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Pray to be perfect though material leaven
Forbid the spirit so on earth to be;
But if for any wish thou darest not pray,
Then pray to God to cast that wish away.

So have I dreamed!—Oh, may the dream be true!
That praying souls are purged from mortal hue,
And grow as pure as He to whom they pray.

HARTLEY COLERIDGE—Poems.

Hannah More—Moses.

PRAYER.
Be not afraid to pray—to pray is right.
Pray if thou canst, with hope; but ever pray,
Though hope be weak or sick with long delay;
Pray in the darkness, if there be no light.

Pray to be perfect though material leaven
Forbid the spirit so on earth to be;
But if for any wish thou darest not pray,
Then pray to God to cast that wish away.

HARTLEY COLERIDGE—Poems.

Prayer is the soul's sincere desire,
Uttered or unexpressed,
The motion of a hidden fire
That trembles in the breast.

MONTGOMERY—What is Prayer?

O and state
Of human wretchedness; so weak is man,
So ignorant and blind, 'tis God did not say,
Sometimes withhold in mercy what we ask,
We should be ruin'd at our own request.

HANNAH MORE—Moses.

Lo! all life this truth declares,
Laborare est orare;
And the whole earth rings with prayers.

D. M. Mulock—Thirty Years.
Sabbath Recorder.

REV. L. E. LIVERMORE, Editor.
REV. C. RANDOLPH, Chicago, Ill., Contributing Ed.
CORRESPONDING EDITORS.
REV. W. C. WHITFORD, D. D., Milton, Wis., Historical.
REV. H. H. YOUNG, Young People.
MRS. R. T. ROUEN, Waterville, Maine, Woman's Work.

J. P. MOSHER, Plainfield, N. J., Business Manager.

It is an evidence of weakness, and narrowness of mind to be unwilling to change your course and will to receive light, without stubbornness or prejudice.

The surest way to strengthen a sinful weakness is to gratify it. It is not a sin to be tempted to evil, but when we yield to temptation we transgress, and "Sin is the transgression of the law."

SOMETIMES our disappointments and severest trials are our best teachers. God’s children are always in his school while on this earth. Promotion comes at death, if we have profited by our lessons in life.

By request we gladly reprint from the Evangel and Sabbath Outlook the excellent paper of Mrs. H. M. Maxson on "Junior Work and Method." It will be profitable and suggestive reading for all.

One of the most common faults and sources of domestic unhappiness is a churlish, fault-finding habit. In either parent, it is noticed by our correspondent. Any degree of happiness. Family altars have been broken down by cross words, the marriage covenant violated, children discouraged and rendered churlish and disobedient. How beautiful and helpful, on the other hand, are pleasant smiles, happy, cheerful, loving words. What peace and joy are within the reach of every one through the channels of kindness and charity.

SEVENTH-DAY Baptists are frequently met with persons who are more or less favorably disposed toward our views, and who are unwilling to grant us the respect and confidence of a patronizing public.

In the Recorder of March 21st, we published a contribution from our beloved contributor, W. F. Place, in which he draws some comparisons between the schools of to-day and a few years ago. It seemed to us then, and conviction deepens by reflection, together with some knowledge of the facts involved, that in fairness there should have been some exceptions noted by our correspondent. Some conditions which he lamented as being among the things of the past, are not wholly so. There are schools of the present day, and even those correspondent has been associated, that form marked exceptions to the criticism which seemed to him of such universal application.

From an intimate acquaintance with our Alfred University during a period of forty years, we are fully prepared to say that our correspondent is surely mistaken in his estimate, in this instance, at least, and this fact leads us to think that there may be perhaps many more marked exceptions. It is true that the Academy has been supplanted by the High School, to a great degree, and many schools that formerly did good academic work must adjust themselves to the new order of things and do the work that the Public Schools do not aim to do. This adjustment is taking place, in some instances, with more or less friction; but, in time, it will be done, and well done.

As to the statement that the "Denoting societies throughout the country are dead, and college literary societies mostly dead or on the downgrade," this does not quite accord with our observations, or the inductive observation in some instances. While contrasting this decrease in interest now with "thirty years ago," the critic proceeds to relate an incident that occurred at Williams College in the fall term, that must have been nearly "thirty years ago," and the literary societies of to-day in many of our schools are not even raising the question of disbanded, but are working with a vigorous and enthusiastic noteworthiness of the spirit of the generation ago.

Our correspondent is too conventional, vigorous, and ready to indulge in such a pessimistic view of the things of the present day. He ought to take a trip to his native town and see how things are moving at the University in spite of all its discouragements.

We often meet with what seems to us an astonishing degree of ignorance of real Biblical history and doctrine among those who ought to be better informed. When a man assumes a moment's pause, he is asked the moral lesson for the instruction of the young he should not deliberately misrepresent the facts. For example, in the lesson on "The Resurrection of Jesus," one of the comments in the Chicago Standard, by Rev. J. W. Wendell, under the heading "Points in the Lesson," reads: "And when the Sabbath was past, it was past forever. Henceforth the Lord's Day, a weekly remembrance of his resurrection. Now we ask every man, who may read this comment, is that "point" fairly made? Was it the object of that statement, "and when the Sabbath was past," to teach that the Sabbath was done away or changed? Does it mean any more than simply, when that day went? Was it true that it meant "passed forever?" Was it true that "Henceforth the Lord's-day," (the writer meaning Sunday), was observed as "a weekly remembrance of his resurrection? It was not true, nor does it accord with Biblical evidence to indicate that it was. The Sabbath was not "past forever." The disciples continued to observe it. See twenty years later, how it was "passed forever." Acts 13: 14: "And sent into the synagogue on the Sabbath-day;" also 18: 4. "And he reasoned in the synagogue every Sabbath." And yet the Sabbath was "passed forever," twenty years before this! It must be a desperate strait into which men have fallen who for the sake of maintaining a lost cause will resort to such delusive statements.

Which way is the better, to believe or not to believe? Does a firm, confiding belief in the existence and providential care of God for his creatures render a man less commendable, less honorable and trustworthy? Who is the happier, the believer, or the doubter? Even if there were no hereafter, granting that "death ends all," since he who really believes that there is a future state of inexpressible excellency for the righteous, those happier, more useful and dies hopefully and without fear, is it not better to believe? Then why should the professed infidel try to destroy such hopes? Wherein is the gain? He who is happy in the delusion will be just as well off if there is no hereafter, and infinitely better off here than the doubter. But, thank God, there is no ground for doubting. God the Father, Jesus Christ the Son, and the Holy Spirit constitute such a glorious foundation for the Christian faith, and the evidence in his experience, that it seems almost sinful to admit the possibility of delusion, even "for argument's sake." Jesus Christ and the work of the Holy Spirit in the believer's heart are the only material things and experiences, "I know that my Redeemer liveth." The Christian is better qualified
to have a positive opinion than the skeptic, because he knows more. He has had all the knowledge and experience of which the skeptic can boast and added to that, the Christian's knowledge and experience which the doubter has never had. How can one who is born blind or deaf have as competent knowledge of color, form, and sound as those who have not these disabilities? It would be as sensible for one who was deaf from birth to deny the existence of sound and of the sweet strains of music, because he had never experienced them, as it is for the skeptic, whose spiritual eyes and ears are closed to the "Light of Life," and to the heavenly harmonies, to deny the reality of the Christian's present enjoyment of the personal miniaturizations of the spirit, and the certainty of the future blissful state. The Christian can always say, in the language of one whom Jesus had blessed, "One thing I know, that, whereas I was blind, now I see." We, therefore, repeat, that, even granting that the Christian's hope is a delusion, he will then be better off than the skeptic, because more useful and happier here; and then if it is not a delusion, "where shall the sinner and the ungodly appear?" "Good were it for that man if he had never been born."

NEWS AND COMMENTS.

Oscar Wilde is in sight again. This time in a libel suit against the Marquis of Queensbury, London.

PROBABLY what is called the "Blanket Ballot Bill" will be passed in the New York legislature soon.

The next regular meeting of the Executive Board of the American Sabbath Tract Society will be held in the Church parlors, Plainfield, April 14th, at 2.15 P. M.

England has a grievance with China for the unlawful seizure and detention of her steamship "Pathan," and will probably make a demand for reparation.

MARTIAL law has been "called off" in the Sandwich Islands. Minister Thurston has returned to Honolulu, but will receive his official notification of his recall.

David M. Stone, former editor of the Journal of Commerce, and connected with that paper for forty-four years, died at his home in Brooklyn, N. Y., April 2d.

It is said that in consequence of the opposition of the A. P. A. in Boston, to Editor Stephen O'Mara, of The Journal, he has resigned. O'Mara is a Roman Catholic.

A TEMPORARY armistice has been granted by Japan. The cowardly assault upon Li-Hung-Chang has greatly softened the feeling of the Japanese, through sympathy.

The Nicaragua Canal project is receiving much attention in governmental and business circles. The government has appointed a board to investigate and report upon its feasibility.

The Faculty of Harvard still hold to their unfavorable action concerning inter-collegiate football. Harvard appears to overtop the cornerstone of our great institutions of learning! - The Independent.

An exchange says that there are millions of Chinese in the interior of that great empire who have not yet heard of the fact that a war has been going on with Japan.

The Cuban revolt is enlarging, but with the extensive preparations now made by the Spanish government, to suppress it there is not much chance for its long continuance.

Two destructive fires occurred recently, one in Milwaukee to the amount of a million dollars worth of property, and the other wiping out a large part of the old historic city of St. Augustine, Fla.

It is proposed to hold an open air meeting on Boston Common some time during the Christian Endeavor Convention in Boston, July 10-15. Fifty thousand people in that way could see and hear.

There is great excitement in Manitoba, Canada (a province just north of Minnesota and Dakota) over a recent decision in regard to the school question, by which Catholic schools are to be re-established.

The Philadelphia Press speaks out emphatically against the feasting or tipping custom, especially in our country. It calls it an anemic that has no right here. It implies inferiority and should be resented by every servant.

There is a sharp controversy in scientific and medical circles over the question of the administration of the anti-toxin serum in diphtheria. Its value is questioned by some and ardently advocated by others.

Peace negotiations between China and Japan are in progress, and, if it is confidently hoped, will terminate in a few days. China seems ready to grant any reasonable demand and so terminate her continuous series of defeats.

If the income tax law shall not be declared unconstitutional by the Supreme Court, it is estimated that in New York State alone there are 75,000 persons who will have to pay the extra tax, that is, so many whose income exceeds $3,500.

HEALTH Officers DOLY, of New York, is extremely cautious in quarantining against cholera. The steamer Portuguese Prince, which arrived last week, was found to have had two suspicious deaths, and was promptly ordered back to quarantine.

Great demonstrations in honor of Prince Bismarck were made throughout Germany on April 1st, the 80th anniversary of his birthday; probably much greater enthusiasm and honor because of the attempte'd dishonor by the majority of the Reichstag.

There has been a call issued for a convention of ministers of all denominations to meet in Virginia, sometime this month, to study questions relating to the person, office and ministry of the Holy Spirit. In this list are 119 Methodists, 114 Baptists, 30 Presbyterians, 15 Lutherans, 11 Episcopaliains.

The number of troops, in our country, in a recent lecture by J. J. McCook in Boston, was estimated to be 46,000. Most of these are in the prime of life and able-bodied. It costs the country from $8,000,000, to $10,000,000 annually to maintain them.

The case of Debe, the striking "magnate" of less than one year ago, has just been argued in the United States Supreme Court in Chicago. Attorney-General Olney represented the government, and C. S. Darrow the Railway Union leaders. No decision yet announced.

The Catholic Mirror speaks very disrespectfully of Bismarck, and holds up to prominence his probable successor, a Catholic, Prince Hohenlohe. When Hohenlohe earns the right to as much public notice and esteem as Bismarck has won, he too may become the object of ingratitude and foolish insult.

Election took place in many Western States April 2d, resulting in large Republican victories. In Chicago and elsewhere there were wild demonstrations and rejoicings over the victory. A better time to rejoice will be after there has been ample testing of new administrations. Political corruption and human pretentiousness have not been found exclusively in any one political party.

CONTRIBUTED EDITORIALS.

Blessed are the speakers who have the first chance in a Sabbath-school review.

Chiefs likened the kingdom of heaven to a marriage supper. But some of us act as if it were a funeral.

Good things are contagious too. Smiles are catching, and one kind word may make many people good natured.

Get more brightness and promptness and cheer into the prayer-meetings. Religion need never be a synonym for dullness.

A good many men who are called infidels are not. Some of them are troubled about accepting theological theories commonly held by the church. Others are bothered by the un-Christian lives of members of the church. Their difficulties are real and there is nothing to be gained by casting hard names. Get the look at the gospel-not. theories-but the gospel in all its breadth. Show them some converted men and women and lead them out past the stumbling blocks into a personal responsibility and a personal salvation.

The Baptist denomination has been losing some of its prominent preachers by defection to other folds. Philip Maxon's migration to the Congregationalists was noted some months ago. Most recent of these departures is that of Rev. Thomas Dixon, who resigns his New York City pastorate at Association Hall "because he proposed to lay aside all denominational baggage" so that he may "preach with the whole heart."

We might not have taken occasion to refer to these fleeting events—such changes of climate and scenery being common in these restless days—were it not for certain ungenerous comments thereon which came to our eyes in the Baptist Union, the organ of the Baptists. When Holohan's notice—Evidently, the editor finds some of the caps too tight and swarming along with the queens, so
he hastens to beat tin pans and throw dust in the following fashion:—

"The heavens will not fall, even if these self-styled planets are thrown out of their orbits. Though Dr. A. may go into the 'Milky Way' of another denomination, though Dr. B. may seek a 'wider field,' though Dr. C. may have the 'reformers' for friends, even if he, in his eyes, the denomination, like the serene moon, will sail on its beautiful, peaceful and untrammeled way, alike unmindful of and unaffected by this dropping of pigny twinkle- men in outward guise. God knows that the Baptist denomination still lives, notwithstanding now and then some minister is snuffed out by his own self-importance."

I have no desire to stand as the champion of the ex-Baptist clergymen under discussion; but to an outsider it seems neither "thankful" nor "peaceful" to speak of men whom Baptists once delighted to honor as "pigny twinkle-men" "snuffed out by their own self-importance." My Baptist brother editor, don't. The style of lofty contempt in which have had to pass at some time through a Baptists once delighted to honor as "profane."

"Give the boys back on graduation day with unimpaired common sense, bodies well-knit and developed, sound and healthy souls and never mind if they don't know everything. They can learn the rest of it later. Let the watch word of our schools be an all around education."

More Christian men who think and study have had to pass at some time through a period of doubt when their ideals and beliefs seemed to be slipping away from them. They did not know where to put the new facts and theories which came to their expanding minds. Perhaps they had to begin at the bottom and build the structure of their beliefs over again, and it took time to discover that the religion was the same although their conception of it was broader and grander. I know one young man who went through college with his simple enthusiastic faith untouched, but when he entered study for his profession the inevitable days of transition came. Some of our views will cause the power of an older generation to shake their heads doubtfully. Yet it is the same gospel which we preach, and I cannot believe that they had a stronger or more unshaken or unshakeable faith in it than we have.

There lives before me a kind letter from President Samuel Platts, of Lawrence University. He is a remarkable old student of Milton as having been a prominent skeptic when he left college. The story of how he came to a broader and grander Christian faith than he possessed cannot be considered too deeply interesting if it could be given to the world. Especially interesting to me were the closing words of his letter:

"I have no confidence in the oft repeated statement that unbelief is moral rather than religious, and there is no such thing as the problems of religion are deep. Men's thoughts on many great questions are not settled. Some minds can receive Christianity on some one's recommendation. Others will never find peace until they think for themselves, and the light. I never could have been converted in a revival meeting, or in any way until my head was converted first."

There are two kinds of infidelity—moral and intellectual. The honest doubter can never be clubbed into a kingdom by haras sing or tormenting. One who is a consecrated Christian. Let us give more of these evidences to the world. The blackest infidelity is the unfaithfulness which pro fesses and does not do. It is the dry rot of the church, and it can be put away within me a clear heart, O God, and restore a right spirit within me. Then shall I teach transgressors thy way and sinners shall be converted unto thee."
and excursions tend to make life a dream of bliss and content. What Mr. Hale's "kodok" would have revenged and his facile pen described, could he have been in Westernly during those stormy March weeks when the religious-political tempest has been raging around the pivotal point of "Christianity in Politics," would be hard to forecast. But as he was not present, let another sketch the story, and then if possible point a moral.

Next to a clam bake with its mingled steanny flavor of bivalve, green corn, and bible fish, nothing so delights a Rhode Islander as an election. So while most of the States have only one a year, and some not even that, one of the island states generally has two a year, and often three or four. The State election comes in April and every town, of great or less degree, has one Senator and two representatives to take care of their interests and legislature for the good of the State.

This year the Prohibitionists have made their fight almost entirely in Westernly. They nominated for senator, and one of the representatives, the pastors of the Congregationalist and Christian Churches. Both men on talent and deservingly popular in the community, they held for a season, the crowded audience of Westernly's clergy solid and observant, or independently, or warily, or by political law, and thus we have the first step for the union of Church and State.

Mr. Editor, we are making no plea against prohibition of the liquor traffic as the ground for the formation of a political party. There are abundant reasons on economic and moral grounds to form such a party, if thought to be wise and prudent. The run shop is the deadly foe of the State. It wastes its resources, destroys its manhood, corrupts its youth, makes crime, and disorder, and loses its awful way of poverty and debasement; and as such it can, and should be, politically warned against, but the question we raise in regard to this or any other party is, Has it a right to arrogate to itself and claim the sentiment and true interests of the State that it is a Christian party? Is there not danger that in the zeal and excitement of moral reform, the line that marks the province of the Church and the State shall be obscured? The object of Christ and the ballot box of the civil government are separate and distinct; therefore "render unto Caesar the things that are Caesar's, and unto God the things that are God's,"

MYSTERY.

Is YOUR SOUL INSURED?—A little boy on his father's knee said: "Papa, is your soul insured?"

"Why don't you ask, my son?"

"Because I heard Uncle Frank say that you had your house insured and your life insured, and you did not die as you thought of your soul, and he was afraid you would lose it. Can't you get it insured right away?"

It was all too true, and the father was led to seek the divine guarantee of his soul's well-being.

"What are they going to call your new brother, Jack?"

"Oh, I don't know—Jack, I guess!"

"But that's your name!"

"That doesn't make any difference. It was Papa's name, and we have a way of making us boys use up their own things."—Harper's Young People.

Education.

SOME PROMINENT OLD STUDENTS OF MILTON COLLEGE.

In the Milwaukee Sentinel of Sunday, March 31st last, appears an article on "Many Able Graduates" of the denominational colleges of Wisconsin. The object of the article in showing the importance of these institutions, is stated in the beginning. It says: "It is an attractive study to take the field of public and professional careers, and to learn how many men of prominence, scattered here and there, reached either the greater part, or the whole, of their school training in these denominational colleges." Col. Nicholas Smith, editor of the Daily Commonwealth of Fond du Lac, Wis. He was formerly editor of The Gazette, published at Janesville, Rock county, in that State, and as such, he became well acquainted with many of the graduates and other old students of Milton College.

About the institutions and some of its former students, he writes appreciatingly as follows:

"One of the pioneer colleges of the State is that at Milton, which has done the thing it has done. Its history covers many years, and its alumni are highly creditable to the institution. Coming from its class rooms there have been many who have attained prominence and prominence, and whose names are to be found on the rolls of all the State colleges. And the list of graduates includes President Albert Sabin of the State Normal School at Whitewater, the Hon. Jesse B. Thayer, of Madison; the Hon. G. B. Peck, former editor of the Board of Normal School Regents; President L. M. Harvey, of the State Normal School, Milwaukee; the Rev. Samuel Plants, Professor of Law, and Mr. T. H. Mead, member of the faculty of the University of Chicago; the Rev. L. A. Plato, D. D., former editor of the Sabbath Record, and now theological professor in the Albert University, N. Y.; the Rev. A. H. Lewis, D. D., editor of The Evangelical and Sabbath Outlook, Plainfield, N. J.; President A. J. Steele, of the La-Salle Normal School, Memphis, Tenn.; Prof. E. S. Bailey, of the University of Kansas; and Maj. S. S. Holcomb, a graduate of the University of Wisconsin, and member of the Board of Education, Whistler, Wis. The State, the Nation, and the World, are proud of Milton.

There are many others who have won distinction, who received most of their school education at Milton; and the names of these, Prof. E. S. Bailey, of the University of Kansas; and Maj. S. S. Holcomb, a graduate of the University of Wisconsin, and member of the Board of Education, Whistler, Wis. The State, the Nation, and the World, are proud of Milton.
Missions.

The revival meetings held with the First Wesleyan Church, Post Road, R.L, are being greatly blessed of the Lord. The Holy Spirit is working in the church and in the whole community with mighty power. Some forty have sought the grace of Christ, and the number has been found Jesus preacher. Bro. Huffman baptized four last Sunday and there are others ready. We regret that he must soon return to his church at Salem, W.Va., when this field is so ripe for extended labor.

Bro. Geo. W. Hills, of Attalla, Ala., has recently visited the Rev. E.M. Keltzer, of Edith, Tenn. He writes that he finds him “sound and level-headed,” and stands high in the esteem of the people all through the community. The result of his visit is the organization of a church named the Edith Seventh-day Baptist Church, of Edith, Tenn., with Rev. E.M. Keltzer, pastor, and E.M. Hunt, clerk. A full account of the visit and the organization of the church will soon be given by Bro. Hills to the Razoolum.

FROM J. V. VANHORN.

You knew of my projected trip to Louisville. I reached this city at sunset Friday. On the Saturday, I met my brethren at the office of Dr. Norman Cutting, 542 East Madison St. Two hours were very pleasantly spent in an informal way, comparing views and getting acquainted. This was the first Sabbath ever observed by two of these brethren. Several years ago Dr. Cutting, independent of any aid aside from the Bible and the Holy Spirit, discovered the truth in regard to the Sabbath. He was a deacon in the Baptist Church, but did not delay to make a practice of this new-found truth. Bro. W.H. Landrum came from the Methodist Church and was baptized by the Adventists several months ago. There is a congrega-
tion of people in the city known as Seventh-day Adventists, but they have not as yet been organized as a church. The reason for this, as I understand it, is the lack of unanimity in regard to the visions of Mrs. White.

A meeting was appointed for Sunday night, when I had the privilege of talking in an informal way to an intelligent little company of men. Another meeting was appointed for Monday night. Preaching was expected on this night, but the company did not assemble until a late hour, and it was finally thought best to devote the time principally to the consideration of the Exposition of the Seventh-day Baptists. Preliminary steps were taken for the organization of a church. Another meeting was appointed for next Tuesday night; we hope to complete the organization. The greatest candor and frankness has been shown in our conversations with one another, and I am led to believe that the little company which I hope to see organized in to the church in this great city will be most intelligent and loyal workers in advancing the cause of the kingdom of God.

I have not seen our Shepherdsdale brethren, but since my arrival here last evening, I was saddened by the intelligence of the death of our aged brother, William James. I have a walk of four miles before me, and I must set in order in order to reach the neighborhood of our church by noon.

SHEPHERDSDALE, Ky., March 27, 1895.
and look backward and see the tumult from which they came, and as they look forward through the spectacles of age, there is a terrible specter in the background of life.

II. With this condition of things surrounding them, the old men are frequently left to wait. Most of our preachers die in poverty. A few of them have a little left to love ones. In an old age, or the loved ones they shall leave behind. They are frequently left by ungrateful sons and daughters and neglectful friends and brethren. I know a case in which a fine home was left to his loved ones, yet his old father is in poverty, and but for the help of this Board would have been without the comforts which we have as John did their noble superintendents:

Jesus

Ah how would the cold and heartless world busy, but we held right to it not a thought of her disgrace to the world.

churches. Did I say "noble superintendents"? Yes, these old men, very weak men, in old age they are helpless and where it would do the most good, I would like to keep up insurance. Some keep up insurance a while, but not much.

churches. Did I say "noble superintendents"? Yes, these old men, very weak men, in old age they are helpless and where it would do the most good, I would like to keep up insurance. Some keep up insurance a while, but not much.

Our Sabbath-schools, and preachers and people.

"Now also when lam old and grey-headed, and my old pasture, but in my father in the gospel. I would divide my home with him were he helpless. Spiritual kinship is the highest and greatest. Some of them having been only regular for these old men, and preachers. Will you deny them now? God forbid. Will you allow them to suffer? I believe in the heart of the very earth. Not old of that day celebrated in memory of God's great gifts to us, send up a gift to the Minister's Relief Board. Let us make this occasion one of giving rather than receiving and we shall be blessed indeed.—From North Carolina Baptist.

TEACHERS' MEETINGS

Our Sabbath-school, acting on the advice of the last Conference, has begun a weekly teachers' meeting, and with some measure of success. We have twelve teachers and some of them give us 150% of our money, and we hold the meetings from house to house, and sometimes in good weather go with our teams to the country. Then, too, we make it a Bible study and call it by that name, giving it a wide range, but always being dealing with the Christ and the great salvation.

At first it was hard to fix on a night, for there was so much going on and all were so busy, we were not able to put it in the last Conference Minutes I find one or two ardent admirers of the beautiful in nature, and during his travels his letters contained very interesting descriptions of scenes in different lands; the last was of the enchanting views from the windows of his room in the Tennessee home. Although at times during the final sickness, both endured much suffering, yet at the last they were freed from pain and peacefully and gently breathed their life away. United many years in godly living, growing in holiness, they now "sleep in Jesus," side by side, amid the beautiful scenes which he termed the loveliest of all. Many relatives and friends mourn their departure. May we strive to be as faithful and as ready for the summons when it shall come to each.

BUNDERS FOR RECORDERS

We are prepared to send an excellent binder for the Recorder by mail, postpaid, for $1.10. This is at wholesale price and therefore of much popular use, and is done to accommodate our patrons who wish to preserve the Recorder for reference. We feel sure you will take this opportunity to let the readers to justify this outlay for its permanent preservation year by year.

OBIITUARY

Grove DeWitt Clarke was born in Brookfield, N. Y., May 1, 1826. The eldest son of Isaac and Orrilla Clarke (deceased). In early manhood he was baptized by Eld. Wm. B. Maxson into the fellowship of the First Brookfield Baptist Church. He was married on the 12th of February, 1850, to Lydia M. Taylor, of Rhode Island and who preceded him to the better world, only a few weeks. Both having been in poor health for several years, it was his expressed wish, during her last days that they might "cross the river" together, she replying, "Truly, you will not have long to wait." Of their four children only one is living, Martin E., general manager of the Tenn. Line and Twine Works, with whom they lived and were tenderly cared for in their last days. Of his eight brothers and sisters, four only are living: Mrs. Blackman and Mrs. Kemper in Chicago, Mrs. Blackman in Omaha, Neb., and Mrs. Clarke in Emporia, Kansas, where the aged mother of precious memory died only fourteen months ago, and this only remaining brother in the happy privilege of spending with her the last few months of her life. He spent the greater part of the last eighteen months in traveling about, hoping to regain his health, visiting Chicago, Iowa, Kansas, California, Nebraska and Wisconsin, and finally returned in January to his son's home in Tennessee. He was not confined much to the house, and was able to walk a half mile only five days before his death, which occurred March 21, 1895.

He was a man of many convictions, upright and conscientious in all business dealings, faithful in his church relations and all Christian duties. He with his wife were truly an exemplary couple, commanding in the highest degree the respect and esteem of all who knew them. Possessed of strong social qualities, they drew about them many warm friends in every place of residence. Many years they lived in Milton and vicinity, Wisconsin, a few years in Nottingham, Kansas, Previous and latterly in Rhode Island, spending some two years in that State. He was an ardent admirer of the beautiful in nature, and during his travels his letters contained very interesting descriptions of scenes in different lands; the last was of the enchanting views from the windows of his room in the Tennessee home. Although at times during the final sickness, both endured much suffering, yet at the last they were freed from pain and peacefully and gently breathed their life away. United many years in godly living, growing in holiness, they now "sleep in Jesus," side by side, amid the beautiful scenes which he termed the loveliest of all. Many relatives and friends mourn their departure. May we strive to be as faithful and as ready for the summons when it shall come to each.

RECORDERS
MEMORIAL SERVICES.

In Memory of Rev. Joshua Clarke, in the Second Brookfield Church.

The following address by Rev. H. B. Lewis was delivered and afterwards written by request, for publication, with the other papers presented. I have been invited to participate in these memorial services, because of my being born in the same town (Brookfield) and so nearly at the same time, Elder Clarke being 1 year and 15 days younger than myself, and having been so largely connected with him in the work of the gospel ministry, that every year was to us separately, his family moving to Adams and Watson, mine to Scott and Verona. In 1842 we met at Lebanonville, N. Y., where he was invited to preach on Sabbath-day by vote of the congregation, the pastor being absent. Brother Clarke gave us a stirring sermon, although not quite 20 years old, exhibiting that family characteristic of independence and self-reliance, which, in later years, gave him such a command of the situation as to enable him to fearlessly declare the truths of the gospel, whether accepted or rejected. It was my privilege to be associated with him, more or less in later years, in our work, frequently meeting him at our annual gatherings, where we found him to be the same bold, manly, fearless preacher. He was a Prohibitionist out and out, and felt it his duty to so preach the gospel that men should understand that undergroundism was among the fruits of the spirit, which Christ came to destroy. In advancing its claims, he did not hesitate to say that we ought to vote as well as to make any other effort for the removal of the curse of intemperance, as he so ably set forth in the last sermon he heard him preach at the Colored Church, Delafield, during 1891. He was president of the Ministerial Conference of the Western Association while I was a member of that body, for nearly three years, always being ready and able to give good advice and sound arguments for the encouragement of others of less experience. His sound judgment and patience were admirably manifest in a council, consisting of himself, Lawyer Henry L. Jones (since Elder) and myself, called by the Richburg Church to settle some very complicated and trying differences existing there, in which he was found to be a wise counselor and able defender of the right, and courage to maintain the same.

"How are the mighty fallen, and the weapons of war perished." True, the mighty ones of our denomination are falling, their numbers growing less in every direction. But the weapons of our warfare, the sword of the Spirit, the Bible, has not perished. An earnest appeal is made to this Church to be ready to make an offering of their sons or daughters, if need be, to fill up the depleted ranks of noble, earnest, consecrated brethren. I became acquainted with and counted among my warm personal friends Charles M. Lewis, Darwin E. Maxson and Joshua Clarke. With an interest growing out of this friendship and possibly a touch of local pride, I have watched, with almighty solicitude of a brother, the onward progress of, and noted the varied successes and triumphs of their earthly career, now closed forever. They were such born to inculcate and defend, little by little, these principles in the hearthstone of our Christian home. The tabernacles of the living God are not perishable, for "the harvest truly is great, but the laborers are few; pray ye, therefore, the Lord of the harvest that he would send forth laborers into his harvest."

PAPER BY MISS E. S. SAUNDERS.

It is my pleasant task to speak of the pastor of the Rev. Joshua Clarke, worshiper of this church. Though shrouded with the mists of the many intervening years, still there shines brightly through the radiant smile and the warm heart of the old minister a light which he inherited alike from the young and the old, betokening his kind heart and never-failing interest in those around him. These traits soon won for him many and faithful friends, but his life was not all sunshine. We know of occasional clouds across our horizon are necessary for us to fully appreciate the splendor of an unclouded day. His pastorate began in 1850. On March 30th his opening sermon was given from Romans 1: 16—17, "For I am not ashamed of the gospel of Christ, for it is the power of God unto salvation to every one that believeth." He began his labors comparatively young in years, poor in this world's riches, but strong in faith and with a great capacity for work, which, with long was not felt not only by his own but by near neighborhoods around. The first revival meetings were held in the old North Church. How many now remember its arched windows and, to young eyes, lofty columns, its high pulpit, with the deacon's pew underneath; in front of this the boy with a box of apples sold his apples side the straight bivens. From the pulpit came the fervent, soul-stirring words of the pastor and his never-failing earnest prayer for the wanderers; from the pew beneath, the impartunate petitions of our revered Deacon Spencer; in the pew, the porch, the gallery, strong men and women, who stayed up the hands and the heart of their pastor. Of the number who at this time found the glorious Light I know not, neither those of the many silent prayers in behalf of the young brother. The following address by Rev. H. B. Lewis was delivered at the old church in Lebanonville at one of his early attempts at preaching the gospel, and although a half century has since elapsed, there were points in that service which are still held in remembrance. The Pastor in charge whom I believe to have been the Rev. John Green, after the opening, requested the audience to join him in a few moments of silent prayer in behalf of the young brother with him in the desk, following which the young man turned the pulpit over to the opening reader. I come to the close of his pastor's career, and the congregation and deacons were called out of the church. His last sermon was given on Feb. 16, 1865, from 2d Cor. 13: 11—12, "Finally, brethren, farewell. Everfearless, earnest and faithful, "on the other side" he has doubtless met many, and will meet many more, who fervently thank God that Joshua Clarke lived and labored, "Blessed are they who now sow all waters." The following address by Rev. H. B. Lewis was delivered at the old church in Lebanonville at one of his early attempts at preaching the gospel, and although a half century has since elapsed, there were points in that service which are still held in remembrance. The Pastor in charge whom I believe to have been the Rev. John Green, after the opening, requested the audience to join him in a few moments of silent prayer in behalf of the young brother with him in the desk, following which the young man turned the pulpit over to the opening reader. His last sermon was given on Feb. 16, 1865, from 2d Cor. 13: 11—12, "Finally, brethren, farewell. Everfearless, earnest and faithful, "on the other side" he has doubtless met many, and will meet many more, who fervently thank God that Joshua Clarke lived and labored, "Blessed are they who now sow all waters."
Children's Page.

WHY JOHNNY DIDN'T SMOKE.

We were walking up and down the long platform of the railway station at New London, from one bright side to the other, enjoying the fresh breeze that blew in from the sound while we waited for the Vermont Central train to take us on to our destination.

There were other strollers besides ourselves, and we particularly noticed a handsome, grave-looking young man, who seemed nervousness, his quiet demeanor, and his erect carriage.

Presumably he was accosted by a half-dozen jolly young fellows, who were surprised and delighted at meeting him there. They puffed him with hearty, cordial, boyish questions:

"Where have you been doing?" "How are you getting on?"

We dropped down on a settle near by, amused at the merry lively chat. Presently some one offered our athlete a cigar.

"Thank you, no," he said, firmly and quietly. "I have given up smoking." And then he added, laughing a little and showing a set of very white, even teeth: "The fact is, when I reached home, I seemed to be under a spell for me to smoke, and I was under the necessity of giving up the habit."

"How was the trip?"

"Well, you see, I was glad enough to get home again, and after supper I went into the library and lay down on the sofa in front of the open fire, and made preparations for a smoke. Pretty soon ma came in. Not my own mother, she died when I was a little thing; but this one, who was my father's married, has made a pretty and pleasant home for me. As she walked along I heard the soft rustle of her apron, and then I heard her sniff, sniff, and presently she said: 'I fancied I smelled smoke.' I held up my cigar, and confessed it had been smoking a little, off and on, for some time.

"O, is that so?" she said, gently. "Well, Johnny, I don't know as it is surprising, but please do not let me see you smoking on the street or when we are out anywhere. I don't think I could bear that." And I said: 'Certainly not, ma; you can depend on me.' But I threw my cigar in the fire, having lost my enjoyment of it somehow, although she did not scold.

"Pretty soon my father came in, and he said, directly: 'Ma tells me you have learned to smoke, my boy, and I suppose I ought to be surprised that you didn't learn sooner, but don't let me see you smoking around the house.' And I said: 'Certainly not, sir,' and was glad he had said so.

"Before the evening was half over my uncle Tom, who is my father's partner in business, strolled over for a little chat, and as he took a seat and looked me over in a way he has, as if he was taking an account of stock, ma said, in her soft voice: 'Johnny has been doing splendid since he went away. He has learned to smoke.'

"Dear me! is that so?" exclaimed Uncle Tom. "Well, why boys will persist in burning up their hard earnings is a mystery to me; but you won't be smoking about the factory, I hope. I shouldn't enjoy seeing my nephew and bookkeeper and prospective partner about the works with a pipe or a cigar in his mouth.

"You shall never be pinned in that way, sir," I said. And I took my cigars out of my pocket and threw them all over behind the back log after the first one, and I have never smoked since.

"Uncle Tom is a great go-to-meeting man. One evening he asked me to go with him, and as I had no excuse to offer I went. There was a collection, and Uncle Tom asked me to use tobacco and beer, but since I left it off I have put what money I save in that way into the Lord's work, and it gives me true and lasting pleasure than I ever got from smoke or drink.

"I will do that too, sir," I said. "I will follow so excellent an example for a year, and then if I am no poorer I will keep it up as long as I live." So I began saving my cigar dimes. I had to go to church, but put this box of cigs away; of course, in that way I became interested in the religion I heard preached, and conceived that I needed it as much as anything else. So, boys, I am a Christian and a church member, and I feel as if I had been getting on quite as fast.

"I like your speaking out and telling us about it," said the jolliest young fellow of them all. "It gives me faith to believe that you have got hold of something worth having!"

All aboard for the North," shouted Conductor Doan. And we were moving rapidly away, leaving the group still talking.--- Mrs. Ann A. Preston, in Onward.

IN MEMORIAM.

Lydia Rogers Noyes, daughter of Sanford and Martha V. Noyes, was born Sept. 1, 1804, and died at her home near Niniate, R. I., March 26, 1852, in the 51st year of her age.

October 11, 1829, she was married to Dr. Joseph D. Kenyon, who, after nearly 50 years of happily wedded lives, died June 29, 1879.

In 1841, at the age of 37, Mrs. Kenyon, together with her husband and a daughter, publicized and founded the Seventh-day Baptist Church, of Hopkinton, R. I.; and this was her spiritual home at the time she passed on to more exalted membership in the church triumphant, "the home of the soul."

For 56 of the 66 years since her marriage this house was her home; and three daughters, two sons, four grand-children, a sister, and two brothers survive the beloved mother, grandmother, and sister. "When shall I lay my armor by, and dwell with Christ at home?"---part of a hymn she used to sing, were among her latest spoken words.

We think of her as a Christian woman; by divine grace a daughter of God and heir to the "many mansions." She was a reader, student, and lover of the Scriptures; and, in leisure moments used to say, "I can think of nothing better to do than to read the Bible." She was cheerful and hopeful, looked on the bright side of things; and, with cheering words and kindly deeds, ministered to the joy and peace of her family, and of all to whom she could lend a hand. She was most cordial in her relations with all, and by her welcoming words came from a warm heart. She was in sympathy with children and child-life. Most fortunate would it be if all of us could possess, down to old age, enough of the spirit of healthy, happy youth-time, to be able to draw out and cherish the children's love and confidence.

Mrs. Kenyon was a motherly mother. Sometimes there are lower animals; sometimes, sad to say, there are human parents that do not mother their offspring. Blessed are those children who are truly mothered by her who bore them; and who, needed as we are, shall elsewhere be.

One crowning glory of womanhood is home-making power. Wives and mothers may render public service in many a useful way; but the public itself will be a thousand times the loser if it is done to the exclusion of our homes, for these are the palladium of our Republic. Our departed friend seemed to me to possess the gift of home-making; and may its influences be so hallowed, strong, and abiding as to draw all the loved ones upward toward the heavenly home.---Arthur E. Main.
Young People’s work

JUNIOR WORK AND METHODS.

BY MISS H. M. MAXSON, PLAINFIELD, N. J.

We have engaged a good many of our older friends and relatives, and are now, already, seeing the results in their work for the Sabbath-school, and for their relations to the Sabbath-school, and for their relations to the Sabbath-school. We are now, already, seeing the results in their work for the Sabbath-school, and for their relations to the Sabbath-school. We are now, already, seeing the results in their work for the Sabbath-school, and for their relations to the Sabbath-school. We are now, already, seeing the results in their work for the Sabbath-school, and for their relations to the Sabbath-school. We are now, already, seeing the results in their work for the Sabbath-school, and for their relations to the Sabbath-school. We are now, already, seeing the results in their work for the Sabbath-school, and for their relations to the Sabbath-school. We are now, already, seeing the results in their work for the Sabbath-school, and for their relations to the Sabbath-school.

Previous to a dozen or fifteen years ago, church work was left almost entirely in the hands of the older people. Then came the formation of the Christian Endeavor Society, and now many parents were asked by their friends to join. The question that vexed the minds of the good people, whether or not it was wise to allow the younger ones so much freedom of thought and action as a society of their own would entail. Gradually the young people gained in wisdom, strength, and purpose, till even before they gathered in Cleveland last summer, forty thousand strong, it was conceded that they had a place in the church work and a work to do there.

As soon as they were firmly established as a society, they realized that they could do better work if their members had some preparation of training before coming to them. The Junior Society was the outgrowth of this need. The hope of the Christian Endeavor Society today is in the Junior work—the hope of any church is prayer, the life-blood of any work. This is the work of the utmost importance. Habits and opinions of older people are fixed, and it is almost useless to attempt a change in life-long beliefs and practices, but childhood is the time for character forming, and the greatest care should be used in this training.

We have, many of us, seen in the forests a huge boulder cleft in twain and through the aperture a full-sized tree growing. When did the cleaving of that rock begin? When was the tree grown? Oh no; when it was small, a mere sapling, unable then to do much of itself; but it made a beginning, and by the time it was grown, the obstacle ceased to exist.

It is not as though we had a clear field in which to labor. Evil influences are at work, as well as good, and we must put in the good seed while we can, for children grow up so fast, that if we wait till we think they may be old enough, our opportunity is lost, and worse than lost.

A Junior Endeavor Society ought to be a training school for the upbuilding of Christian character and work as well as a preparatory school for the Senior Society. A question was asked at a recent Christian Endeavor Convention, “How shall we keep our boys in Sabbath-school, after they are fifteen years of age?” The answer was, “Get them into the Junior Society. They will go from that into the Senior Society, and then they will not want to be in the Sabbath-school.”

In our own denomination it has been a question, ever since I can remember, how to hold our young men. If this is a solution of the problem, as I think it is very largely, should not every Seventh-day Baptist Church have a Junior Society? The answer is that our young men need the Junior Society.

As to the methods of work, there are as varied as the societies themselves, and what will do well in one place will not work at all in another. When, as a young housekeeper, I wanted to learn to make a nice thing, I went to my mother’s table, and asked her to show me how to make a special dish. I was always taught to use a quart of flour, and this receiver answered, “Put it in a little, and if you find that is not enough, you can use more next time.” So if you find one method does not work well, try another.

When you have called the boys and girls together, be sure first that you explain clearly to them the meaning of the pledge which they are taking, and, so far as possible, the constitution. I have found it a good plan to begin with the mothers, and get their co-operation, and insist on their feeling a personal responsibility in the matter. The pledge card reads, “I am willing that my child should take this pledge, and will do all I can to help him keep it. Sometimes both parents sign it, and one of the parents signs the other, if it signs it, you feel sure of support. In some places, the formation of the Mother’s Christian Endeavor Society has proved very helpful.

Teach your children that Christian Endeavor is not merely attending church and Sabbath-school, but is more than that. If day work, in school, at home, as well as at church. Every wide-awake leader will see instances where her children can help in all these places. I have a meeting of the Juniors at home, and ask them to tell where they have helped in school, home, and church. You may say by obeying promptly, by doing little things, cheerfully, another by taking care of the baby, or entertaining the little brother, and so on.

Speak of the school-life, cite some familiar instance of a school difficulty, and ask what they, as Juniors, ought to do. Some societies have adopted the plan of sending to the teachers a list of its members, asking that in case of disobedience the teacher shall appeal to the delinquent through his Endeavor pledge. If this tried, but cautious, that, under some circumstances, it might be very beneficial.

The stringing of Bible cards is another plan. One week ask them to have verses beginning with A; another time, B; and so on through the alphabet. If you have any very young children, you may find it wise to provide verses for them to learn, but as soon as possible have them find them for themselves.

The Topic Cards, issued by the United States, are helpful, as well as the Junior Golden Rule. Every superintendent should have both, and as far as possible have them in the hands of the children. The Topic Cards contain daily readings on the subject for the week, while the Golden Rule has a short exposition of the rule and additional topics. You will find that the Topic Cards are not always suited to our needs, a case of not enough shortening, so I arrange my own topics much of the time.

It is our plan to have Missionary and Temperance meetings alternately the first week in the month. The Golden Rule is a great deal of interest, the China field, and the children feel that they have almost a personal acquaintance with our missionaries there and their work. A smile of pleasure always breaks over the faces of the boys and girls when I announce that they may tell Bible stories. We have had Bible-children, Bible-women and friends, the songs and gifts of the Bible and others. They read the Bible text and then tell the story in their own words, and some very sweet stories we have had. Even if more than one gives the same story, it is different because each girl tells it.

In asking for Bible verses it is well to give some key word by love, obey, remember, and the like, by which to find the text. At one meeting I asked for verses containing some name or title of Christ. One little searcher found one hundred over two hundred verses. Verses beginning with the initials of their names make a variety. The blackboard is very helpful in fixing a thought. If you are an artist, so much the better, otherwise a story or a simple blackboard exercise will impress the truth.

Make your lessons practical, but don’t feel that you must always draw a moral. I think we older ones have often sympathized in spirit with the little girl who once said to me, “A moral demoralizes a story for me.” Tell your stories as if simply that you want to see for yourself the truths you wish to teach. It must be “Line upon line, and precept upon precept.” Teach them over and over the real meaning of the pledge. Keep it ever before yourself as well as the children. It will do you good too! I think I would like to have him, and I think he would like to have me, and that first clause, “Trusting in the Lord Jesus Christ for strength.”

You will notice that all the subjects mentioned require previous preparation. The subject is always announced the week before, and I expect them to remember it and tell me what it is. In short, I want them to live in it during the week, as architects say about the plans for a house. Arrange your work as far as possible, and think of it as much as you can; be filled with it, saturated with it, and then you will certainly have some message for your children that will be of value.

Put yourself in the child’s place, look at life through his eyes, at religion from his standpoint. If you are an older one and think, have of ourselves put much that is hard and difficult to understand into religion, and really transformed and deformed the simple truths that Christ taught. Let alone the difficulties of the Bible and you will find them soon enough, and teach the plain truths and the saving power of Christ. Sympathize with the little ones, visit the sick, look up delinquents, visit and talk with the mothers, it will help them and you.

Encourage the children to give plans and suggestions about the society. Tell them you cannot always follow them, but are glad to have them. They will have an added interest in the work, and feel that it belongs to them. I heard two children talking the other day, when one said, “You can’t go to the Mission Board, you are a boy.” “No,” came the quick reply, “but I am a Junior and that is just as good.”

Begin your meetings promptly and try to close them promptly. It is a good plan when you find you must run over the time, to state the reason and ask that you be excused. I will venture to say that in almost every case they will want to go on.

Love your children and make them feel it. Recently a little one, who had been out sick for some time, came back to the society. Half way up the aisle she saw me, and lifting up her little face, wreathed in smiles, utterly ignoring
We have raised over five dollars in that way in less than a year.

Then we have the birthday box, into which the children send many pieces as they are years old. Some solicit from fathers and mothers on their birthdays, which makes a goodly addition to the sum.

It is a good plan to encourage the children to earn what money they bring. Sometimes it is by working for his mother, while one boy rented his bicycle lantern, to have money of his own. Sometimes they are asked to give a tenth of what—they earn. Again, a penny or a nickel is given them, to see how much they will increase it; buyinmg something worth five cents of molasses and selling the candy made from it; making and selling sweeping-caps, holders, and the like.

Here are a few hints, and you could probably suggest many more. But give your children something to do, and be sure you have something new one in a while if you want to hold them.

The secret of success in any kind of work is to put a great deal of yourself into it, and particularly this is true of Junior work. We cannot attempt to expect great things. We must have an enthusiasm that will never endure defeat. Feel your responsibility. It is no light matter to know that in many cases you are giving the first ideas of Christian living, that your words are guiding the young hearts and lives. What would you have the result? Keep in mind your noble work, and remember it is for eternity. —The Evangel and Sabbath Outlook.

THE TRUE LIFE.

Another dreary winter is nearly past; soon we will expect the return of the ever-welcome spring time, with its warmth and beauty, its birds and blossoms, when the busy season will bring to many new labors, and many plans will be laid for the coming season's operations, hoping to receive, in the coming autumn, the reward for honest toil.

It is unreasonable to expect a glad, joyful harvest, without earnest labor, and anxious care, as the days go by.

How things in nature furnish illustrations for moral principles, and hints to teach us how to reach the desired results! Childhood and youth have been termed life's springtime.

To the lovers of nature, the springtime brings joy and pleasure, so youth is full of joy and happiness: but before each lies a life work, whatever that may be. Are we laying plans for usefulness, with bright hopes and anticipations for the future? Do we realize how many habits formed now are likely to be carried through life?

The seed placed in the soil in spring must produce its kind in the harvest; so in youth lay the foundation principles upon which our characters will rest. How true it is that our characters determine our conduct, and the possibilities of success or failure are according to the choice of principles, and the use made of the time for improvement. No one need have a glad, golden harvest without faithfulness in the details that go to make up the whole. It is written, "and let us not be weary in well-doing, for in due season we shall reap if we faint not." How often has the question been asked, "Is life worth living?" How often does the answer be the kind of life. We know of lives that were not worth living; and, again, how many lives have blessed the world, and whose blessed memory we hold so sacred, whose influence cannot be measured. In our own beloved Zion, how may we have laid down the toils of a noble life, within the last few months; but life's harvest was rich and golden.

Surely, only the true life is worth living; one that reaches out after others; whose highest thought is God's glory. The harvest of the church is gathered from the source of all life—Christ, the Bread of Life. In nature, how quickly each little plant would wither and die for the want of air, sunlight, moisture and proper food to induce its growth and maturity.

In like manner our spiritual life must be sustained by the "all satisfying portion." Without this, how would we fail of reaching the object for which we were created; how the divine plan, entrusted to us, would fail of execution. But with God's sweet sunlight within our hearts, life may always be beautiful; and, as the years pass by, time may change the golden locks and laughter of childhood's happy spring to age, with its honored years and ripened sheaves, but even then, our hearts will not be grown old, for the life thus supplied is eternal, as Christ is eternal.

D. E. Livemore.

OUR MIRROR.

The New Milton (W. Va.) Society reports the following officers elected at their last election: S. A. Ford, President; Wesley Lowther, Vice-President; L. B. Davis, Secretary; Dac Lowther, Treasurer; and Roy Randolph, Corresponding Secretary. This Society has been organized two years, and now has a membership of fourteen.

The regular missionary meeting arranged by the missionary committee of the Milton society, was held March 23d. Prof. Edwin Shaw, the leader, divided the mission work into three classes—churches, tents, and evangelical. Under the first class, a letter was read from Rev. S. R. Wheeler, giving an account and description of the church building at Milton. Rev. J. C. Welker responded to tents. Rev. Hills' work in Alabama is done nearly exclusively in tents, as it is so difficult to obtain a church, as churches in that country are used only by people of the same denomination. Invitations for holding meetings in tents are so readily given, that could he respond to all, his time would be occupied for more than two years. E. B. Saunders wrote of the evangelistic work recently done in New York. These meetings are well attended, and a deeper interest in missions is manifested each time.

How many of our Societies of Christian Endeavor have a Good Literature Committee? The Tract Board, this week, sends out a request to all our Societies, asking them to set a "live committee" at work, getting the names of persons who may become interested in the Sabbath question, that literature may be sent to them. Rev. S. Shaw, the leader, divides the mission work into three classes—churches, tents, and evangelical. Under the first class, a letter was read from Rev. S. R. Wheeler, giving an account and description of the church building at Milton. Rev. J. C. Welker responded to tents. Rev. Hills' work in Alabama is done nearly exclusively in tents, as it is so difficult to obtain a church, as churches in that country are used only by people of the same denomination. Invitations for holding meetings in tents are so readily given, that could he respond to all, his time would be occupied for more than two years. E. B. Saunders wrote of the evangelistic work recently done in New York. These meetings are well attended, and a deeper interest in missions is manifested each time.

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Although driven from the immediate field of labor, he was to witness what the Lord can do when he opens the hearts of Christians to work for him. Every day on that long journey through a world-wide Great Britain, the spontaneous contributions of every Christian heart were poured into his lap. Nowhere have I ever read that like. Not one single person did he ask for money; he simply told his story, that was enough, and some days as many as sixty letters containing money were received as the result; also the Sunday school children were most liberal with their pennies.

In 1866 he was able to return on his own missionary ship. He was accompanied by his second wife, and made his second landing on the island.

This noble, courageous man has recently finished another tour through Great Britain, Australia and America, returning again to his field of labor.

Every Sabbath-school library should own a copy of this book. Next to Foster’s "History of the Bible," I know of no better book for children to read; its language is so simple, yet so sweet, while the marks of a soul entirely Christ’s adorns every page.

MRS. SARAH ANN WILLIAMS,*

Mrs. Sarah Ann Williams, who for so long has been the first on our list of members, departed this life the evening of the 29th of November, 1858. But little more than a week after, our dear friend, Dr. Foster, was called to the same happy world. Dr. Foster was the first of a family of Christian parents, and in his Nineteenth year his father died, leaving his mother with 7 children, of whom 6 were brothers and sisters. He went up former years, and for the needy she was ever liberal of her money. To her was given two daughters, and one son by adoption, who died when she came to manhood. Her husband dying Sept. 22, 1851, she lived with her son-in-law, E. G. Bailey. Few are the names that stand on the register of one church for nearly seventy years, since this daughter’s death has kept house for the most part in rooms of her other daughter’s home, Mrs. Susan Pile.

In the church service and the Sabbath school she was a frequent speaker, and at the open prayer-meeting, when younger members found excuse, till health prevented. An active member of the Women’s Aid Society, and after she was not able to attend the meetings, anxious to know what was being done and to help by having work brought to her to do.

To the sick she gave much of her time in former years, and for the needy she was ever ready to mend and to lend. Of a life so helpful how great the good and how broad and far-reaching its influence. The busy hands are at rest, and we miss her familiar figure, but memory rise up and call her blessed.

E. L. R.

TRACT SOCIETY.

*Read before the Evangelical Society of Alfred, N.Y., by Mrs. G. W. Roebush, and requested for publication in the Women’s Department of the Sabbath Recorder.

**Read at the Women’s Missionary Aid Society at Brookfield, and requested for publication in the Recorder.
**Sabbath School.**

**INTERNATIONAL LESSONS, 1895.**

**LESSON IV.—WATChFULNESS.**

**NEW YORK.**

**ALFRED.**—With as much March was an exceptional month. As the lambs were born to the station, a distance of two miles. This will be of great help to these places, for what is better than good roads, especially those leading to an inland town? There are hundreds of tons of freight carted over this road every week from the Terra Cotta works and the Cheese Company.

Since March 25th, our mail goes and comes three times a day, except Sabbath and Sunday, direct to and from the cars, instead of stopping to be overhauled at the station. This gives a much better service.

The Professor of Ecclesiology and Political Culture, with some of the students, gave an entertainment, consisting of a Parce and a Chronothanatolatron. They have been very highly praised. Prof. Hill is a good instructor, and makes a success of whatever he undertakes. In the highest sense of appreciation, the students are grateful to the person who has so kindly given them this department; and, from past experience, we can say that the students are much better able to carry on their school work for having this health-giving exercise. All the students would regret very much to be deprived of it.

On the 26th instant we listened to an interesting and helpful lecture, by Hon. George H. Utter, of Weselyey, E. I. His lecture was especially touched upon thoroughgoing in every line of work. He vividly illustrated the power of the masses over the individual, showing how the responsibility and blame was shoved from one to another. This was the second lecture given by the Alumni lecture course.

Sabbath evening, March 6th, five candidates were baptized, and united with the church; four of them were children.

Instead of the regular prayer and conference services on the last Sabbath eve of the month, the evening was given to mission work, and there were three very inspiring papers presented—the first on Mr. Van De Stuer's work in Japan, one on mission in general, and Miss Burdick's work in China; and on the life of Mrs. Carpenter, who was one of our first missionaries to China. A collection was taken at the close of the mission work, and five dollars were received.

The Christian Endeavor held a Poverty Ball at the parsonage Tuesday evening, March 26th ult. The ladies and gentlemen were fined for wearing extravagant and fashionable attire according to the Monday's order. The receipts were a little over eight dollars.

N. M. Mills, of Welton, Iowa, a brother of Rev. O. S. Mills, has been appointed to be our agent in looking after the advantages of study in the University for several years.

**NEW JERSEY.**

**PLAINFIELD.**—One of the pleasantest incidents in the history of our Sabbath-school was its annual meeting, held on the evening of March 31st. No one said "no," and all seemed willing to bear their share in the work of the school. The reports showed, what we have all felt, that the interest had steadily increased during the year, there being thirty additions and a net gain of thirteen members, the average attendance being ninety-one. Eleven of the scholars have joined the church by baptism. Several teachers from foreign schools in foreign lands have been highly commended for their zealous spirit, and five attendants, using the pastor's class in obtaining a sort of normal training for their own work.

The school, like the church, believes in systematic giving, and by this method seems to find a measure lessening the need to ask for resources. The offerings on the first Sabbath in each month are for the Missionary Society, on the second for the Tract Society, the third for the education of Chinese children, and the fourth alternating between the de Boodschapper and the general benevolent funds. Contributions to local and other charities, and to the State and county Sunday-school work, are made from a generous fund. No funds raised by the weekly contributions are used for the support of the school, the church making a yearly appropriation for this purpose. This year the school, we being taught the pleasure of giving to others and not to ourselves, and every week we join in praising God for our precious privilege and in asking his blessing upon our gifts.

This meeting marked the close of the eleven months of service of our full-time student, J. D. Ritweth, for whom we are very much better able to carry on our work. The students would regret very much to be deprived of it.

The school has been, in the time of compromise, the church has been, in the time of compromise, the church has been...
Popular Science.

More than one hundred years ago it was known that our atmosphere was composed of oxygen, nitrogen and hydrogen in various quantities. In April, Eighteen hundred and ninety three, Lord Rayleigh, while experimenting with the transparency of the glass of a new element differing in quality and density, and he proved by the spectrum that it was neither nitrogen nor oxygen, both having been removed from the air, and this new element was named the Argon.

The Dead Sea is about forty-five miles long, and ten miles wide at its greatest breadth. It is one thousand feet and eight feet deep in the northern part, but quite shallow in the southern, being only from twelve to fifteen feet deep. Its shores are crusted with salt, sulphur, bitumen, pumice stone and volcanic clay. The specific gravity of the water 26° is greater than that of water known, being more than two greater than the waters of the great Salt Lake in Utah. The Sea has no outlet. Scientific observers say that the water evaporates faster than it flows in, and therefore the level is lowering. I will venture to differ with the theory and suggest that there must exist some other cause than evaporation. There is falling into the sea (which only covers about four hundred and fifty square miles) the average quantity of six millions of tons of water daily by the Jordan, then there are four or five great large mountain streams from the mountains round about Jerusalem, besides innumerable rivulets and springs. It would hardly seem possible to evaporate all this amount of water. As the bottom of the sea in the northern part is nearly one mile lower than the Atlantic Ocean, and formed of rock containing fissures, may not large quantities leak through and find its way through subterranean passages into the great fires beneath and be converted into steam, thus aiding in furnishing the tremendous power indicated by Etma and Vesuvius, and shown by the terrible convulsions of the earth known as earthquakes? These belong to the Sultan who has lately put on two sailing boats, and the others to passengers. A few years more and it will be navigated by the cheapest and greatest of all powers on earth, electricity. It has been suggested, and certainly is practical, to let into the River Jordan the waters of the Mediterranean sufficient to fill up the Dead Sea, and overflow the Plains of Sodom and Gomorrah, and very much more of the surrounding county, thus creating an inland sea for the benefit of the East in the line of commerce.

NEW MIZPAH MISSION.

Monthly report of work done at the New Mizpah Mission beginning February 17th, ending March 16, 1895.

Number seamen present, evenings 296. Afternoons 28-294.

Visitors present........................................................................................................... 89.

Ships visited.................................................................................................................. 39.

Skull visited.................................................................................................................. 39.

Hospitals visited........................................................................................................... 15.

Leaders......................................................................................................................... 8.

Helpers......................................................................................................................... 48.


"The Mizpah Circle King's Sons and daughters." Taken the pledge 3.

Bibles given away 3.

In the last month we have received:

Flowers from Mrs. Kenyon.

Bundle of papers from Mrs. Roberts.

Two bottles of readers. Ancient History, by Dr. Bradford.

Magazines from Forum.

Century magazines from the publishers.

Hospitals and schools.

Papers from Almina Stillman, Webster, Mass.

Miss Richardson.

Silver Ornaments.

Papers from Mrs. Bennett.

"Bible Gallery" from the publishers.

Incidentals.................................................................................................................... $ 645.

During the first six months of the Mizpah year $120 85 were received, which paid the rent. The receipts of the last six months have fallen off so that there is not more than half enough to pay the rent, and the rent is only a part of the necessary expense in conducting the mission. We are in need of funds and will be grateful for whatever may be given.

Szeky.

PLOINTSFIELD, N. J.

COPYRES OF CONFERENCE MINUTES.

We have at this office copies of Conference Minutes as far back as 1872, though no complete sets from 1872 to 1882. From 1882 to 1894, a few complete sets can be had. Any persons attending or desiring odd complete sets can have them at cost of postage (six cents), or binding and postage ($1.25 per volume of five or less issues each). This offer will be withdrawn before the 1st of May. Order at once if you desire any of these Minutes.

WANTED! WANTED! WANTED!

Back numbers of the Sabbath Outlook for 1890 and 1891. The publishers are anxious to obtain complete sets for the years named. Any one sending us two sets, shall have one, return as a premium. Set of numbers for April 1890, especially wanted. Please look over your files, and garrets, and see if you can help us.

Special Notices.

ALL persons contributing funds for the New Mishpah Reading Rooms for seamen will please notice that Mrs. W. L. Russell is the Treasurer. Please address her at Plainfield, N. J.

An extra edition of the Alfred Sun is to be published in May by the Ladies of Alfred, for the benefit of Alfred University. The price of the Extra is ten cents. Send your subscriptions and write for advertising rates to ALFRED SUN EXTRA, Alfred, N. Y.

It is now six months since last Conference, and there are yet thirty-seven churches which have not paid their apportionment for Conference expenses. The treasurer is waiting for money.

WILLIAM C. WHITFORD.

ALFRED, N. Y. Feb. 1890;

The Chicago Seventh-Day Baptist Church holds regular Sabbath services in the lecture room of the Methodist Church Block, corner of Clark and Washington Streets, at 2.30 P. M., Sabbath-school at 3.30 P. M. These services are always welcome, and any friends from a distance are cordially invited to meet with us. Pastor's address, L. C. Randolph, 6184 Wharton Ave.

The Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in September, at the chapel of the Institute School. It is to be understood that there will be no exclamatory marks in the text where there is no quotation in the text. The prices of the Extra are ten cents. Send your subscriptions and write for advertising rates to ALFRED SUN EXTRA, Alfred, N. Y.

The First Seventh-Day Baptist Church of New York City holds regular Sabbath services in the Boys' Home Reading Rooms at 12 new School-room, or 8ecre-.

For information, address, Rev. J. T. Burdick, New York City, 80 Barrow St.

The Sabbath-school Board of the Seventh-day Baptist General Conference through its Secretary requests the Vice-President for the North-Western Association, Dr. Clarke, to arrange for Sabbath-schools connected with the North-Western Association during the present Conference Year. Will the Sabbath-schools of the North-Western Association act upon this as an invitation, and through the Secretary communicate with Rev. H. D. Clarke, Dodge Center, Minn., in regard to time when they would like such an Institute. Two or more schools near each other might unite in such a profitable convention.
ROSS AND BENNY.

Ross came running into the house, crying at the top of his voice.

"What is the matter with my little boy?" asked his mother.

"Benny Jones struck me—"

"Which of you hit the other?" asked Miss Sally, Ross' other mother.

"I didn't,' answer, she...

"I really don't know," answered Ross, the tears streaming down his cheeks.

"My dear child, I wouldn't have said your mamma..." he struck you right on the head, too, didn't he?"

"Yes, I did."

"And you quite a lump," mamma added.

"I know it must hurt you, Benny Jones..."

"What made him strike you, Ross?"

"Tell me, Ross, why he struck you..."

"What did you do to Benny?"

"Too hoo. Not nothi—"

"Tell me the truth, Ross; you know..."

"I don't know."

"It was seven minutes before Ross could be induced to speak, but at last he regained his courage and sobbed and wailed together:

"I—I struck—him with—a—little..."

"Who threw the first stone?"

"Again Ross sobbed.

At last he said, "I—I did."

"And so he struck you because you made him angry by first striking him?"

"Said Ross' mother.

Yet you came into the house and told me only a part of the truth. I am sure you do not know all the blame upon Benny Jones, when you were really more to blame than he was. Do you think that was right?"

By this time Ross' conscience was aroused, and he felt that he had done wrong. His tears were dried, however, and a firm, boyish smile broke out on his face.

"No, it wasn't, mamma," he said, "I did two wrongs. First, I made you cry, and then I put all the blame on him."

Then his mother said, "Remember hereafter when you tell what you have done, that you must also tell what you have done to others."—Epworth Herald.

HOW KATIE WOULD FOUND OUT.

Grandpa came slowly down the barn steps. He was in the kitchen, where Katie sat eating an apple, and trying to look as if she had never seen the marks of all her life. He came directly toward her, and sitting down in his rocking chair, he looked at her and laughed at her loveliness, while he looked rather seriously into her blue eyes.

"Good morning," he said, "a little girl went up to my room, where her mother had forbidden her to look at the bottom of my bed, holding on by the bedposts, and walked all the way around it, and then reached up to my watch and took it off the shelf, and sitting down on my pillow looked at the watch as if it were much the most interesting thing she had ever done that she walked carefully down to the foot of the bed and jumped off, thinking that nobody saw her."

"Who did see?" said Katie, letting out the guilty secret.

"Please get me the Bible, my dear, and I will tell you."

Katie, away quietly, while her grandpa put on his spectacles, and slowly turned over the leaves till he found just what he wanted.

"Read that, my dear."

But Katie could only spell out the words, and sit and so it went for some time to make it out. After two or three trials she succeeded in reading distinctly, "Thou God seest me.

Then grandpa talked very seriously to her about the disobedience and the guilt of coveting a sin, and Katie was very penitent, and resolved then and there to be a better child, never to look at grandpa with great awe.

"God told him," she said to herself, "O, how dreadful, to have God look right at me, and then tell grandpa, all alone in his room, what I did! How good grandpa must be to have God talk with him. Seems his face shies just like Moses' when he came down from the mount."

"Take off your shoes, grandpa?"

"My shoes? For what, my dear?"

"When God talked with you upstairs, and told you I walked on your bed did you take off your shoes like Moses?"

"O, my dear little girl," said grandpa, with rather a queer expression on his face, God does not nowadays talk to his children face to face; but he leads them and directs them just as truly as did he lead Moses. He led me to go to my room this morning, and to see on my soft feather bed the deep foot-prints that you left there; and then seeing my pillow, that your mother had smoothed so carefully, all tumbled and wrinkled, and observing, as I did, your little mistake in putting the head of the pin on your pillow, I could not help knowing what you had done.

"Now, grandpa's face was very serious. "There is one verse in God's word, my little Katie, that is very useful for little boys—and grown up men and women, too.—to remember, "Be sure and listen to it."

And I don't think Katie ever forgot it.—Zion Watchman.

ANIMALS THAT NEVER DRINK.

Blanchard, in his book on Abyissina, says that neither the Dorese nor the Bennef gazelle, nor any of the wild goats, are known to reach to the springs, creeks or rivers for the purpose of drinking. Throughout the whole of this vast stretch of land, the springs as far south as the great Sahara or an old gazelle, is very common. Darwin, in his "Voyage of the Beagle," says that all those that enjoy the wild lamas of Patagonia drink salt water, "this is not at all uncommon." All writers on natural history subjects are agreed on the point that they are the largest and most desiring branch of the sloth family never drink. Haynes says, "They are one branch of the peculiar animal tribe which never drink water." C. B. Tartan, in page 95, volume 9, "American Notes and Sallies," mentions them as which lived in the London zoolog-

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SUNDAY. April 11, 1866.

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THE BOSTON EVENING NEWS.
Established in Boston, Mass., June 1, 1870.

H. CROFT, President.
H. A. FRANZEN, Vice-President.
A. E. KENTON, Treasurer.

S E N A T O R W I L S O N ' S C O U R A G E.
After Henry Wilson's first election to the United States Senate, he gave his friends a dinner. The table was set with not one wine-glass upon it.

"Where are the glasses?" asked several of the guests, merry.

"Gentlemen," said Mr. Wilson, "I know your friendship for me and my obligations to you. Great as they are, they are not great enough to make me forget the rock which I was heaped and the pit whence I was dug." Some of you know how the curse of insincerity overshadowed me. That which I might escape, I fled from my early surroundings. For what I am I am indebted, under God, to my temperament, and my adherence to it. Call for what you want to eat, and if this hotel can provide it, it shall be forthcoming; but wines and liquors cannot come to this table. I shall not spread in the path of another from the snare which I escaped."

Three rousing cheers showed the brave senator that men admire the man who has the courage of his convictions.

He afterward filled the office of Vice-President of the United States.—Exchange.

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