior to those 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 work. When its doors were flung open, had there been a sufficient number of women prepared for graduate study, doubtless no undergraduate department would have been organized. Inducements to graduate in the form of fellowships and scholarships are constantly increasing and not without 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 Denbigh 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, sociability, and to read the news. The Graduate Club was organized 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 Gymnasium) 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. Guinn in English, Dr. Smyth in Greek, and other scholars noted in their special line of study.

Few graduate students leave Bryn Mawr without thinking of sometime taking Ph. D., either here or abroad, and they are quite sure of finding the doors of foreign universities open to them, for Bryn Mawr women have already made the college an enviable reputation in Europe.

BRYN MAWR COLLEGE, April 5, 1896.

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 them and cut them down
For the cross little girls who want to frown.
Frowns and wrinkles and pouts—oh, my!
How many 'twould make—one cloudy sky!

I think I should like it better
A shunshiny day to take,
And cut it down 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 an 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 I was 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 my stubborn, vexing ways so patiently 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 restraint, I ran away, went off to sea—and a rough time I had of it at first. Still I liked the water, and liked journeving around from place to place. Then I settled down to business in a foreign land, and soon became prosperous, and now began sending her something besides empty letters. And such beautiful letters as she always wrote me during those years of my cruel absence. At length I noticed how longing they grew—longing for the presence of the son who used to try her so, and it awoke a corresponding longing in my own heart to go back to the dear waiting soul.

"So when I could stand it no longer I came back, and such a welcome, and such a surprise! My mother is not a very old lady, boys, but the first thing I noticed was the whiteness of her hair and the deep furrows on her brow, and I knew I had helped blanch that hair to its snowy whiteness and had drawn those lines in that smooth forehead. And those are the furrows I've been trying to straighten out.

"But last night, while mother was sleeping in her chair, I sat thinking it all over, and looked to see what progress I had made.

"Her face was very peaceful and the expression contented as possible, but the furrows were still there! I hadn't succeeded in straightening them out—and—I—never—shall!—never!

"When they lay my mother—my fair old sweetheart—in her casket, there will be furrows in her brow; and I think it a wholesome lesson to teach you that the neglect you offer

your parents' counsel now, and the trouble you cause them, will abide, my lads, it will abide!"

"But," broke in Freddie Hollis, with great troubled eyes, "I should think if you're so kind and good now, it needn't matter so much."

"Ah, Freddie, my boy," said the quavery voice of the strong man, "you cannot undo the past. You may do much to atone for it, do much to make the rough path smooth, but you can't straighten out the old furrows, my laddies, remember that!"

"Guess I'll go and chop some wood. mother spoke of; I'd most forgotten," said lively Jim Hollis in a strangely quiet tone for him.

"Yes, and I've got some errands to do!" suddenly remembered Billy Bowles.

"Touched and taken!" said the kindly captain to himself, as the boys tramped off, keeping step in a thoughtful soldier like way.

And Mrs. Bowles declared a fortnight afterward that Billy was "really getting to be a comfort instead of a pest, guess he was copying the captain, trying to be good to his ma—Lord bless the dear, good man!"

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. BATES.

Hark! do you hear that distant rumbling? That is an ox wagon coming over the hill, and soon you will see a 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 utility 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 and ride over. Now they will "out span" to let the oxen eat and rest, meantime 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 bad 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 boy is herding the cattle. The cattle, you know, are kept at night in a round cattle pen, made by driving supplesticks into the ground and weaving into these smaller sticks, and it is surprising what strong fences

they make. It is the duty of the "herder boy" to drive the cattle out to pasture and keep them in view all day, keeping them out of the gardens, etc., and driving them up at night. Another of these duties is to pick off the "ticks," which are a great pest here. The ticks attach themselves to the skin and suck the blood till they are of great size, and drop off of their own accord unless they are picked off. They are very troublesome and make an animal grow poor 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 is 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 often you will 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, balked when right in front of where my friend and I were standing. The Irishman soon lost his temper, and began to belabor 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 between the mule's parted lips.

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—"its a tough world for us women, ain't it?"

Sabbath School.

INTERNATIONAL LESSONS, 1896.

SECOND QUARTER.

April 4. Warning Against Sin.....	Luke 13: 22-30
April 11. Parable of the Great Supper.....	Luke 14: 15-24
April 18. THE LOST FOUND	Luke 15: 11-24
April 25. The Rich Man and Lazarus.....	Luke 16: 19-31
May 2. Faith.....	Luke 17: 5-19
May 9. Lessons on Prayer.....	Luke 18: 9-17
May 16. Parable of the Pounds.....	Luke 19: 11-27
May 23. Jesus Teaching in the Temple.....	Luke 20: 9-19
May 30. Destruction of Jerusalem Foretold.....	Luke 21: 20-36
June 6. Warning to the Disciples.....	Luke 22: 24-37
June 13. Jesus Crucified.....	Luke 23: 33-46
June 20. The Risen Lord.....	Luke 24: 36-53
June 27. Review	

LESSON III.—THE LOST FOUND.

For Sabbath-day, April 18, 1896.

LESSON TEXT.—Luke 15: 11-24.

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

INTRODUCTORY.

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 rejoicing 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 of the two comes back amid general joy and gladness. No wonder that publicans and sinners drew near and listened to such words of hope and salvation.

EXPLANATORY.

v. 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 sinner real, Jesus selected this example from history, so all could realize how forgiving and gracious is our heavenly Father. How blessed the home with such a father! How strange that any one should want to leave it, but sin is always unreasonable.

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

v. 12. "The younger." In the orient, and according to patriarchal custom, the elder takes his father's place and goes ahead in the business, giving the younger greater freedom and greater temptation to idleness and dissipation. "Give me the portion that falleth to me." In his restless way he asks for the inheritance that would come at his father's death, and in his impatience demands it immediately.

"And he divided unto them his living." Notice that he gave to the elder as well as the younger his living. The elder would receive the birth-right and the home property though the father still administered it, and the younger such other property that might easily be sold. The father knew his boys only too well, and also knew that the younger could only be cured of his folly by suffering its just results. And so the division was made in sorrow, but in hope of his final salvation.

v. 13. "Gathered all together." Only a few days were needed to develop his plans and his restless spirit, took his money and broke away from the restraint of home. "Into a far country." Did not visit his pious relatives, nor make his home among a godly people, but rushed away to a distant country where he could have his own way and spend his money as fast as possible.

"Riotous living." The Greek word indicates debauchery, excess, and the brother's account confirms it. How opposite to the quiet, pure and holy home he had left behind! Step by step he travels the down grade away from home and God.

v. 14. "When he had spent all." This does not take long, for the road gets steeper and steeper. "A mighty famine." The horror of ancient times when there were no railroads or steamboats to carry supplies to the needy. And the horror of the past winter among the starving Armenians. "Began to be in want." Begins to feel the effects of his riotous living.

v. 15. "Joined himself to a citizen of that country." Was not a citizen there and did not mean to be, and only hired out to bridge over the present emergency. "To feed swine." An awful thought to a Jew, and the more so for out on the plains they had to live with the hogs, and even eat with them. "With husks." The pods of the wild carrot was miserable food, but even this was denied. So starving and dying with hogs as companions, he begins to think of the old home.

v. 17. "And when he came to himself." Not been himself at all, but perverted in body, mind and heart. He begins to think of the home in its true light, of the

joys there and the comforts of hired servants. "Bread enough to spare." First conclusion of the starving prodigal was that it was filled with plenty. "I perish with hunger." The dire extremity he was in, but just the place to feel his own folly and sin.

v. 18. "I will arise and go to my father." In a far country, among the swine, starving and down, he makes the blessed resolve to rise, go to his father and confess his sins, and springing to his feet he starts back on the heavenly road to his father and his God.

v. 20. "Came to his father." How the beautiful story hastens without comment to the glad conclusion! How the willing feet climb the heavenly way to the father's house, forgetting hunger, weariness and rags in the supreme joy of getting home. "A great way off." How did the father know him? Not by his rags, not by his forlorn looks. No, no. He knew him because he had come to himself—acted as he used to in his happy, earlier days, which the father had not forgotten, and could not forget. And now he has the supreme joy of throwing his warm, loving arms about his precious boy and kissing him again and again.

v. 21. "Father, I have sinned." The hearty penitence, the sincere confession, the humble plea stand unrivalled in human history.

v. 22. "But the father said." He did not answer him and could not. But looking above the rags, 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, that he has come back to our home and our hearts.

v. 24. "My son was dead." The most correct and appropriate definition of death in the Bible. Separated in body, mind and spirit. So death is a separation of the body and spirit, or the sinner from God, and the eternal separation of the righteous and wicked. "Alive again." Again in communion and fellowship in the home, and in heart and life. "Lost and found." Lost to himself, to his better, purer, diviner nature. Found, when he came to himself and hastened penitently home, forgiven and blest. "And they began to be merry." Happy home with father, son and servants! Happy mansion below, and happier mansions above as heaven and earth rejoice together over the prodigal's return.

THE CROSS.

BY J. T. HAMILTON.

I wish to give the RECORDER 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," among the Corinthians. By this 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 it was connected with a strictly Godly life. He preached the cross, not as a literal thing, but as a symbol of death to sin, spiritually, and of a crucifixion that meant a total extinction of the old life of wrong habits, customs and practices, whether of a mental, moral, or physical character; not as to the outward manifestations of them merely, but the total destruction of the inward principle of depravity itself, from which all the outward acts originate. This is what he means when he speaks of the "carnal mind as enmity against God"—so strong and of such a character that it cannot be made "subject to the law of God," and therefore must be totally eliminated from the soul; and, also, the "old man of sin," who is constantly clamoring for indulgence and contending for supremacy, and therefore in order to have peace within he must be crucified and cast out, and the new, live man must be put on. That is what Paul means when he says to the Galatians, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life I now live in the flesh, I live by the faith of the Son of God, who loved me and gave himself for me."

HARVARD, Ill., April 3, 1896.

THE LITERARY STUDY OF THE BIBLE.

The Literary Study of the Bible, an Account of the Leading Forms of Literature Represented in the Sacred Writings, by Richard G. Moulton, M. A., Ph. D., Professor of Literature in English in the Chicago University: D. C. Heath & Co., Boston, 1895, 12mo., pp. XII., 533, \$2.00.

Now and then, Mr. Editor, I have called the attention of your readers to some book, but never unless I deemed it especially worth reading. Such a book I think we have in the one named above. Its keynote is found in the expression "that it is vain to search into the meaning of a work until its outer literary form has been determined." (p 293.)

In this volume we have, as an introduction, a discussion of the various literary forms to be found in Job; then, literary classification applied to the sacred Scriptures; lyric poetry of the Bible; Biblical history and epic; the philosophy of the Bible; Biblical literature of prophecy; the Biblical literature of rhetoric, or the literature of address. The appendices give a literary index of the Bible,—analyzing and classifying the various books of the Bible; tables of literary forms; on the structural printing of Scripture, and the use of the digression in "wisdom." A good general index makes the book easy of reference.

This is not a work for or against the Higher Criticism; it simply deals with the literary forms of the various books of the Bible and shows the value of such knowledge in appreciating the Bible, and often in understanding it. It appeals equally to conservative and liberal. The importance of this line of study can hardly be overestimated. While others have urged this literary study of the Bible long before, we know of no other work which enforces the value of such study and at the same time guides in making it. We hope that all students of the Bible—and all who aspire to be religious leaders should be, no matter how liberal their interpretation of it—will study this book, and be stimulated to wider reading along the same line. The fear that such study will destroy faith is groundless; the greatest hope of the Bible is in its intelligent study as the literature of one of the peoples of the earth.

W. F. PLACE.

THE SPIRIT OF TEASING.

One word in particular: Never snub your brother. Don't let Miriam get down off the bank of the Nile, and wade out and upset the ark of bulrushes. Don't tease him. Brothers and sisters do not consider it any harm to tease.

The spirit abroad in the family is one of the meanest and most Satanic. There is a teasing that is pleasurable, and is only another form of innocent rallery; 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 thorns and draw them across your sister'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 body: but teasing is the thorn and the knife, scratching and lacerating the disposition and the soul. It is the curse of innumerable households 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 features, or an affair of the heart. Sometimes it is by revealing a secret, or by a suggestive look, or a guffaw, or an "ahem!" But it is tease, tease, tease! Don't do it, I beg of you. It is a leprous abomination. Let your interests be identical. Let the joys of the sister be those of the brother, the success of the brother be that of the sister. But don't be a tease! Help your sister in her work, and encourage your brother in his. Each has perplexities; don't aggravate them by teasing.—T. De Witt Talmage.

Popular Science.

A Flash of Lightning.

What we see and call a "flash of lightning" is not lightning at all, 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 185,000 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 manifests 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 field, 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 waves of the atmosphere 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 whole commotion 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 on which to alight, and it 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, in proportion, than other buildings.

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 impetus or force

to start and continue its course, no one knows. We venture to say the scientist is not now alive who can duplicate 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. H. H. B.

PARKHURST ON COLLEGE ATHLETICS.

Dr. Parkhurst, in his article to young men in March *Ladies' Home Journal*, writes 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 it does in their making it part of academic confession of faith that a man can never altogether get over being an animal, that there is no inconsistency between intelligence and dust, and that the more a man wants to make of himself in the upper strata of human possibility the more careful he must be to keep in wholesome condition of repair the platform of tissue and blood corpuscle, into which, as so much bud into so much stock, later unfoldings are inseparably knit. I should be sorry to have this interpreted as an approval of all or nearly all of what passes under the name of college athletics. It is one thing to train the body for the sake of the man, and it is another thing to train the body for the sake of the body. I regret that there is so much tendency among college authorities to shape the physical curriculum to the end of producing physical experts—football, base-ball, rowing-match professionals. That kind of thing is a craze at present, and it is a pity that among our college presidents and professors so many have so far succumbed to the mania as to be willing to endorse it as a form of advertisement and as a drawing card."

THE RESURRECTION OF THE BODY.

The Scriptures teach this doctrine more positively than clearly. Doubtless this is because full knowledge is neither necessary nor desirable for us now. Yet some things seem to be made plain.

The body after the resurrection is to be an actual body, not of flesh and blood necessarily, yet answering the purposes of a body in the future life as truly and as perfectly as the human body meets the requirements of this present life. Personal identity will remain, and the resurrection body will be somehow an outgrowth of the body of this world. Probably the Christian's body hereafter will be physically perfect, in the sense of no longer experiencing weariness, pain or sickness. We may reasonably suppose that it will be, as compared with our present bodies, what that of Jesus was after his resurrection and before his ascension as compared with what his body had been before his death. Moreover, we are told that the future body is to be immortal, undying.

So much as this—vague, yet not without its helpful value—we may understand God's Word to reveal. Probably when death and resurrection shall have been experienced they will be discovered to have been, notwithstand-

ing their solemn import, very simple and natural events, and the body, which will survive them, will seem much like that which preceded, 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 scantiness of our information about what follows it 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 need of modern spiritualism in proof of it. The Christian church has been proclaiming it for nineteen centuries.—*Congregationalist*.

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The readers of this paper will be pleased to learn that there is at least one dreaded disease that science has been able to cure in all its stages, and that is Catarrh. Hall's Catarrh Cure is the only positive cure known to the medical fraternity. Catarrh being a constitutional disease, requires a constitutional treatment. Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucus surfaces of the system, thereby destroying the foundation of the disease, and giving the patient strength by building up the constitution and assisting nature in doing its work. The proprietors have so much faith in its curative powers, 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.

SOUTH EASTERN, May 21-24, Greenbriar, W. Va.
EASTERN, May 28-31, Westerly, R. I.
CENTRAL, June 4-7, DeRuyter, N. Y.
WESTERN, June 11-14, Little Genesee, N. Y.
NORTH WESTERN, June 18-21, Albion, Wis.

WANTED.

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

The S. D. B. *Missionary Magazine* Aug. 1821 to Sept. 7, 1825.

Protestant Sentinel, April 14, 1830 to Dec. 19, 1837, and May 3, 1838, to May 21, 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, 1890.

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

CORLIS F. RANDOLPH.

Great Kills, P. O., Staten Island, N. Y.

ALL persons contributing funds for the Mizpah 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 DeRuyter church the first Sabbath in May, and our members are earnestly invited to be present, or send letters to be read at that meeting.

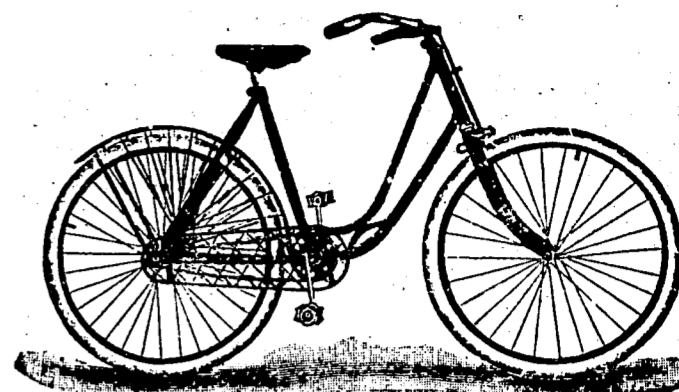
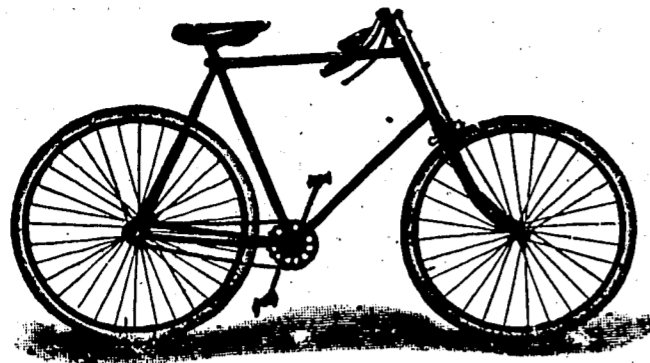
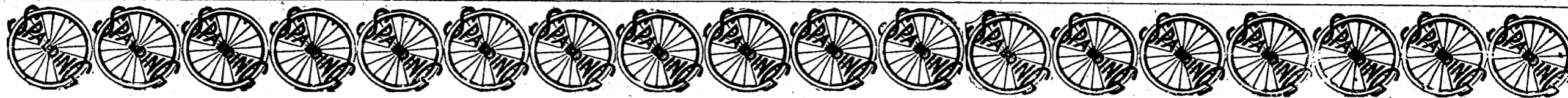
L. R. SWINNEY.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in each month for 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 attend.

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. Strangers are most cordially welcomed. 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, Y. M. C. A. Building; corner 4th Avenue and 23d St.; entrance on 23d St. Meeting for Bible study at 10.30 A. M., followed by the regular preaching services. Strangers are cordially welcomed, and any friends in the city over the Sabbath are especially invited to attend the service. Pastor's address, Rev. J. G. Burdick, New Mizpah, 509 Hudson St.



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Business Directory.

Westerly, R. I.

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