

# THE SABBATH RECORDEE.

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## PRAYER.

**B**E 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.

\* \* \* \* \*

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.*

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 sad state  
Of human wretchedness; so weak is man,  
So ignorant and blind, that did not God  
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.

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Young People's Work.

MRS. R. T. ROGERS, 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 opinion. Always be ready and willing 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 destructive of peace. Its effect upon all the household is depressing. Cross words are not compatible with good government, the spirit of devotion, or 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 meeting with persons who are more or less favorably disposed toward our views, and who would gladly read more on the subject of the Sabbath. If the names of all such persons were sent to this office our literature could be easily and cheaply placed in their hands, and no doubt many would be thus won to the acceptance of the truth. That this work may be done more thoroughly and widely, the Tract Board has asked each Christian Endeavor Society to appoint a committee for this purpose. We hope that everyone will heartily support this effort to give wider circulation to the truth which we believe and advocate.

AGAIN we ask the question, Parents, where are your children nights? Some people have a horror of bringing up their children in large cities, but from our observation of the way things are often done in small villages there are many dangers of which unsuspecting parents have no intimation. We have often noticed boys out evenings, rudely and noisily playing in the streets at 8, 9, and even 10 o'clock, or congregating in stores and shops long after they should be in bed. Bad language and bad habits are soon acquired; and

bad motives with corresponding deeds soon follow. Parents often wonder why their children turn out so poorly. They ought not to be surprised when they are educated in the streets, and where the idle and dissolute resort. Hasten and call your children home, and keep them away from such unwholesome and infectious influences.

NOTHING connected with college life and college athletics has brought such universal disgrace as the brutal way in which the game of football has been conducted in many instances. Instead of being a manly and healthful sport, it has been degraded into little less than a prize fight with all of its attendant evils. The gate-money and the betting, the crowds who eagerly rush in to see the contest, not very much unlike those who would pack the amphitheatre in Madrid or in Mexico to witness a bull-fight, and the wild, unreasonable and brutal struggles of the contending parties have brought the sober and honorable part of nearly all the country to disapprove of such exhibitions and demand their discontinuance. The Faculty of Harvard College have decided that their students must withdraw from such inter-collegiate contests. The students have protested, but the Faculty remain firm and will be sustained in this action by all right-minded citizens. They may lose some students, but they can afford that loss much better than the greater one of the respect and confidence of a patronizing public.

IN the RECORDER of March 21st, we published a communication from our occasional 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 with which our 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 of friction; but, in time, it will be done, and well done.

As to the statement that the "Debating societies throughout the country are dead, and college literary societies are mostly dead or moribund," this does not quite agree with our 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 in the early seventies." 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 disbanding, but are working with a vigor and enthusiasm not excelled by those of a generation ago.

Our correspondent is too young and vigorous a man 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 as an astonishing degree of ignorance of real Bible history and doctrine among those who ought to be better informed. When a man assumes to write comments on the International 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 as follows: "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 candid 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 was gone? 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. There is no Scriptural or historical 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 went 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 companionable, 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 happiness for the righteous, lives 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's faith, and afford such positive 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 more tangible and real than any 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 his 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 ministrations 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 WILD 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 President has appointed an able board to investigate and report upon its feasibility.

THE Faculty of Harvard still hold to their unfavorable action concerning inter-collegiate football. How rash to overthrow 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 feeing or tipping custom, especially in our country. It calls it an exotic 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, 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 Officer Doty, of New York, is extremely cautious in guarding 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 attempted 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 Episcopalians.

THE number of tramps, 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 Debs, 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 selfishness have not hitherto been found exclusively in any one political party.

### CONTRIBUTED EDITORIALS.

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

CHRIST 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 calling hard names. Get them to look at the gospel—not theories nor professors—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 Baptist young people's society. Evidently the editor finds some of the bees leaving the hive 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 star-dust of a 'broader' theology thrown in his eyes, the denomination, like the serene moon, will sail on its beautiful, peaceful and untrammelled way, alike unmindful of and unaffected by this dropping of pigmy twinklers from out the sky. God reigns and 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 "beautiful" nor "peaceful" to speak of men whom Baptists once delighted to honor as "pigmy twinklers" "snuffed out by their own self-importance." My Baptist brother editor, don't. The style of lofty contempt in which you cast your criticism is likely to be mistaken by disinterested readers for something else.

While the Baptists have a warm place in my heart for their motherly (or fatherly) care and kindness during three years of student life, for the valued friends I have among them, and for the grand ideas for which they have stood; yet let me suggest that, upon strictly logical grounds, they can scarcely criticise these brethren who have dropped the "denominational baggage." The denomination itself is in unstable equilibrium. Either the forms into which God molded sacred institutions are important or they are not. Baptists believe that they are. To be true to that conviction, along with the Scriptural forms of church government and of baptism, they must observe the Scriptural day of the Sabbath—in other words, be Seventh-day Baptists. If it does not matter what day we observe as the Sabbath, then it matters not what forms of baptism or of church government we use. The same greased tracks upon which so many Baptists slide away from the claims of the Bible Sabbath will fit the car in which Dixon, Maxom and others rode into Congregationalism, Methodism and Free-for-all-ism. The difference is that the latter rode to the end of the route.

"BLOOD poisoning resulting from lack of exercise." This is the verdict of the wise men in the case of one of the brightest and kindest young men I ever knew who was buried last week. Some who read these lines may remember Harry Howard, a member of the Chicago University Divinity School, the most brilliant student of his years in the department of Semitics. As I remember his genial ways and his evident promise of future usefulness, my heart rises in hot revolt at this waste of life. Friends may talk of "mysterious dispensations of providence," but the words of Dr. Northrup on a similar occasion echo in memory: "slow suicide." One of the rising men at the University said to me sadly but resignedly one day: "The pace is so fast that one can scarcely achieve distinction without overwork, liable to result in a breaking down of health."

Young friend mine, don't do it. I know you are anxious to excel and temptations are strong; but resist them, just as you would

resist a temptation to drink whisky, and for the same reason—because it burns life away prematurely. You better be a live ignoramus (comparatively speaking) than a dead scholar. Better be a football player with hair *a la* the wild man of Borneo, with collar bone broken and yourself suffering the "flings and arrows" of the religious press than burn your life candle so low over your book that some slight shock will snuff it out. There is a golden mean between the athlete of great biceps, small head, and the intellectual scholar hovering on the interesting borders of nervous prostration.

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*.

Most 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 to-day might cause the preacher of an olden 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 unshakable faith in it than we have.

There lies before me a kind letter from President Samuel Plantz, of Lawrence University. He will be remembered by old students 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 that of his earlier life would be indeed 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 an honest skeptic. 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 themselves into 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 harsh treatment. The best evidence of Christianity is a *consecrated* Christian. Let us give more of these evidences to the world. The blackest infidelity is the unfaithfulness which professes and does not do. It is the dry rot of the church to-day. "Create within me a clean heart, O God, and renew a right spirit within me. Then shall I teach transgressors thy way and sinners shall be converted unto thee."

#### AN OPEN LETTER.

To Isolated Sabbath-keepers:

*Dear Brethren:*—While the Tract Board is making an effort to secure a wider and more favorable reading of our literature, I feel constrained to speak a word to you who dwell apart from our church privileges.

We have many faithful Sabbath-keepers scattered over our land to whom much credit is due for their staunch loyalty, and for whom we render gratitude to God with our prayers for the Spirit's special watchcare. That you are deprived of privileges, in your isolation, that you greatly long for calls forth our sympathy. But we now ask you to consider if there are not compensations. May not your loss of privilege be made up for, in a measure, by your increase of opportunity for spreading God's truth? As the writer can testify, the lone Sabbath-keeper has frequent occasion to explain his peculiar custom of observing the Seventh-day, and with rare exception to the contrary, he meets with sympathetic hearing, and often with approval on the part of his First-day associates. Not infrequently he is asked for literature which will more fully explain our views. Thus with exceptional deprivations come exceptional opportunities for spreading the Sabbath truth.

We believe that those of our people who are thus isolated have not, as a rule, sufficiently magnified their privileges. We know of several churches which have grown out of the fidelity and efforts of single Sabbath-keeping families. It is our desire to help you to make the most account of your situation for the glory of God and the enlargement of his kingdom.

You, doubtless, know of many who think favorably of the truth, and you are constantly meeting others who may become interested could our literature be placed in their hands. We therefore ask you to make a list of the names and addresses of all such persons and send to this office from time to time. We do not want names carelessly or indiscriminately gathered, but we do not care how long a list you send, if you have reason to think that they will kindly receive and read our literature. We are putting up small packages of tracts, carefully selected to set forth our views in a fair and favorable light. A considerable cost to the Society, is of course, attendant upon printing and mailing this matter, but while your contributions are always acceptable, we now most earnestly solicit these carefully selected names.

Believing that our isolated brethren may thus promote greatly our work of Sabbath reform, and praying the blessing of God upon the word of his truth thus sent forth, I am, in behalf of the Executive Board of the American Sabbath Tract Society,

Very truly yours,

F. E. PETERSON, *Cor. Sec.*

#### CHRISTIANITY IN POLITICS.

And Another Religious Study of a Baptist Town.

To the Editor of THE SABBATH RECORDER:

In the RECORDER of February 28th, was a reprint from the *Forum* of an article under the caption of a "Religious Study of a Baptist town," from the pen of the Rev. William Bayard Hale, with rejoinders by Revs. Mr. Evans and Daland, of the aforesaid "town."

Mr. Hale's study of Westerly was made amid the beauty and quiet of a New England summer; when the waters are bright, and the skies serene, and when summer visitors



and excursions tend to make life a dream of bliss and content. What Mr. Hale's "kodak" would have revealed and his facile pen described, could he have been in Westerly during these stormy March weeks when the religio-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 steamy flavor of bivalves, green corn, and blue fish, nothing so delights a Rhode Islander as an election. So while most of the States have only one a year, and some like Connecticut, one in two years, Rhode Island 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 legislate for the good of the State.

This year the Prohibitionists have made their fight almost entirely in Westerly. They nominated for senator and one of the representatives, the pastors of the Congregationalist and Christian Churches. Both men of talent and deservedly popular in the community. Meetings were held for a week or so nearly every evening. The nominee for Governor was present, taking a general oversight. Eminent speakers from abroad added their forces to home talent, and good music and the presence on the platform and the crowded audience of Westerly's clergy, solid business men, and noble women made these meetings a grand success. While the *dominant* issue, the prohibition of the liquor traffic was not neglected, largely the thought and interest was directed to the proper relation of, (as our caption indicates), Christianity and Politics. This was made the text of many of the addresses. The occasion was this. The W. C. T. U. put forth the positive question if it was not possible to unite the *Christian* voters of the nation in the warfare against the saloon? The Editor of the *Westerly Daily Sun*, who is not only a working Christian, being a Sabbath-school Superintendent and a deacon, but also something of a politician, being an ex-representative, and an ex-senator, and an ex-speaker, and an ex-secretary of State, as well as an extra good fellow, replied that to unite Christian voters as contemplated, was to unite them in one political party; and as Christian voters differed about many political questions it was not possible to unite them in one political party, and thereupon objected to the formation of a political party, upon a distinctively Christian basis, saying that Christianity and *politics* were two things entirely distinct. Christianity was a faith; politics the science of government, etc.

Now Mr. Editor, leaving Westerly to settle her own matters, and separate from any one State or national question of momentary interest, the question raised is an all important one. It concerns the foundations of our civil government. It has to do with our civil and religious liberty. It is well that in the State that Roger Williams founded and into whose constitution and development the proper relation of Christianity and politics centered as a living, vital question that here it should again be raised. It is a question that involves the proper relation of Church and State. Whether it shall be one of union and subserviency, or of independency.

Roger Williams experienced in his own per-

son the beauties of Christianity in politics as expounded and enforced by the Puritans of Massachusetts; and he did not like the style; so founded a commonwealth "where a man should be free to think in religious matters as he pleased and act as his conscience might dictate." Let me state the question *pro* and *con* for consideration.

1. Should a political party be formed or formulate in its platforms, and by its exponents, that it rests on a distinctively Christian basis, recognizing Christ and his doctrines as platform and rule of action? or,

2. Should it be formed on strictly economic and moral considerations, recognizing the highest interests of the State, the good order and well-being of community, the guarantees of personal liberty and equality, the protection of the weak, and the rendering of justice unto all men? <sup>^</sup>

We as Seventh-day Baptists are deeply interested in this matter. Sabbath-keepers in several States are suffering fines and imprisonments on account of Christianity, or what at least bears its brand into the political economy of the State.

If any political party of any name, or for any object whatever, forms itself on or around any principle and labels it Christianity it will become in that measure the interpreter of Christianity, and will in some way endeavor to enforce it 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 rum shop is the deadly foe of the State. It wastes its resources, destroys its manhood, corrupts its youth, genders vice, crime and disorder, and levies its awful tax of poverty and degradation; 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 suffrages of Christian voters on the ground that it is distinctively 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 altar of the Church 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,"

MYSTIC.

IS YOUR SOUL INSURED?—A little boy on his father's knee said:

"Papa, is your soul insured?"

"Why do you ask, my son?"

"Because I heard Uncle Frank say that you had your house insured and your life insured, but he did not believe you had 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 before I had it. Pa and ma have a way of makin' us boys use up their old 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 as follows: "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, received either the greater part, or the whole, of their school training in these denominational colleges." The author is 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 appreciatively as follows:

One of the pioneer colleges of the State is that at Milton, which has a wide reputation for the good work 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 in business and professional life. In the list of graduates are President Albert Salisbury of the State Normal School at Whitewater, the Hon. Jesse B. Thayer, Ex-State Superintendent; Maj. S. S. Rockwood, now Secretary of the Board of Normal School Regents; President L. D. Harvey, of the State Normal School, Milwaukee; the Rev. Samuel Plantz, President of Lawrence University, who took a five-year course at Milton; the late Prof. Lucius Heritage of the Wisconsin University; Prof. A. R. Crandall, formerly of the Kentucky University, and geologist of that State; the Hon. Geo. R. Peck, well known as an orator, and now solicitor general of the Santa Fe railway; Prof. C. E. Crandall, member of the faculty of the Chicago University; the Rev. L. A. Platts, D. D., formerly editor of the *SABBATH RECORDER*, and now Theological professor in the Alfred University, N. Y.; the Rev. A. H. Lewis, D. D., editor of *The Evangel and Sabbath Outlook*, Plainfield, N. J.; President A. J. Steele, of the La-Mayne Normal School, Memphis, Tenn.; Prof. E. S. Bailey, M. D., Ph. D., member of the faculty of the Hahnemann Medical College, Chicago; and Prof. W. B. Morgan, M. D., Ph. D., member of the faculty of the Homeopathic College, St. Louis.

There are many others who have won distinction, who received most of their school education at Milton; and among them are the Hon. L. B. Caswell, Ft. Atkinson, for fourteen years a member of Congress; William H. Wyman, Treasurer of the United States under Arthur, and who turned the money as counted over to his successor in 1885; President A. A. Robinson, of the Mexican Central Railway, City of Mexico, formerly chief engineer of the Atchison; the Hon. Gilbert L. Laws, Ex-Secretary of State of Nebraska and member of Congress; and the Hon. A. J. Holmes, for several terms member of Congress from Iowa.

After mentioning prominent old students of four other similar colleges of Wisconsin, Col. Smith closes his article with the following words of commendation for the work which they all have performed:

But the fact that very many of the graduates of these colleges have become distinguished in their callings, is not the best argument in favor of these institutions retaining whatever of a denominational character they may possess. It is an honor to a college, when its graduates reach high stations of usefulness, and attain splendid manhood. But the work which should not be overlooked, and which counts for very much in the race of life, is the graduation of many hundreds of young men and women, who, perhaps, do not rise to eminence, but join the great army of industrious, intelligent, well-to-do, and useful citizenship. There are hundreds of this class of graduates in Wisconsin to-day; and the propriety of their lives and the wholesomeness of their influence, are alike creditable to them and to their Alma Mater.

A strong point in favor of the maintaining of these so-called denominational colleges is, that were it not for the close relation they bear religious bodies, they would lose much of their strength, and of course the number of students would be materially lessened. Such colleges draw very largely from homes which cannot afford to pay for education in the expensive institutions; and for this they command the best wishes and the loyal support of the people.



## Missions.

THE revival meetings held with the First Westerly Church, Post Road, R. I., 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 prayers of Christians, and the most of them have found Jesus precious. 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. Keltner, 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. Keltner, 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 RECORDER.

FROM T. J. VANHORN.

Dear Bro. Whitford:

You knew of my projected trip to Louisville. I reached this city at sunset Friday. On the Sabbath, at 10 o'clock, I met four 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 practical use 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 congregation of people in the city known as Seventh-day Adventists, but they have not as yet been organized into a church. The reason of 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 ten. 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 Expose of Faith 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 conversation with one another, and I am led to believe that the little company which I hope to see organized into a church in this great city will be most intelligent and loyal workers in advancing the cause which is dear to us all.

I have not seen our Shepherdsville 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 stop here in order to reach the neighborhood of our church by noon.

SHEPHERDSVILLE, Ky., March 27, 1895.

### FROM THE PULPIT TO THE POOR HOUSE.

Preached in W. Washington St. Baptist church, Greenboro, N. C., Dec. 23d 1894, by Pastor C. A. G. Thomas.

Psa. 71:18, Now also when I am old and gray-headed. O God, forsake me not.

Isa. 48:4, And even to your old age I am he; and even to hoar hairs will I carry you: I have made, and I will bear; even I will carry, and will deliver you.

The title of this sermon was suggested by a little book which I recently read. The book was written by a Methodist preacher and pictured a very bitter and sorrowful condition of the old Methodist preachers. As I read this little book I said to myself, "surely the brother has seen some of the old worn-out Baptist preachers." To many of these old preachers the road from the pulpit is to the poor house. North Carolina Baptists have neglected to care for their worn-out preachers and their widows. We have been shamefully negligent of our "Minister's Relief Board."

When Bro. D. L. Gore was President of this Board he wrote to the "Recorder" that Dr. Pritchard was the only pastor whom he could find that had really done anything for this Board. Bro. Manning, Secretary of the Board, wrote about the same time that he had sent circulars to every preacher whose name was in the list given in the Convention minutes, and only two had replied. He applied to the clerk of every Association for a copy of minutes, and only five replied. Rarely is this subject discussed in our Associational meetings, and this year 22 Associations reported nothing for this object. Very rarely do we hear this subject mentioned in our church meetings, or in the daily conversations among our members. Never have I heard a prayer offered in any of our churches for these worn-out heroes of the cross. We have been criminally neglectful in God's sight.

The "Minister's Relief Board" is now one of the objects of our Convention. On motion of one of our deacons it now has a column in the minutes of Piedmont Association, and pledges were taken for it. For this I am sincerely glad. To contribute to this Board is a duty we owe to our aged and worn-out brethren, a duty we owe to ourselves as individuals, a duty we owe to our churches and pastors, a duty we owe to our God.

I. Every man called of God to the ministry meets a condition of affairs not found in any other vocation of life. I believe in an especial call to the ministry. I believe that God calls men to the ministry as he does not to any other vocation of life. No man ought to stand as an ambassador of God unless he has divine authority for so doing. Who would stand in the courts of other nations as ambassadors for the United States unless appointed by the ruling power? Neither ought any man stand as the overseer of God's force unless appointed by him. In my opinion I do not believe any man ought to be a pastor unless he feels "woe is me if I preach not." My advice to every young man is "keep out of the ministry if you can." "Be sure your call is of God before you take your first step." Brethren, I would not go through what some preachers have to endure for any master, save Christ, and but for his grace no man could. The preacher is usually looked upon as everybody's servant, everybody's target for criticism, everybody's victim of abuse, and, like a lamb led to the slaughter, he must not open his mouth. Oftentimes those who open their mouths very wide to praise him, will never part their lips to defend him from falsehood and slander. There are truly very peculiar trials, circumstances and conditions surrounding the pastor which do not surround other men in other vocations.

(1) God not only calls the preacher, but he chooses his field of labor. God will direct the faithful preacher to his field of labor. In the formation of pastoral relations mistakes are frequently made, some people think. If so they are not made by God. Men and churches make mistakes, God never. Men and churches make great mistakes in not consulting God in this matter. Rarely does God choose a

rich field for the preacher, and rarely a rich field asks God for a preacher. Most preachers spend their lives on small and obscure fields, where their expenses are heavy and their incomes small and irregularly paid.

Men in every vocation of life can choose places of labor. They can make money considerations a basis of action. The preacher must go to the field God points to, regardless of compensation. The preacher who will act only on the money consideration is considered by the churches and world as unworthy to be the pastor of God's flock. The great majority of our pastors do not consider money in the matter of pastoral connections. I could name numbers of men in North Carolina who have declined larger salaries that they might remain and do God's will amid the denials of small places. I have known men to remain in their present fields when they might have gotten three times more elsewhere.

(2) The average preacher has more expenses, more demands, and less compensation than most of men in other vocations. The preachers are expected to live in the same style as people in better circumstances and to dress better than his average member. They are expected to patronize every business house, to purchase from every agent, to give to every beggar, to entertain every itinerant preacher, peddler and tramp, and to lend a dollar to every "ecclesiastical dead beat" in the community. Their compensation as a rule is smaller than the majority of their members. Most of the men in the ministry work for less than other men of the same ability, attainments, and activities. And in addition to this they are more tardily paid, and lose more of their promised salary than any other class of men in the land. The North Carolina *Christian Advocate*, published in this city, in its issue of Dec. 12th 1894, has a long article which shows that the preachers of the Western North Carolina Conference lost last Conference year \$17,000. This loss fell on 125 preachers—a loss of \$136 to each. If we could get similar reports from our Baptist churches, our Baptist preachers in many sections would reach out the hand of financial fellowship to these Methodist brethren. The writer of said articles says: "There cannot be found in any other vocation, perhaps not in all other vocations taken together in North Carolina, so great an amount of money withheld from men after they have done their work faithfully, and with a definite contract as to salary. In fact, no class of men engaged in other employment would submit to such, may I not say dishonesty, such disgraceful default, for the claim is cancelled at conference?" And does not the average Baptist church consider likewise when the pastor leaves the field?

(3) These men are the largest givers in our denomination. The preacher is the leader of the people, and out of his poverty he must lead the people who are more able. From a partial list of gifts at the late Convention published in the North Carolina *Baptist*, I notice that thirty preachers gave over \$2,700 out of \$5,000 to Wake Forest endowment. Out of 17 donors of \$100 each to the Female University 10 were preachers. These ten preachers gave about one-third of the whole amount given there to the Female University. So if the lists of givers at every Convention and Association could be gotten the preachers would be found among the first rank. These men have invested largely in all the denominational institutions and enterprises of our State and land.

(4) When the preacher arrives at the age of 50 or 60 they are not sought for as pastors, but are unceremoniously laid on the shelf. In some sections 50 years of age is the "dead line." No other profession knows a "dead line" this side of the grave. The fault is not with the preachers. They are the equals of men in any other professions. The tendency to sneer at the old preachers is a reflection on the character of our churches and an insult to God. It is a reflection on our churches when the faithful servant of God, worn out in His service, becomes a burden to them. Truly the old preachers as they sit in homes of poverty



and look backward and see the pulpit from which they came, and as they look forward the poor-house looms up like a terrible spectre in the background of life.

II. With this condition of things surrounding them, they are unable to provide for old age, or the loved ones they shall leave behind. Most of our preachers die in poverty. A few of them have a little to leave loved ones. In an old age of poverty they are frequently forgotten by ungrateful sons and daughters and neglectful friends and brethren. I know a daughter who lives in a fine house and dresses in fine clothing, yet her old father is in poverty, and but for the help of this Board would suffer. These men have worked for meager salaries in health and had not the means to keep up insurance. Some keep up insurance awhile, but have had to drop it because the churches failed to meet honest obligations. Others burdened with college debts, or kept in debt by sickness of families, have been able only to live through the years of toil and denials, and in old age they are helpless and sometimes friendless.

III. Under such conditions the preacher has many forebodings concerning his old age and his loved ones. How sad the wail of the Psalmist in verse 9, "Cast me not off in time of old age, forsake me not when my strength faileth," and as the thought grows on him, how touching and sad the prayer of the text, "Now also when I am old and grey-headed, O Lord, forsake me not." Preachers are men, only men, very weak men, and in their hours of discouragement and suffering, they look forward to old age with sadness. And if it were not for the rich promises of God they would sometimes sink nigh unto despair. Though friends and brethren forsake, yet the Lord says he will "even to hoar hairs carry, bear and deliver." God does not send the raven, or rain down manna as of old, but in some way or other the Lord will provide for his prophets and preachers and people.

IV. The churches are the agents whom God has chosen to carry on this work.

(1) God has thrown this burden on the churches. Did I say "burden?" The care of these poor preachers ought to be a blessed privilege. These old veterans of the cross are far more helpless than the orphans. Every one has a gift for the orphans, but these old soldiers have outlived their usefulness. This condition is the saddest of life. These men have worn themselves out in the service of the churches. No one else will take care of them now. The churches must, or proclaim their disgrace to the world. One of the most touching scenes in the life of Christ is that narrated by the "Beloved Disciple." As Jesus looked out from the cross he saw his mother. Did not a thought of her future cross his mind? Ah how would the cold and heartless world treat his mother? Did he not care for her future? Listen to the divine record: "when Jesus therefore saw his mother, and the disciples standing by, whom he loved, he said unto his mother, woman, behold, thy son! Then saith he to the disciple, Behold, thy mother! And from that hour the disciple took her unto his own home." Was the mother of Jesus a burden to John? Neither should these old preachers whom God has thrown upon the churches. We should share with them the comforts which we have as John did with the mother of Jesus.

(2) The work these men have done appeals to our gratitude.

Gratitude should express itself in action. What a work these old men have done? What has God wrought through them? Ah, you nor I are worthy of the gifts they have brought to us. They did the pioneer work and we enjoy the results. Some of our best churches are monuments to their memory. The Baptist denomination in this State bears testimony to their loyalty to the doctrines as delivered to the apostles. They should be the glory of the denomination.

(3) Their wisdom and their prayers are a priceless gift to our work. Those who realized the power of prayer know what a gift this is to us. They exercise it for us. To-day while

the pastors preach they pray for us. From their homes of poverty, their prayers touch God's throne and showers of blessings fall upon us. They give to us what our money cannot buy. They give us treasures more priceless than gold. Let us give to them what they need and that which our money can buy.

(4) We have a moral obligation which we cannot deny neither reject. When a man wears himself out in a service which by its very nature has unfitted him for laying up a support, or for finding employment in other vocations, it is the duty of those who get the benefits of his labors to provide for him when he is destitute and helpless. The United States government does this. Some of the States do it. Many of our commercial corporations do. Other denominations are ahead of us on this line. Our Virginia brethren have about \$2,000 invested for this work in their borders. Dr. J. B. Hutson, of Richmond, said some time ago, "If I were about to die and had but one dollar in the world and wished to put it where it would do the most good, I would give that dollar to the Minister's Relief Fund." We are enjoying the fruits of their labors, let us give unto them the fruits of ours.

(5) The relations which we bear to them appeals to us. They are our fathers and brothers. The dearest friend I have on earth is my old pastor. Not only my brother, but my father in the gospel. I would divide my home with him were he helpless. Spiritual kinship is the highest and greatest. Some of you bear these close relations to these old preachers. Will you deny them now? God forbid. Will you allow them to suffer? I believe not. Let us to-day, on the very threshold 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.

DE RUYTER, N. Y.

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 these quite aged and others on their farms, but 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 beginning and ending 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, but we held right to it and now we get a good attendance, though we have seventeen societies in DeRuyter and plenty of meetings and socials and shows without number! Now what we can do in this little village can be done even better in most of our churches. And from the last Conference Minutes I find but few Sabbath-schools holding any teachers' meeting, and these are so rare that I want to give their names and the names of their noble superintendents:

In the Eastern only two are reported, at Berlin, N. Y., A. Lawrence, Supt.; and Shiloh, N. J., Roy Cottrell, Supt. Not one reported in the Central Association. (Maybe that's the reason they located the Sabbath-school Board there!) Only three in the Western Association, Alfred, N. Y., E. P. Saunders; Little Genesee, Miss Mary E. Bowler; Nile, G. W. Burdick. Only five reported in the great North-west, Farina, C. H. West; Milton, A. Whitford; Dodge Centre, E. A. Sanford; Walworth, Mrs. Lillie Greene; New Auburn, A. G. Crofoot. None reported in the South-Eastern Association, and only one in the South-Western, at Hammond, La., Emma Lanphear,

Supt. All honor to these eleven Sabbath-schools and their heroic superintendents!

Are there any others following the advice of Conference? Let us hear from them through the RECORDER. L. R. S.

#### OBITUARY.

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 Church. He was married, Feb. 26, 1853, 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 remain. 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 son was rejoiced 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 strong 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 Nortonville, Kansas, previous and latterly in Rhode Island, spending one or two years in Florida. 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, constantly growing in the Christian graces, 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. L. E. B.

#### BINDERS 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 without much profit to the publishers, and is done to accommodate our patrons who wish to preserve the RECORDER for reference. We mean to make it worth enough to our readers to justify this outlay for its permanent preservation year by year.



## MEMORIAL SERVICES.

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

The following address by Rev. H. B. Lewis was delivered extemporaneously, 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. Our earlier years were spent separately, his family moving to Adams and Watson, mine to Scott and Verona. In 1842 we met at Leonardsville, 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 men accept or reject its teachings. 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, fearless advocate of the truths of the Bible, making him a hero for the right. He was regarded as a strong man, and frequently occupied the chair as presiding officer of these bodies. He was a great reformer, giving close attention to the current movements of the day. This was especially true of him in the temperance cause. He was a Prohibitionist out and out, and felt it his duty to so preach the gospel that men should understand that temperance was among the fruits of the spirit, which Christians are to bear; and in advocating its claims, he did not hesitate to say that we ought to vote it 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 the speaker heard him preach at the Central Association, at DeRuyter, in June, 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, 12 in the last two years and a half, 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 workers thus taken from us. Have we faithfully complied with the teachings of Christ, in Luke 10: 2—"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 pastorate of the Rev. Joshua Clarke with this church. Though shrouded with the mists of the many intervening years, still there shines brightly through, the radiant smile and the warm hand-clasp with which he greeted alike 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 have all learned that occasional clouds across our horizon are necessary for us to fully appreciate the splendors of an unclouded day. His pastorate began in 1850. On March 30th his opening sermon was given from Romans 1: 16—"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 ere long was felt not only by his own people but in the 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 box stove; beyond and on either side the straight back pews. 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 importunate petitions of our revered Deacon Spencer; in the pews, the listening people, 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 revivals which followed, for one fearfully stormy day a kind neighbor's dwelling vanished in smoke, and with it the old church records. The pastor, the deacons, and nearly all of the strong men and women have been gathered home, one of them but a few weeks since, and the old church is among the things that were. Perhaps no better indication of the great esteem in which he was held by all the people could be given than his many calls to speak the words of sympathy, and by open graves "Ashes to ashes," and the chime of happy bells often summoned him to festive halls to say, "What God hath joined together let not man put asunder." His openly expressed disapproval of what he thought would be obstacles to the advancement of Christ's kingdom, may not always have won for him the love of the wrong-doers, but it did their honest respect. His farewell sermon was given on Feb. 13, 1858, from 2d Cor. 13: 11—"Finally, brethren, farewell." Ever fearless, 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 sow beside all waters."

PAPER BY MR. C. WHITFORD.

I most cheerfully add to the testimonies already before us that in early life 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 almost the solicitude of a brother, the onward progress of each, and noted the varied suc-

cesses and triumphs of their earthly career, now closed forever. They were each born strangers to affluence, having little by inheritance save brave, honest, and kindly hearts. This attribute, however, being reinforced and expanded as it was by a living and abiding faith in the gospel of Christ, proved to each a boon of priceless value, and by its aid they went forth to their chosen life work fearlessly, faithfully, and trustingly, working out all its details, and in the end achieving a grand and untarnished victory. With the passing away of such lives there comes to us a feeling that a loss has been sustained that is beyond repair—a light extinguished that will involve in darkness and obscurity all its late surroundings. But as at evening we gaze with rapture upon "some bright particular star," until it sinks below the horizon and is lost to our vision, we turn our eyes instinctively and behold other orbs that have arisen to complete and restore the apparent loss in night's galaxy, so other laborers appear and take the places in life's vineyard so recently made vacant, and thus, though the workmen falter, and in the end disappear altogether, the work goes steadily on. In giving my impressions of the life and labors of him whose loss is so fresh in our minds to-day, I cannot do better than mention a few passing incidents connected therewith which came under my observation. It was my privilege to be present at the old church in Leonardsville 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 youth addressed the audience, his opening remark being, "Let your prayers still ascend the holy hill of Zion, for from thence alone cometh our strength." The effort was very much of a success, and, as I now remember, was in many ways characteristic of his sermons in after life. On one occasion, during his pastorate with this people, I called with him on the Hon. Gerritt Smith, at his home in Peterboro, soon after he had publicly embraced the Sabbath, as taught in the fourth commandment. After an introduction and the usual civilities were passed, Mr. Clarke expressed, in simple language, his great gratitude that another and so able an advocate had come to the rescue of the moral law in its entirety, adding that doubtless the change had brought with it many inconveniences in the conduct of his vast business. Mr. Smith replied, "O, yes, but the blessing that comes from a willing obedience far outweighs all obstacles and losses incident to the change." He then gave us the reason of his belief, holding that each precept of the Decalogue embodied a moral and cardinal principle, which admitted of no change or modification, but growing out of the necessities of the human race was co-existent therewith. He also spoke of the pleasure he had in the acquaintance of Seventh-day Baptists, mentioning Dr. Fahnestock, of Philadelphia, and Pastors Maxson, Bailey, Hull and others of our own State. The interview was pleasant throughout, and at its close he placed Mr. Clarke's name on his list of correspondents, where it doubtless remained during the life of the great philanthropist. Upon other occasions I have seen him where



poverty, sickness, and mourning prevailed, and I feel justified in saying that in whatever relation of life he mingled with his fellowmen, a well defined and earnest purpose never deserted him of striving to relieve, elevate, and encourage in the way of well-doing, and as a means to this end he commended the gospel of Christ to all. The lesson of Pastor Clarke's life appears to me a two-fold one; first, as a monument to self-help or self-reliance; and, second, as an exhibition of the efficiency of good advice and substantial aid rendered the young at the right time and with right motives. Our subject often spoke of the great debt of gratitude he owed the late Deacon Collins Miller for wise counsel and personal favors in his early manhood, and the touching manner in which he acknowledged these obligations at the funeral of his benefactor, is doubtless well remembered by many present. Of the group of Christian workers I have named, it may be truthfully said: They toiled long and manfully; their sowing may oft have been with tears, but the harvest was joyous and their sheaves abundant.

A SONG OF PRAISE.

BY MARY CORBETT.

O I thank God for the sunshine  
As it ripples down the trees,  
As it turns the wet, brown meadow  
Into golden glory-seas;  
And I thank him that my heart-depths,  
Like the earth, though sometimes cold,  
Can draw in this "blessed sunshine"  
And its warmth and power hold.

And I thank him for the music  
Of the swollen, trembling rills  
That are leaping to the valleys  
From a hundred wak'ning hills;  
For the bird-notes and the flowers;  
For the breeze that floats above;  
For the blessed, full awak'ning  
Of my sleeping faith and love.

I could hide my face in weeping  
That I ever dared to doubt,  
Ever cried to him for blessings  
Which he knows I'm best without;  
For my heart, now throbbing upward,  
All its cumbering fears undone  
Only yearns to feel God's presence  
As the earth yearns toward the sun.

Lo! the broken fields wait passive,  
Yet we know within them lie  
Saps of strength, with warmth and power  
From the fire-heart in the sky;  
And their depths, renewed and quickened,  
Wait the sower's spring-time care;  
What so'er he plants within them  
Into harvest-sheaves to bear.

Thus my soul—I feel within it  
A new sense of power thrill;  
Yet at thy dear feet, O Father,  
Would I lay it, calm and still;  
Let it be thy garden-plant it  
Just as thou wouldst have it bear;  
Noble fruit or humble foliage,  
Little, Father, do I care.

Thou hast seen how often, Father,  
In the seasons that are past  
I have offered thee the reaping  
From the seeds that I have cast;—  
Selfish hopes and aims, up springing  
From a root of selfishness,  
Over which the desolation  
Of thy winter came to bless.

Yet behold! the heart I bring thee  
Is still young; no hopeless years  
Have its early strength exhausted,  
It has felt no bitter tears;  
For thy chastenings, most gently  
Hath thy loving hand out-dealt—  
Though thy winter winds have swept me  
Yet my life no chill has felt.

Therefore, with a consecration,  
By no selfish hopes debarred;  
With a peace as deep as evening's  
When her moonless skies are starred;  
With a love all satisfying  
Do I bring my song of praise;  
And I thank thee for the sunshine  
Of these early bright'ning days.

No one has success until he has the abounding life. This is made up of the many-fold activity of energy, enthusiasm and gladness. It is to spring to meet the day with a thrill at being alive. It is to go forth to meet the morning in an ecstasy of joy.—Lillian Whiting.

Children's Page.

WHY JOHNNY DIDN'T SMOKE.

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

There were other strollers besides ourselves, and we particularly noticed a handsome, dainty young athlete for his scrupulous neatness, his quiet demeanor, and his firm, erect carriage.

Presently he was accosted by a half-dozen jolly young fellows, who were surprised and delighted at meeting him there. They plied him with hasty, cordial, boyish questions; "Where have you been?" "What have you been doing?" "How are you getting on?"

We dropped down on a settee 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 there seemed to be no place for me to smoke, and I was under the necessity of giving up the habit."

"How was that, John?"

"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 lighting a cigar prepared for a smoke. Pretty soon ma came in. Not my own mother, she died when I was a little thing; but this one, ever since my father married her, has made a pretty and pleasant home for me. As she walked along I heard the soft rustle of her dress, and then I heard her sniff, sniff, and presently she said: 'I fancied I smelled smoke.' I held up my cigar, and confessed I 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. Well, 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 taken it so pleasantly.

"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 a new accomplishment 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 let me see you 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 pained 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 said to me: 'I used 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 more 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 to put them in the box, of course, and in that way I became interested in the religion I heard preached, and concluded that I needed it as much as anyone. So, boys, I am a Christian and a church member, and I feel as if I had been getting on quite a little."

"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 Doane. And the next minute we were moving rapidly away, leaving the group still talking.—Mrs. Annie 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 Niantic, R. I., March 26, 1895, in the 91st 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, publicly professed Christ and joined the First 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 greetings; and one was made to feel that 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 draw out toward ourselves 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 blessed, too, shall such mothers 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 this is done to the neglect 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. MRS. H. M. MAXSON, PLAINFIELD, N. J.

[We print the following paper, not only for its practical value to Junior Endeavor workers, but for its suggestiveness to Sabbath-school, and day-school teachers, to mothers, and to all who in any way have to do with the training of children.—Ed.]

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 for many years it was a 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 power, till even before they gathered in Cleveland last summer, forty thousand strong, it was conceded that they had a place in the church world 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 kind 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 work is in a proper training of its children. This work is 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 the tree was full-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 leave 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? Train the children up as Seventh-day Baptists; don't wait till they are old enough to want to be something else, and then try to make them Seventh-day Baptists, although I don't object to that if you have done your duty in the other lines.

As to the methods of work, these 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 just as good biscuit as I had seen on my mother's table, I asked one who had been many years in the business, just how much shortening I should use to a quart of flour, and received this answer, "Put 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 very 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; if so, so much the better; but if one 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 it means every 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 think how they can help there. One says 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. I have never seen this tried, but can conceive that, under some circumstances, it might be very beneficial.

The stringing of Bible pearls 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 Society, 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 lesson and additional texts. I find, however, 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. We have taken up with 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 as the different child tells it.

In asking for Bible verses it is well to give some key word like 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 told me she had found over two hundred. 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 story so simply that the children will see for themselves the truth you want 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. "I will strive to do whatever I think he would like to have me do," 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 ahead 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. We older ones, I have come to 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, they 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 Band, 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 situation and ask what you shall do. 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 sometime, came back to the society. Half way up the aisle she saw me, and lifting up her little face, wreathed in smiles, utterly ignoring



the fact that the others were ready to sing, she called out, "Mrs. Maxson, I've come." She knew I was glad to see her, and she was glad to see me.

"When God makes a little thing,  
The fairest and completest,  
He makes it *little*, don't you know?  
For little things are sweetest.

"Little birds, little flowers,  
Little diamonds, little pearls;  
But the sweetest things on earth  
Are little boys and girls."

In some societies the Juniors hold little prayer-meetings aside from their regular meetings, having some special object for which to pray, as the Sabbath-school or the Sabbath service. Teach them to pray by having a simple form, as "Dear Father, I thank thee," or "Heavenly Father, give us," while other forms will naturally suggest themselves to you.

But you ask what can Juniors do outside the meetings. Ask any mother of a wide awake boy and she would say it would take less time to tell what he couldn't do, so you must be ever on the alert to give them something to do that will amount to something. Books and papers can be collected and sent to the hospitals, clothing gathered and used for the needy, toys saved and put into Christmas boxes for the poor, flowers taken to the old people and the sick of their own society, or sent through a flower mission to the city. All these things can be done, though they should be under the care of the superintendent. In our society we have been making scrap-books. The books are made of manilla paper or cambric, and while all the Juniors help in collecting the pictures, the pasting is done by the Scrap-book Committee of three. I have them meet at my house where I can personally oversee the work. Last year we sent away thirteen scrap-books and shall send as many or more this year. In some places a member of the Missionary Committee of the Senior Society is chairman of the Scrap-book Committee, and has entire charge of it. A position on the Scrap-book Committee is very much desired, and they will cheerfully give up their Sunday mornings to it once or twice a month, as occasion requires. I found one boy had given up a chestnuting excursion lately, and told me he thought it was much better, and when I asked him why, said, "Because we are doing something to make others happy who could have little happiness of themselves." Don't you call that a true missionary spirit?

The envelope library has been very successfully carried on this year with us. Into a manilla envelope the child puts six stories cut from papers or magazines and which he has been interested in reading, writes the titles on the outside with his initials in the corner, and ties the whole with a narrow ribbon, or if he cannot get that a fancy cord. If one of our members is sick an envelope is sent to him. I had one sent to me when I was home with a severe cold recently, and I assure you I appreciated it. At Christmas time what we have left will be sent to some hospital. They have filled fifty envelopes in a few weeks, and are now asking for more.

How shall we raise money is usually a grave question. I commenced by asking each one to bring a penny at the consecration meeting, but finding that some will bring them every week, we always have a contribution taken up, but they understand that it is voluntary.

We have raised over five dollars in that way in less than a year.

Then we have the birth-day box, into which the children put as many pennies 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. Some of mine earn it by selling papers, helping 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; buying five cents' worth 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 once 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 is this true of Junior work. We must attempt great things, and 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 or something to teach us how to reach desired results! Childhood and youth have been termed life's spring-time.

To the lovers of nature, the spring-time 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 development.

No one can expect 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?" The answer may be determined by 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 many 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 aim is God's glory; whose nourishment 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 we would 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 have grown old, for the life thus supplied is eternal, as Christ is eternal.

D. E. LIVERMORE.

#### 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; Dacy 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 Boulder. Rev. G. W. Hills 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 from this office. We trust that every Christian Endeavor Society will give this letter an immediate and careful consideration, and take the necessary steps to carry out the excellent suggestions therein contained. In case no Christian Endeavor Society exists in your church, will not the pastor and young people, by mutual consultation, appoint a special committee to do the work suggested above?



## Woman's Work.

JOHN G. PATON.\*

BY MRS. G. W. ROSEBUSH.

I wish to call the attention of our people, especially our young people, to the new "Young People's Edition of the Life and Works of John G. Paton," published by A. E. Armstrong & Son, of New York City, and in the briefest manner possible give you a short outline of the work.

My wish and prayer is that it may give you, as it has me, a better insight into the inner life and sufferings of the missionary, and a more earnest desire to help onward in every way possible the work of "preaching the gospel to every creature."

John G. Paton was born in Dunfries, Scotland, May 24, 1824. His earliest recollections went back to the daily pleadings of his father in his closet, from whence he came "with the reflection of the divine Presence," in the consciousness of which he lived. Literally, he walked with God, and the influence of that Christly life gave to the world a man, brave as the bravest soldier, yet with a heart childlike in faith and love.

At the early age of twelve he gives himself to the Lord's work, and spends all his spare hours in the study of Latin and Greek. Soon he is a student at the Normal Academy in Glasgow, and at the same time is tract distributor and district visitor; then a city missionary to whom the Lord gives great power in winning souls. Witness the growing mission church and the lives redeemed from strong drink.

Then comes the call to enter the foreign field. He does not hesitate, though deeply conscious of his unworthiness to be the ambassador of such a message to heathen lands. No small sacrifice must it have been to sunder those ties now growing stronger each day, but the inward light was strong, and though friends used every argument to dissuade him, with the blessing of his Christian parents, he sailed on the 16th of April, 1857, for the New Hebrides Islands. He was now thirty-three years of age, and was accompanied by his young wife and the Rev. Joseph Copeland, his college chum and friend.

It will be impossible in so short a review to give any adequate idea of what this man suffered after his settlement on the island of Tanna, Nov. 5, 1858. But little more than a year goes by when he lays his young wife and new-born babe to rest. No friend save God to comfort; no neighbors save the heathen cannibals of Tanna. His life was in danger. Day after day and night after night he lived but by God's presence. His faithful Abraham alone stood by him. The very last night was spent in a chestnut tree, howling savages all about him, and yet he says, "Never in my sorrow did my Lord draw nearer to me; alone, and yet not alone. If it be to glorify my God, I will not grudge to spend many nights alone in such a tree."

At last he was driven from the island, destitute, save for the clothes on his back. The mission house with all its furniture, his half-translated books, all were gone. Was this labor all in vain? No! a thousand times, no! for the seed was planted that was to yield rich fruitage for the Lord.

\*Read before the Evangelical Society of Alfred, N. Y., by Mrs. G. W. Rosebush, and requested for publication in the Woman's Department of the SABBATH RECORDER.

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 Australia and Great Britain, the spontaneous contributions of every Christian heart were poured into his lap. Nowhere have I ever read the 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 of Anniwa.

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 Jan. 17, 1895, in her ninetieth year. To us, who have known her so long as "Aunt Sarah," it seems strange to go back to the time of her birth, when to Ethan and Sally Rogers, in the year 1805, Oct. 27th, was born a baby girl. The next year her parents started from their home at Montville, Conn., to try their fortunes in a then new country, Preston, N. Y. Their conveyance for the fourteen days' journey was a prairie schooner with two span of horses, and while on the way occurred her first birthday. Rogers Street of to-day was then but a path through the woods, and this turnout was the first of the kind to traverse this highway. They reached the house of a relative after dark, and found them husking corn in the living room, but their welcome was as hearty as if the company had numbered less than seven, and their sleeping apartments had been ten or more. They finished the husking, swept up the floor, and after supper brought in from the wagon the linen bed-ticks filled with straw, and laid them upon the floors and made up their beds, while the boys slept with their cousins in the loft. In the morning they went up with a fire shovel to shovel off the snow from the boys' bed before they got up, and her grandfather said to his daughter, "I wish, Sally, you were back in Connecticut." But the husband was a ship carpenter, and her father had come with them to help build a house. Being the last of October, the snow did not stay long, and in a few days' time the house of logs was built, and though they could pull the bushes in through the chinks between the logs, and at first had no door save a blanket, and their table a board laid upon saw-horses, the mother said it was one of the happiest days of her life.

Meanwhile, one horse was disposed of for hay, another for a heifer, and with a crock of butter brought from home they looked forward, I suppose, to the time when they could make more, and till their dairy would be large

\*Read at the Women's Missionary Aid Society at Brookfield, and requested for publication in the RECORDER.

enough to spare a second calf to sell, to buy Sally Ann her gold beads, for the first was to be disposed of to get some for Susan who was older. Thus had the plans been laid by the grandmother down in Connecticut.

"The best laid plans of mice and men  
Gang oft a-gle."

But this one worked well as we are familiar with the string of beads she used to wear, and to which she pointed when telling me their history. She also remembered the first fried cake she ever saw, and once a man said to her, "Sis, if you will turn the grindstone for me I will bring you an apple." "An apple, what is that?" but as she agreed he brought it to her next day. To the children of to-day, familiar with the orange, banana, fig, muscat grape, and pine-apple, how strange to see a child in Central New York old enough to turn a grindstone who had never seen an apple. Of course trees had to be chopped down and burned to clear the land, and with the gathered ashes they set up a leach, obtained lye and boiled it down into potash, which they sold for money to pay for seed grain.

Reared in this primitive way, how interesting to note how she kept pace with the times, how energetic, how strong in mind and body, what a tower of strength she became. In early life she was baptized and united with the Preston Church, retaining her membership there till her marriage, Oct. 23, 1828, with Hiul Williams, of Sangerfield, when she united with the Second Brookfield Church, whose pastor at that time was Eld. Eli S. Bailey. Few are the names that stand on the register of one church for nearly seventy years as faithful laborers, ready to do their part of work and give liberally of their money. To her was given two daughters, and one son by adoption, who died when he came to manhood. Her husband dying Sept. 22, 1851, she lived with her son-in-law, E. G. Curtiss, for several years, but since this daughter's death has kept house for the most part in rooms of her other daughter's home, Mrs. Susan Fitch.

In the church service and the Sabbath-school she was a familiar figure, and at the prayer-meeting, when younger members found excuse, till ill 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 many rise up and call her blessed.

E. L. R.

### TRACT SOCIETY.

Receipts in March, 1895.

#### GENERAL FUND.

Church, Nortonville, Kan.....	\$14 00
" New York City.....	7 20
" Shiloh, N. J.....	8 45
" Plainfield, N. J.....	47 51
" Milton, Wis.....	22 00
" Nile, N. Y.....	8 75
" Leonardsville, N. Y.....	6 15
" Chicago, Ill.....	10 50
" P. P.....	6 50
Sabbath-school, Plainfield, N. J.....	9 07
Mrs. Nathan Rogers, Preston, N. Y.....	10 00
C. H. Threlkeld, Memphis, Tenn.....	5 00
Dr. S. E. Ayers, Philadelphia, Pa.....	3 00
D. N. Newton, Fayetteville, N. C.....	50
Dr. H. W. Stillman, Edgerton, Wis.....	25 00
Edwin G. Carpenter, Ashaway, R. I.....	5 00
Woman's Executive Board.....	92 20
	\$240 83

#### PUBLISHING HOUSE.

Received from J. P. Mosher, Agent, \$62, \$105 66..... \$167 66

E. & O. E.

J. F. HUBBARD, Treasurer.

PLAINFIELD, N. J., April 1, 1895.



# Sabbath School.

## INTERNATIONAL LESSONS, 1895.

SECOND QUARTER.

April 6.	The Triumphal Entry.....	Mark 11: 1-11.
April 13.	The Wicked Husbandmen.....	Mark 12: 1-12.
April 20.	<b>WATCHFULNESS.</b>	Matt. 24: 42-51.
April 27.	The Lord's Supper.....	Mark 14: 12-26.
May 4.	The Agony in Gethsemane.....	Mark 14: 32-42.
May 11.	Jesus Before the High Priest.....	Mark 14: 53-64.
May 18.	Jesus Before Pilate.....	Mark 15: 1-15.
May 25.	Jesus on the Cross.....	Mark 15: 22-37.
June 1.	The Resurrection of Jesus.....	Mark 16: 1-8.
June 8.	The Walk to Emmaus.....	Luke 24: 13-32.
June 15.	Peter and the Risen Lord.....	John 21: 4-17.
June 22.	The Saviour's Parting Words.....	Luke 24: 44-53.

### LESSON III.—WATCHFULNESS.

For Sabbath-day, April 20, 1895.

LESSON TEXT.—Matt. 24: 42-51.

GOLDEN TEXT.—Take ye heed, watch and pray.—Mark 13: 33.

#### INTRODUCTORY.

Christ was leaving the temple with the disciples. As they were admiring the splendor of the temple and the stability of its foundation, he takes the opportunity to tell them that all this would be swept away in the destruction of the city. This roused their anxious curiosity. When they were with him on the Mount, they asked the time and manner of the coming catastrophe. He tells them all they were prepared to comprehend, and all that would be necessary for their safety, concerning the events that would consummate the visible theocracy, and the judgment of the world, the former pre-figuring the latter.

#### EXPLANATORY.

"Watch therefore." Be living in a "waked-up" condition. A condition necessary to believers. "Know not what hour." We are not to know the time that God ordains, but he foretells the manner. "Your Lord doth come." Comes to give each his reward. "But know this." That is, he is going to tell them in what follows enough, so they may be prepared. "That if the good man of the house had known in what watch the thief would come." It is assumed that he knew the thief was coming. "He would have watched." Ought to have been awake, then he would have known the hour. "Suffered his house to be broken up." Permitted his house to be dug through. It was in his own power to prevent or permit. "Therefore be ye also ready." You have seen the result of negligence, therefore live in a prepared attitude, for the Son of man cometh just as suddenly. "Son of man." Christ as Judge. See John 5: 22-27. "Who is a faithful and wise servant?" Faithful to his master, wise in his own interests; beneficent, using his power as a trust for others; prudent, in watching for his Lord's coming; reward, blessed and a greater sphere for usefulness. "That evil servant." A practical disbeliever in his Lord; tyrannical, in using his power to oppress; drunkard, in gratifying his beastly nature; reward, separated from the good and placed with the tormented, a terrible and final condemnation.

#### PRACTICAL TEACHINGS.

LEADING THOUGHTS.—Concerning that great and notable day of which Christ here spoke, two facts only he foretells—the certainty and suddenness of its coming. The uncertainty of the hour of judgment was not intended to arouse the curiosity of his disciples, but to arouse the conscience to vigilance and faithfulness.

"It is the fundamental law of watchfulness to be always watching." Watchfulness is to consist in faithful doing. Men given over to worldliness, become heedless of even the approach of death, or the certainty of a judgment to come. The servant of Christ holds everything in trust for his Lord, and uses time, talents, means, and life itself for his glory, and receives a reward of honor and trust. But he who wastes the opportunities of life in selfishness and drunkenness and riot, awaits a hopeless doom.

ADDED THOUGHTS.—Some veteran in the Lord's army who has long fought bravely and successfully for his captain, suddenly falls and all men marvel at his fall. There was some weak point in his "breast plate." The devil saw it and smote him there. Thus it was with Noah, and Abraham, and Moses, and David and Peter, and a host of eminent saints since. Every Christian man, however holy, has one or more weak points in his character, and over these it behoves him to keep especial guard.—Price.

It is all the same to Satan whether we go down to hell as gross carnal sinners, or as elated self-righteous saints. Set a watch, therefore, all round your heart; not on one side only, but on all; for you can never be sure on which side temptation will assail.—Frenche

Against public enemies we fortify our coats, against private enemies we bar our doors, and shall we not against this day prepare our souls? It is favor enough that the Lord has given us warning.—Adams.

# Home News.

New York.

ALFRED—With us March was an exceptional month. As the old saying is, "It came in like a lamb, and went out like a lion." This year it entered as a lamb, and went out ditto.

While many of those who have for years known of a place by the name of Alfred Centre, we are more than glad to inform you that this is a thing of the past, for we now live in Alfred only. The name of our post office was changed some time ago, and of our village recently.

At town meeting it was voted to raise money and macadamize the road from Alfred 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 us an earlier mail.

The Professor of Elocution and Physical Culture, with some of the students, gave an entertainment, consisting of a Farce and a Chronothanatoletion. 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 28th instant we listened to an interesting and helpful lecture, by Hon. George H. Utter, of Westerly, R. I. His lecture was especially to the young, urging thoroughness 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.

On 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 India; one on missions in general, and Miss Susie Burdick's work in China; and one on the life of Mrs. Carpenter, who was one of our first missionaries to China. A collection was taken at the close, for mission work, and five dollars were received.

The Christian Endeavor held a Poverty Social at the parsonage on Tuesday evening, 26th ult. The ladies and gentlemen were fined for wearing extravagant and fashionable attire. An appropriate supper was served. The receipts were about eight dollars.

N. M. Mills, of Welton, Iowa, a brother of Rev. O. S. Mills, has removed to Alfred to avail himself of the advantages of study in the University for several years. Q.

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 have been 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 other schools in the city have been regular 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 it a pleasure instead of a burden to give. 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 the general benevolent 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. Thus, as a school, we are being taught the pleasure of giving to others and not to ourselves, and every week we join in praising God for this precious privilege and in asking his blessing upon our gifts.

This meeting marked the close of the eleventh year of service of our faithful and efficient superintendent, D. E. Titsworth, and the unanimous vote by which he was re-elected was both hearty and enthusiastic. Other officers chosen were as follows: Assistant Superintendents, Henry M. Maxson and Wm. M. Stillman; Secretary, Asa F. Randolph; Treasurer, Arthur J. Spicer; Librarians, Sydney R. Titsworth and Rolland N. Tomlinson; Organist, Bessie E. Titsworth.

J. D. SPICER.

APRIL 5, 1895.

#### COMPROMISE.

All compromise is sin. No one ever makes anything by it. It is demoralizing in all its tendencies and ruinous in all its effects. I made a compromise with evil in continuing a Sunday-school anniversary exhibition after I became superintendent, and every year it strikes me in the face and has annoyed me beyond measure, and hurt my influence, until finally it drove me out of the Sunday-school and the activities of the church and filled me with confusion. The only way to live is "beyond all compromise." The church has been, is now, making a compromise with the liquor traffic, and it is costing thousands of lives of our own flesh and blood, and millions upon millions of dollars that should be given to God for the evangelization of the world, but is turned by the church into the service of Satan for the demoralization of the race by this meanest of all compromises.

Compromising ruins. Always has, always will, and this sad compromise will bring about revolution, and revolution will bring death. Wrong always wins in compromise. Be separate; come out; be true and firm. The time of compromise is past. If the Holy Ghost is given the right of way in this matter he will make short work of it. He will inspire the people of God and they will arise, and by their God-given powers will conquer this evil and stay and stop this terrible curse in the land. Don't tinker with it—don't restrict it—don't compromise with it. Kill it in the name of the Lord, and by the power of the Holy Ghost. Dear Church of Christ, cease your idolatrous compromise. Take hold on God. The people will leave you to yourself, and "Ichabod" will be written on your walls unless you do. They demand protection at your hands, and they demand it in the name of the Lord Jesus Christ. Be wise; hearken; heed; and no longer be in affinity with the adversary by this worse than infernal compromise.—*The King's Messenger.*



## 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 nitrogen, made the discovery 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 left. A paper was prepared and read before the British Association for the advancement of science, in August of last year. What this new element may consist of, and what may be its qualities, we are anxious to have revealed.

ENCKE'S comet as set forth by astronomers is shortening the time on its circuit, and consequently accelerating its speed, and will within fifteen hundred years fall into the sun and forever disappear, as was the case with Biela's. It is one of the short period and small comets, returning every three years and a half, and is to be seen only through a telescope. It becomes peculiarly interesting because it is continually shortening its circuit by winding spirally towards its final destruction in the sun. Nearly seventy years ago Encke himself detected the shortening of the time of his comet's return and the cause of its acceleration of speed as a problem which as yet has not been solved, though it is conjectured that on its route somewhere it meets a large concourse of small meteors, which while passing through would produce that result. This comet now has had the most careful attention for at least thirty years. Von Aster, of St. Petersburg, and the astronomer Buckland, have given their close attention to this comet even up to the year 1894. From 1819 onwards for the space of nearly forty years, each revolution uniformly became about two hours and a half shorter than the preceding one. In 1860 its speed began to diminish and continued until 1871, when its speed was only about two-thirds of that formerly. Ever since 1871 each revolution has been shortening about an hour and fifty minutes, so that now its periodical return is over two days less than it was in 1819 and it is drawn nearer the sun by over two hundred thousand miles. The comet family as a whole possesses the most wonderful phenomena of any and everything seen in the heavens, some have heads and no tails, and others tails without heads, and others neither head nor tail; some go slow, and others fast; some return often, and others at times very remote, and now and then one from somewhere comes and salutes us, moves around our sun, takes a look at our planets and departs, so far as we know, never to visit us again. Strange family these comets.

It is about one hundred and five miles in a straight line from the source of the River Jordan to where it empties into the Dead Sea, and in this distance it falls three thousand feet. From the Sea of Galilee to the Dead Sea is only sixty miles, yet the Jordan by its windings and turnings is nearly two hundred. The Sea of Galilee, or Tiberias, or Lake of Gennesaret so noted in Bible history through which the Jordan passes is a little over twelve miles long and about seven wide, in the widest place, and is of pear shape, the broad end at

the north, and lays nearly seven hundred feet lower than the Mediterranean Sea. The Dead Sea is about forty-five miles long, and ten miles wide at its greatest breadth. It is one thousand three hundred 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 any water known, being 2° 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 this 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 quite large mountain streams from "the mountains round about Jerusalem," besides innumerable rivulets and springs. It would hardly seem possible to evaporate all this amount at least in this latitude. 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 Etna and Vesuvius, and shown by the terrible convulsions of the earth known as earthquakes? The sea belongs to the Sultan who has lately put on two sailing boats, one for freight and the other for 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.

H.

### NEW MIZPAH MISSION.

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

Number seamen present, evenings.....	266
“ “ afternoons.....	28-294
Visitors present.....	39
Ships visited.....	19
Sick visited.....	15
Hospitals visited.....	8
Leaders.....	5
Helpers.....	48
Joined Y. P. S. C. E.....	6
“ the Mizpah Circle King's Sons and daughters.....	1
Taken the pledge.....	3
Bibles given away.....	4

### DONATIONS.

During the last month we have received:  
 Flowers from Mrs. Kenyon.  
 Bundle of papers from Mrs. Roberts.  
 Two bottles of ink from Stafford.  
 Magazines from *Forum*.  
*Century* magazines from the publishers.  
 Hospital and Newspaper Society magazines.  
 Papers from Almira Stillman, Webster, Mass.  
 “ “ Miss Richardson.  
*Silver Cross Magazine*.  
 Papers from Mrs. Bennett.  
 “ Bible Gallery ” from the publishers.  
 Incidental expenses since last report.....\$ 6 45  
 During the first six months of the Mizpah year \$120 83 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 aid may be given.  
 SECRETARY.

PLAINFIELD, N. J.

### COPIES 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 person desiring odd numbers or 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, bound, in return. Single copies of the number 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 Mizpah 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. 20, 1895.

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. Strangers are always welcome, and brethren from a distance are cordially invited to meet with us. Pastor's address, L. C. Randolph, 6124 Wharton Ave.

THE Sabbath-keepers in Utica, N. Y., will meet the last Sabbath in September and in each month following 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 Seventh-day Baptist Church of Hornellsville, N. Y., holds regular services in the lecture room of the Baptist church, corner of Church and Genesee streets, at 2.30 P. M. Sabbath-school following preaching service. A general invitation is extended to all, and especially to Sabbath-keepers remaining in the city over the Sabbath.  
 GEORGE SHAW, Pastor.

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, 86 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, H. D. Clarke, to arrange for Institutes in said Association during the present Conference year. Will the Sabbath-schools of the North-Western Association act upon this matter, and through their Superintendents or Secretaries communicate with Rev. H. D. Clarke, Dodge Centre, 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—with a stone, so he did! Boo! hoo! hoo!" answered Ross, the tears streaming down his cheeks.

"That was too bad," said his mamma. "He struck you right on the head, too, didn't he?"

"Ye—es he did."

"And raised quite a lump," mamma added.

"I know it must hurt you. Benny Jones must be a bad boy. What made him strike you, Ross?"

"Tell me, Ross, why he struck you," urged his mamma.

Ross continued to cry, but did not answer this time. She added again, but Ross only cried louder. As he did not answer, she added:

"What did you do to Benny?"

"Boo hoo. Noth—nothing."

"Tell me the truth, Ross; you know it is wrong to tell a story."

It was seven minutes before Ross could be induced to speak, but at length he contrived to sob and wail together:

"I—I—struck—him with—a—a—little stone."

"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's mother.

Yet you came into the house and told me only a part of the truth. You were going to put 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's conscience was aroused, and he felt that he had done wrong. His tears were dried, however, and a firm, boyish look came to his brown eyes.

"No, it wasn't right, mamma," he said. "I did two wrongs. First of all I struck Benny, and then I put all the blame on him."

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

HOW KATIE WAS FOUND OUT.

Grandpa came slowly down the back stairway into the kitchen, where Katie sat eating an apple, and trying to look as if she had never done any mischief in all her life. He came directly toward her, and sitting down in his rocking chair, drew her up to him and patted her hair lovingly, while he looked rather seriously into her blue eyes.

"This morning," he said, "a little girl went up to my room, where her mother had forbidden her to go, climbed up at the foot of my bed, holding on by the tall headposts, and walked all the way up to the head; then she reached up to my watch and took it off the nail, and sitting down on my pillow looked at the watch as long as she wished. Having done that, she walked carefully down to the foot of the bed and jumped off, thinking that nobody saw her."

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

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

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

"Read that, my dear."

But Katie could only spell out the words, and so it took her 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 with her about the sin of disobedience and the guilt of covering a sin, and Katie was very penitent, and resolved then and there to be a better girl. She looked 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 to me his face shines just like Moses' when he came down from the mount."

"Did you take off your shoes, grandpa?"

"My shoes? What for, my dear? What do you mean?"

"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 and directs them just as truly as he did in the time of Moses. I think 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 hanging my watch with its face to the wall, 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 it would be well for little girls and boys—and grown up men and women, too—to remember, 'Be sure your sins will find you out.'"

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

ANIMALS THAT NEVER DRINK.

Blanchard, in his book on Abyssinia, says that neither the Doreas nor the Bennett gazelles were ever known to resort to the springs, creeks or rivers for the purpose of drinking. Throughout Africa the expression, "As dry as Sahara or an old gazelle," is very common. Darwin, in his "Voyage of a Naturalist," says that unless the wild llamas of Patagonia drink salt water, "they must not drink at all."

All writers on natural history subjects are agreed on the point that the largest and most interesting branch of the sloth family never drink. Haynie says, "They are one branch of the peculiar animals which never drink water." C. B. Tartan, on page 58, volume 9, "American Notes and Queries," mentions a parrot which lived in the London zoolog-

ical gardens 52 years without drinking so much as a drop of water. Somers, Williams, Christian and others doubt whether wild rabbits ever drink, but Rev. J. G. Wood questions the correctness of their suppositions. Creatures which never drink are thought to absorb moisture from their own tissues or from the surrounding atmosphere.

SAID HER PRAYERS.—A lady in Washington has two little daughters, about 5 and 10 years old respectively, and it has been the duty of the elder to see that the younger said her prayers every night. According to the *Post*, one morning not long ago the 10-year-old approached her mother in evident perturbation and announced that she didn't know what would become of Annie if she continued to address the Throne in the way she did. The parent was naturally anxious and inquired what the young lady was doing that caused her pious meditations to be thus criticised. "Oh, mamma," said the distressed child, "she runs on so when she says her prayers. She just says anything that comes in her head. Now, last night after she had said, 'Now I lay me down to sleep,' and prayed for you and papa and all of us and grandma and Aunt Tiny, and everybody, she said, 'And please, dear Lord, take good care of yourself, because if anything should happen to you we'd all go to pieces.'"

DEATHS.

SHORT obituary notices are inserted free of charge. Notices exceeding twenty lines will be charged at the rate of ten cents per line for each line in excess of twenty.

LIVERMORE.—In Alfred, N. Y., March 28, 1895, of paralysis, Mannin Livermore, in the 85th year of his age.

Brother Livermore was the sixth child in a family of ten children, eight sons and two daughters, born to, and reared by, Samuel and Hannah Bassett Livermore. The family settled in Independence in 1823, where many of their descendants still reside. Of this large family of children only three remain. The oldest of these is Edmund Livermore, father of the Editor of the SABBATH RECORDER, now living at Alfred, in the 89th year of his age; the next is Deacon Wm. S. Livermore, of Independence, in the 87th year of his age; and the last is Mrs. Barbara Kingsley, the youngest of the family, living near Wiseco, N. Y. Mannin Livermore was converted in manhood and united with the church in Independence, from which he never moved his standing. In 1853 he married Miss Emeline Smith, daughter of Ashabel and Martha Whitman Smith, of Alfred, who survives him. Two children, a son and a daughter, were born to them. The son was accidentally killed while in the employ of the Erie Railroad Company, twelve years ago, and the daughter, the wife of Geo. Sherman, remains, having helped to care for her father in his infirmities, and comforting her mother in her bereavement. The funeral was attended by a large concourse of people at the Second Alfred church, on Sabbath afternoon, March 30th, conducted by the writer. Isa. 13: 12.

L. A. P.

MAXSON.—At Leonardsville, N. Y., April 1, 1895, Mrs. Sara H. Clarke Maxson, aged 88 years.

She was born March 8, 1807, and was the seventh child of twelve which were born to Jacob B. Clarke and Mary Wells Clarke. She was born in Hopkinton, R. I., where in early life she became a Christian, probably uniting with the old Hopkinton Church. In 1828 she was married to Russell Maxson, who died June, 1889. Soon after their marriage they removed to Preston, Chenango Co., and about 28 years ago moved to Leonardsville. She was a member of the Preston Church.

L. A. P.

SKINNER.—In Buffalo, N. Y., March 27, 1895, Vera Elsie Skinner, daughter of Clarence and Carrie Camp Skinner, aged 7 years and 8 months.

Funeral Sabbath-day, at 10 o'clock. Interred in Mount Hope Cemetery. G. A. C.

SLIKE.—In Buffalo, N. Y., March 24, 1895, Anna Slike, of pneumonia, aged 24 years, 2 months and 28 days.

In 1886 Miss Slike was baptized and received into the membership of the First Genesee Church, where she remained a faithful member until she exchanged the earthly church for the bright company of the redeemed in heaven. She was a loyal follower of the Saviour, strong in faith, and loved the Sabbath truth. She was secretary of a Sabbath-school recently organized by the little band of Seventh-day Baptists in Buffalo. Remains taken to Bradford, Pa., for interment.

CRANDALL.—At Westerly, R. I., April 1, 1895, Mrs. Mary S. Crandall, wife of Mr. John P. Crandall, in the 43d year of her age.

Mrs. Crandall was born in Westerly, Sept. 26, 1852, and was the daughter of Charles L. Pendleton. She never united with any church, but was a sincere believer in Jesus as her Saviour. Funeral services were held at her late home in Westerly, April 3, 1895, conducted by the pastor of the Pawcatuck Seventh-day Baptist Church. Interment in River Bend Cemetery. W. C. D.

KENYON.—Near Niantic, R. I., Mrs. Lydia Rogers Noyes, widow of the late Dr. Joseph D. Kenyon, born September 1, 1804, died March 20, 1895.

A. E. M.

GRIDLEY.—In Perryville, Pa., March 29, 1895, Mrs. Sylvia Lanphere Gridley, wife of Giles H. Gridley, in the 60th year of her age.

Mrs. Gridley was the youngest daughter of Silas and Cynthia Satterlee Lanphere, and a descendant of Eld. William Satterlee. December 30, 1859, she was married to Mr. Gridley, who, with two sons born to them, mourns her loss. During a revival meeting in Alfred, conducted by Elders Nathan V. and Varnum Hull, she was converted, and united by baptism with the First Alfred Church. Though much of the time since a non-resident, she maintained her fellowship with this church by a godly walk and by frequent correspondence with the church. She found great comfort in her Bible, of which she was a constant reader, and many of its choice passages are marked by her hand. She has not been in good health for a long time, and finally yielded to a complication of diseases which baffled medical skill. The body was brought to Alfred, and funeral services were held in the Second Alfred church, March 31st. Sermon by L. A. Platts from Rev. 21: 4.

L. A. P.

CLARKE.—In Elizabethton, Tenn., March 21, 1895, of asthma and dropsy, Grove D. Clarke, in the 68th year of his age.

which I think is almost or quite extinct. Having been an invalid over thirty years, she was considered the frailest of the children, but was the last to depart. She leaves one son and three daughters. Services conducted by the writer. Text Luke 2: 29. M. S.

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